This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

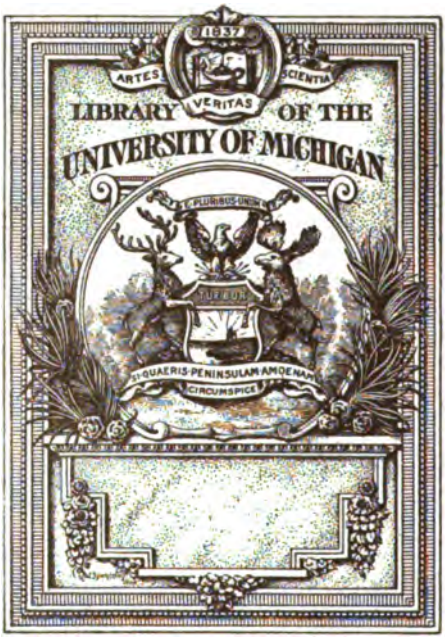
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

B 475014


1837
ARTES
SCIENTIA
VERITAS
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
E PLURIBUS UNUM
TUEBOR
SI QUAERIS PENINSULAM AMOENAM
CIRCUMSPICE

BX
8201
.M59

CONTENTS OF THE VOLUME.

JANUARY NUMBER.

PAGE

BISHOP WILLIAM LOGAN HARRIS 9
Rev. JAMES M. BUCKLEY, D.D., Editor of *The Christian Advocate*, New York.

ON SOME CONTROVERTED POINTS IN THE EXPOSITION OF THE SEVENTH CHAPTER OF ROMANS 29
Rev. Dr. HENRY A. BUTTZ, President of Drew Theological Seminary, Madison, N. J.

CHURCH UNION AND ANGLICAN ORDINATION 45
Rev. T. B. NEELY, Ph.D., D.D., Pottsville, Pa.

JABEZ BUNTING, D.D 66
Rev. EDWARD BARRASS, M.A., Hampton, Ontario, Canada.

EPISCOPAL FUNCTIONS IN METHODISM 86
Rev. GEORGE P. MAINS, Brooklyn, N. Y.

FOREIGN EPISCOPAL RESIDENCES 109
Rev. J. E. C. SAWYER, Troy, N. Y.

EDITORIAL MISCELLANY:

CURRENT TOPICS 123
Ethics and Æsthetics, 123; The Preachers' Meeting and Dr. McGlynn—Theories of Henry George, 129; Sentimental Sociology, 134.

FOREIGN, RELIGIOUS AND LITERARY 140

MISSIONARY INTELLIGENCE 145

THE MAGAZINES AND REVIEWS 151

BOOK NOTICES 157
Morris's Is there Salvation after Death? 157; Fairbairn's Doctrine of Morality in its Relation to the Grace of Redemption, 158; Dorchester's The Why of Methodism, 159; Taylor's Scottish Pulpit, from the Reformation to the Present Day, 160; Smyth's Christian Facts and Forces, 161; Exell's Bible Instructor, 162; Spurgeon's According to Promise, 162; Van Dyke's Story of the Psalms, 162; Vincent and Holway's Lesson Commentary on the International Sunday-school Lessons for 1888, 163; Bowne's Philosophy of Theism, 163; Muller's Science of Thought, 164; Andrews's Brief Institutes of General History, 165; Knox's Boy Travelers on the Congo, 166; Williams's History of the Negro Troops in the War of the Rebellion, 166; Memoirs of Wilhelmine, Margravine of Baireuth, 166; Laffan's Engravings on Wood, 167; Fradenburg's Beauty Crowned, 167; MISCELLANEOUS, 168.

MARCH NUMBER.

PAGE

ARMINIAN THEORIES OF THE ATONEMENT 169
Rev. G. M. STEELE, D.D., Wilbraham, Mass.

MEMORIALS OF THE TOLTEC RACE 179
BISHOP JOHN F. HURST, Buffalo, N. Y.

PROBATION AS INFLUENCED BY THE STUDY OF GOD'S WORD.... 190
Rev. GEORGE S. CHADBOURNE, D.D., Cambridgeport, Mass.

SOME WORDS ABOUT TENNYSON 203
CHARLES J. LITTLE, Syracuse University, N. Y.

THE TIME RESTRICTION IN THE METHODIST ITINERANCY 221
Rev. O. H. WARREN, D.D., Syracuse, N. Y.

THE METHODIST EPISCOPAL CHURCH IN THE SOUTH..... 245
Rev. J. D. WALSH, A.M., Newport, Ky.

EDITORIAL MISCELLANY:

CURRENT TOPICS 266
Notes on General Conference Legislation, 266; London—Its Benevolent and Christian Work, 278; The New Theology, 284.

FOREIGN, RELIGIOUS AND LITERARY 286

MISSIONARY INTELLIGENCE 297

THE MAGAZINES AND REVIEWS 307

BOOK NOTICES 311
Guinness's Romanism and the Reformation, from the Stand-point of Prophecy, 311; Godet's Commentary on St. Paul's First Epistle to the Corinthians, 311; Walker's Philosophy of the Plan of Salvation, 312; Miller's Come Ye Apart, 312; Wright's World to Come, 313; Bruce's Humiliation of Christ, 313; Pünjer's History of the Christian Philosophy of Religion from the Reformation to Kant, 314; Bannerman's Scripture Doctrine of the Church, 315; Macdonald's Life of William Morley Punshon, 316; Telford's Life of John Wesley, 318; Craik's Unknown Country, 318; Coffin's Drum-beat of the Nation, 319; Charnay's Ancient Cities of the New World, 320; Foster's Index and Catalogue for Any Library, 320; Foster's Scrap Holder, 320; Van Bibber's Holy Child, 320; Bruce's Old Homestead Poems, 321; Beers's Outline Sketch of American Literature, 321; O'Meara's Narka, the Nihilist, 321; Harper's Young People for 1887, 322; Howells's Modern Italian Poets, 322; De Maudat-Grancey's Paddy at Home, 322; Howells's April Hopes, 322; MISCELLANEOUS, 323.

MAY NUMBER.

PAGE

JOHN BLACK CORNELL 329
CHARLES S. HARROWER, D.D., New York.

LOTZE'S PHILOSOPHY 346
HOMER H. MOORE, D.D., St. Petersburg, Pa.

STUDIES IN KOHELETH 365
MILTON S. TERRY, S.T.D., Evanston, Ill.

THE NEW AFRICA:—I. ITS DISCOVERY 376
GEORGE LANSING TAYLOR, L.H.D., Brooklyn, N. Y.

FREEDOM AND LAW 389
L. WHITE, Hubbardston, Mass.

NATHANIEL HAWTHORNE 409
ROSS C. HOUGHTON, D.D., Portland, Ore.

THE PRESIDING ELDERSHIP 434
W. R. GOODWIN, D.D., Jacksonville, Ill.

EDITORIAL MISCELLANY:

CURRENT TOPICS 445
The Crescent in Africa—Africa in America, 445; Christianity and the Ethics of the Business World, 452.

FOREIGN, RELIGIOUS AND LITERARY 459

MISSIONARY INTELLIGENCE 466

THE MAGAZINES AND REVIEWS 470

BOOK NOTICES 474
Curry's Book of Job, 474; Ebrard's Apologetics, 475; Zenos's Apologia ad Hebræos, 476; Parker's People's Bible, 477; Chadwick's Gospel According to Mark, 477; Maclaren's Epistles of St. Paul to the Colossians and Philemon, 477; Field's Student's Hand-Book of Christian Theology, 478; Spurgeon's Golden Alphabet, 478; Porter's Self-Reliance Encouraged, 478; Baker's Fire of God's Anger, 479; Watt's Reign of Causality, 479; Burr's The Gist of It, 480; Dabney's Sensualistic Philosophy of the Nineteenth Century Considered, 481; Lea's History of the Inquisition of the Middle Ages, 482; Dorchester's Christianity in the United States, 484; Frith's Autobiography and Reminiscences, 485; Kinglake's Invasion of the Crimea, 485; Trollope's What I Remember, 486; The Life and Works of the Rev. John Knox Shaw, 486; Grace Magnified, 486; MISCELLANEOUS, 487.

JULY NUMBER.

PAGE

DR. LUTHARDT AS A THEOLOGIAN 489
OLIN A. CURTIS, D.D., Leipzig University.

WILLIAM MORLEY PUNSHON 514
W. H. WITHROW, D.D.

RELIGION AND FANATICISM 530
Rev. G. M. HAMMELL, Morrow, O.

THE NEW AFRICA:—II. ITS DISCOVERY COMPLETED 539
GEORGE LANSING TAYLOR, L.H.D., Brooklyn, N. Y.

NOVEL LITERATURE: ITS HISTORY AND ETHICS 558
J. W. MENDENHALL, D.D., Ph.D.

EDITORIAL:

Introductory 588

Some Words from the Retiring Editor 592

CURRENT TOPICS 593

Religious Work in the British Metropolis, 593; The New England Methodist Historical Society, 596; Theory of Real Estate, 598.

FOREIGN, RELIGIOUS AND LITERARY 604

MISSIONARY INTELLIGENCE 614

THE MAGAZINES AND REVIEWS 622

BOOK NOTICES 632

Summers's Systematic Theology, 632; Ewald's Old and New Testament Theology, 633; Johnstone's First Epistle of Peter, 633; Humphrey's Sacred History from the Creation to the Giving of the Law, 634; Cassel's Explanatory Commentary on Esther, 635; Coles's New Rendering of the Hebrew Psalms into English Verse, 635; Blaikie's First Book of Samuel, 636; Manly's Bible Doctrine of Inspiration Explained and Vindicated, 636; Walker's Theology and the Theologians of Scotland, 636; Keil's Manual of Biblical Archæology, 637; Bernard's Mental Characteristics of the Lord Jesus Christ, 637; Brown's Risen Christ the King of Men, 637; Spurgeon's Best Bread, and other Sermons, 637; Martineau's Study of Religion, 638; Strong's Philosophy and Religion, 639; Strickenberg's Introduction to the Study of Philosophy, 640; McCosh's Religious Aspect of Evolution, 640; Pressensé's Ancient World and Christianity, 641; Stapfer's Palestine in the Time of Christ, 641; Lea's History of the Inquisition of the Middle Ages, 642; Bradley's Story of the Goths, 642; Kinglake's Invasion of the Crimea, 643; Barrows's United States of Yesterday and of To-morrow, 643; Hale's Life of George Washington, 643; Wise's Some Remarkable Women, 644; Green's Short History of the English People, 644; Tozer's Church and the Eastern Empire, 645; Robinson's Principles and Practice of Morality, 645; MISCELLANEOUS, 646.

SEPTEMBER NUMBER.

PAGE

EXPLANATION: A LOGICAL STUDY 649
BORDEN P. BOWNE, LL.D., Boston University, Boston, Mass.

BYRON 666
Prof. C. T. WINCHESTER, Wesleyan University, Middletown, Conn.

THE NEW AFRICA:—III. ITS DESTINY 687
GEORGE LANSING TAYLOR, L.H.D., Brooklyn, N. Y.

DESCARTES 707
Prof. J. P. GORDY, Ph.D., Ohio University, Athens, O.

THE IMAGE OF GOD 722
EDWARD THOMSON, Ph.D., LL.D., Chancellor Mallalieu University, Bartley, Neb.

THE PROBLEM OF CITY EVANGELIZATION 730
Rev. E. D. MCCREARY, Ph.D., San Francisco, Cal.

EDITORIAL MISCELLANY:

PARAGRAPHIC 746
CURRENT DISCUSSIONS 750
Literary Compensations, 750; The Two Methodisms, 756; National Politics, 760; Daniel Curry, 765.
FOREIGN RESUME 768
The General Situation, 768; I. Religious, 769; II. Literary, 774.
MODERN PROGRESS 776
THE MAGAZINES AND REVIEWS 781
BOOK CRITIQUES 791
New Books, 791; Bennett's Christian Archæology, 792; Hill's Social Influence of Christianity, 796; Summers's Systematic Theology, 798; Jukes's Names of God in Holy Scripture, 800; Keen's Faith Papers, 801; Parker's People's Bible, 802; Curtis's Capitals of Spanish America, 803; Stephens's Hildebrand and his Times, 804; "Stepniak's" Russian Peasantry, 805; FICTION, 807; MISCELLANEOUS, 807.

NOVEMBER NUMBER.

PAGE

LEA'S MEDIÆVAL INQUISITION 809
Prof. HENRY M. BAIRD, D.D., LL.D., University of the City of New York.

IS THE BOOK OF JONAH HISTORICAL? 827
Rev. W. W. DAVIES, Ph.D., Ohio Wesleyan University, Delaware, O.

IDEALISM AND CHRISTIANITY 845
HENRY GRAHAM, D.D., Lansingburgh, N. Y.

LANGUAGE-CULTURE: A SYMPOSIUM 863

IMPORTANCE OF A KNOWLEDGE OF GREEK 863
DANIEL STEELE, D D., Dorchester, Mass.

STUDY OF HEBREW BY PREACHERS 871
JAMES STRONG, LL.D., Madison, N. J.

THE STUDY OF THE ENGLISH LANGUAGE 878
W. G. WILLIAMS, D.D., Ohio Wesleyan University, Delaware, O.

OUR LORD AND THE REST-DAY 884
JOSEPH HORNER, D.D., Pittsburg, Pa.

"ELIJAH THE TISHBITE" A GENTILE 900
JOSEPH LONGKING, New York.

REJOINDER 908
EDITOR.

EDITORIAL MISCELLANY:

PARAGRAPHIC 912

CURRENT DISCUSSIONS 917
Ethics *versus* Religion, 917; The Chronic Disease, 921.

FOREIGN RÉSUMÉ 924
The General Situation, 924; I. Religious, 924; II. Literary, 928.

MODERN PROGRESS 931

SPIRIT OF THE REVIEWS AND MAGAZINES 935

BOOK CRITIQUES 943
A Statement, 943; Alexander's System of Biblical Theology, 943; Fradenburgh's Living Religions, 945; Thoburn's Missionary Addresses, 946; Lias's First Epistle of St. John, 947; Hark's Unity of the Truth in Christianity and Evolution, 947; Edwards's Epistle to the Hebrews, 948; Delitzsch's Beho'd the Man, 948; Brisbin's Trees and Tree-Planting, 949; Latimer's Great Pyramid of Egypt, 950; Van Dyke's How to Judge of a Picture, 951; Fisher's History of the Christian Church, 952; Vincent and Joy's Outline History of Greece, 952; Black's Story of Ohio, Lane-Poole's Story of Turkey, Besant's Fifty Years Ago, and Daudet's Thirty Years of Paris and of My Literary Life, 953; Doherty's Representative Methodists, 954; MISCELLANEOUS, 955.

INDEX 957

Engd by W A H Hutchins

William L. Harris

METHODIST REVIEW.

JANUARY, 1888.

ART. I.—BISHOP WILLIAM LOGAN HARRIS.

MAN is the product of his original inheritance acted upon by the material universe, other men, and the spirit and providence of God. If this were all, responsibility would be a fiction; there would be no place for praise or blame. But, because of the inscrutable mystery of human freedom, of which all are conscious, the study of human character and conduct reveals merit and demerit, and fixes the true rank that men should hold among their fellows.

Infinite knowledge alone could write an infallible biography. In all critiques of human careers much of fiction must exist. Yet the accumulated wisdom of the race, the standards of comparison adopted, the clear light of publicity, which in this age illuminates through the press and enlarged intercourse what in former times would have been wrapped in impenetrable obscurity, justify the conclusion that patient attention to details and the intelligent use of every facility afforded will give better approximate results in the estimation of character than it was possible, except in a few cases, to attain in past ages.

Especially is this true in such an association as the Methodist Episcopal Church, an organization which interlinks its ministers more closely than any other ecclesiastical fabric ever constructed except Roman Catholicism, and differs from that especially in the greater degree of publicity which attends its proceedings. Where Rome works in secret, by forces oftentimes as relentless and resistless as fate, Methodism debates in public and examines the character of its ministers in the

glare of day. That it is possible to tell "from books," as Daniel did certain things, where every regular minister of the Methodist Episcopal Church was in any year of his whole ministry during the hundred years and more covered by its records; to ascertain in a few moments when he was received, and where; when he was ordained, and by whom; with what stations he was intrusted, and when, where, and generally under what circumstances he died; whether his position was exalted or obscure; and that the successive steps of his promotion can be traced as accurately as the records of nature in the rings of a tree or the growth of geological formations, is without a parallel in the archives either of civil or of ecclesiastical establishments.

The parents of William L. Harris were farmers, belonging to that sturdy yeomanry which laid the foundations of the States of the central West. They possessed enterprise; for, lured by the promise of great results to industry, frugality, and sagacity, in a time before railroads were introduced, when towns and even villages were few and far between, they went to what was then the far West. Ohio, it is true, was early settled, and from the beginning by a class of persons who carried with them settled habits, and therefore formed communities far above the camping-places of hunters and explorers of the Daniel Boone type. It was not their purpose to move on as soon as civilization overtook them, but to carry civilization with them, and as soon as possible improve their homes and surround them with schools and churches.

It is almost superfluous to say that settlers in the West in those days possessed unusual physical vigor; for if a few, deceived as to the hardships they had to encounter, began the journey without the endurance necessary to succeed, they seldom had the strength or perseverance to complete it. The life also, though full of exposure, tended to conserve and strengthen the original constitution. The world recognizes the fact that none of the colonies of ancient or modern times were founded by a hardier and more enduring set of men than those who, not content to remain in the still partly undeveloped States of the East, pushed forth, unaffrighted by the war-whoop of the Indian, the howl of the wolf, the growl of the bear, or the malarious effluvia of undrained swamps or sluggish rivers, to

find a dwelling-place amid the living, the decaying, and the dead vegetation of centuries.

It was also a period in which what was known was thought out and more vigorously grasped than at the present time—when masses of thought, launched by the press and intellectually swallowed without mastication, are daily passing through, rather than incorporating themselves with, the mind. Abundant evidence shows that the farmers, mechanics, and average citizens of every type had but few ideas, but conceived those clearly and held them tenaciously. The school-books, readers, and the few works possessed by religiously-inclined families, still to be found in the garrets of those who inherit the relics of a preceding generation, as well as the speeches of political and other orators, and the few histories of those times prepared by contemporary writers, illustrate the difference between the past and the present in these particulars.

From such an ancestry, physically, mentally, and morally, William L. Harris received the best inheritance—a sound mind in a sound body, and traditions of homely virtues and self-reliance. Religiously, his parents were Presbyterians, and this meant a great deal for him. Presbyterianism, in the early days of this republic, was intensely doctrinal, necessarily systematic, practical, immovable, reverent, conscientious, and so clearly defined as to stand out before the eyes of its votaries and of the public with great distinctness as a theological system. Its ministers were reasoners rather than orators, proving, defining, and illustrating, not from natural science nor to any great extent from social life, but from the word of God. Presbyterians always made much of the holy Scriptures, and inculcated the importance of committing its words to memory. From Scotland it derived most of its accessions, though England and the north of Ireland furnished many of its strongest men.

Fortunately for their children, Mr. and Mrs. Harris had fallen under the influence of George Whitefield and of those ministers who affiliated with him, and the predestinarian view was suffused with emotion, and to a great extent lost its hardness; and the family, not content with believing themselves of the number of the elect and leaving the universe to its fate under the influence of the impenetrable will of its sovereign God,

cherished the deepest interest in the conversion of those whom Providence had committed to their care.

At the age of fourteen years a tinge of sadness was thrown over the mind and heart of William L. Harris by the death of his father. He was old enough to feel to some extent the pathos of the word "fatherless," yet not sufficiently advanced to develop that self-reliance and insensibility which dispose of such an event simply as one of the inevitable occurrences of life. In that primitive day, the death of the husband before the lands he had taken were fully improved, even if entirely paid for, rarely the case, left the widow with a serious burden. It is an error, however, to say that the parents of William L. Harris were poor, or that the family was broken up. Since his demise some eloquent discourses have been rendered pathetic by descriptions of the sufferings of the youth because of the poverty of his widowed mother, one speaker having gone so far as to represent them as driven from home under the inexorable sentence of a sheriff's sale. The widow continued to reside upon the farm for many years, and assisted her son in procuring his education; and when the property was finally disposed of he received as his patrimony what for those times was quite a large sum. On one occasion he brought home from the executors a thousand silver dollars, the weight of which—as he pleasantly remarked—"was enough, as was generally the case with riches, to be a millstone around his neck."

Fortunately, however, he was obliged to earn his own living. His uncle, practically his guardian, did not believe that it was wise for him to seek an education, but wished him to continue to work upon the farm; and was not willing to give him any portion of the estate to assist in his studies. But his mother always sympathized with him, and to her interest and his own exertions he owed his rapid progress as well as his early entrance upon educational work.

It was on the 14th of November, 1817, near Mansfield, O., that he of whom I write was born; only fourteen years after the State had been admitted into the Union, and less than thirty years after the first permanent settlement was made at Marietta. At the time of his birth the population of Cleveland was less than three hundred; Cincinnati, less than seven thousand; Dayton had hardly the dignity of a village; and Co-

lumbus, though it had been the capital for five years, had less than a thousand.

Those were the days of the simplicity, power, and corresponding usefulness of camp-meetings. They had no expensive houses, or even comfortable cottages; there were no auditoriums, trained choirs, or instruments of music; but simply the tents of Israel under the palm-trees and the cedars of Lebanon. The preachers and the people sought power with God and men. They preached to convict sinners; to convert them from the error of their ways; to instruct penitents, and lead men out of darkness into the light. Multitudes came from curiosity, or to be pleasurably affected by the novel sight, but of these many "remained to pray." Such scenes made powerful impressions upon youth. "The groves were God's first temples," and early Methodism found that on such occasions the Lord would frequently "suddenly come to his temple." Vast audiences felt his Presence. Cries for mercy, and even agonizing shrieks arose, "commingling on the holy air" with the triumphant shouts of those who had passed from death unto life, or of saints who had received such a blessing that there was not room to contain it. The moral force of many of these meetings was so great that it could not have been intensified had one risen from the dead. A hundred miracles of healing, and of speaking with divers tongues, or of withering fig-trees, or of stilling the tempestuous waves of the sea, would not have produced a deeper sense of the reality of religion, the nearness of death, or of the irreversible doom to be pronounced at the day of judgment, than did the spectacle of a minister absorbed in his awful theme, surrounded by scores of others engaged in prayer for the descent, in saving power, of the Holy Spirit, and an assembly of hundreds or thousands fused into one spirit and one voice, while men and women, drawn by apparently resistless influences as into a whirlpool, rushed toward the altar and prostrated themselves upon the ground crying, "What shall we do to be saved?"

Among those who were awakened on such an occasion was a lad, not seventeen years old, who found the new life June 10, 1834. The name of the minister who preached the sermon on that day we do not know, nor does it matter; for under such circumstances the minister is but a trumpet; the

entire assembly preaches. What he might have been if this forest call had not summoned him to prayer none can tell; energy such as his would have found an outlet, even if compelled to wear its own channel. Whether he had in view the ministry from the beginning is a question which cannot be determined. It was not uncommon for boys of even fourteen years to be urged to give their experience, and a youth who had attained his full height at seventeen, with a manly voice, might readily have been selected as one from whom the Church could expect great things if it should "please the Lord to call him into the ministry," or, as it was commonly called, "out into the work." Be this as it may, he began at once to study, and for two years received instruction in ancient languages and mathematics at Norwalk, Ohio.

In 1836, not yet nineteen years old, he received a license to preach, and was employed by the presiding elder. It was a cause of regret to him in subsequent years that he entered upon the ministry so young, but he regarded the fact that he was under the special supervision of the presiding elder as a modifying influence of considerable value. He said, "What could a lad of my age have done without the guidance and sympathy of a superior?"

In 1837 he was received as a probationer into the Michigan Conference, which then comprised the whole State of Michigan and the northern part of the State of Ohio. His first appointment from the Conference was Dover Circuit, where he was junior preacher. In 1838 he was stationed as junior preacher at Wooster. In 1839 he was ordained Deacon and stationed at Mansfield, near his birthplace, with Adam Poe as his senior. On the 9th of August, 1840, he was married to the daughter of Jesse and Nancy Atwell, the maiden name of her mother being Rice. This event he always counted one of the most clearly providential of his life.

The North Ohio Conference was formed in the year 1840, and he was among the members of the Michigan Conference of which it was composed. He was stationed at Belleville. In 1841 he was made the first preacher at Amity, the Conference meeting at Wooster, where three years before he had been stationed. In this year he was ordained Elder. His success being marked, he was returned for a second year. In

1843 his appointment was in Chesterville. In 1842 the city of Delaware, O., had purchased "the property of a watering-place known as White Sulphur Springs," and offered $10,000 in money to the Methodists if they would there establish an institution of learning of the grade of a college. The offer was accepted. On the 13th of November, 1844, the Ohio Wesleyan University was opened, with Edward Thomson as president. In the beginning of the autumn of that year William L. Harris was stationed at Delaware.

In his early ministry his preaching was accompanied with great spiritual power. On all his circuits and stations there were revivals. On one four hundred were added to the Church, and these were mostly heads of families, some of whom remain till this day, occupying the most important places in the local societies to which they belong. His physical energy bore the toil without being conscious of it, and his systematic habits prevented any of the lambs of the flock from languishing from lack of pastoral care.

Professor W. G. Williams, who resided in Delaware during Mr. Harris's ministry as pastor of the church, informs me that he was "earnest and fervent, loud, though never boisterous; but often so eager in his utterances that in the bubbling overflow of words an impediment of speech would appear." Professor Williams observed that this impediment never entirely disappeared except when he prepared his matter and became more deliberate. The more nearly he approached extemporaneousness in his utterances the more liable it was to appear.

Professor Williams speaks of one commendable peculiarity which Bishop Harris had in that early day, and which never left him. This won the writer's admiration the first time he ever saw him, and is a trait that might well be imitated by every young minister, and by all, without regard to age, who desire to recommend the religion of Jesus Christ to the favorable consideration of intelligent persons. It is thus described by Professor Williams:

> He had one elocutionary excellence in a marked degree—there was no professional tone in his voice or mannerism in his bearing or gestures. However solemn the occasion or the theme, he spoke in a natural, manly, unaffected style, without cant or sanctimoniousness. Always dignified and serious in his bearing as a

minister, yet his style and delivery were such as might be used in any situation. I do not think it was different when he spoke in deliberative bodies, or that it would have been varied or thought amiss had he spoken in a civil court or on a rostrum. . . . He always spoke in a clear, resonant voice, and with very distinct articulation. The farthest person in his audience could hear every syllable that he uttered, so that it was easy and pleasant to follow him. His manner was more colloquial than oratorical. His audiences always listened, because he always had something to say to them.

During the period that he was connected with the University it was seldom that audiences were agitated by his sermons or speeches. In those days he seemed better fitted to instruct than to stir men. It was natural enough, therefore, that at the end of one year he should become tutor in the University. But underneath the teacher was the evangelist, and he longed for the heat and glow of revival services. At the end of the next year he resigned the position and returned to the pastorate, and was stationed at Toledo, then just founded. Toledo is well laid out, chiefly on high ground, and has for some years been considered one of the most healthful cities of the West. Even as long ago as 1860, before its drainage system was complete, its inhabitants boasted—and with truth—that the number of deaths averaged but little over two per cent. of the whole population. But when William L. Harris was stationed there it was one of the most fever-breeding places along the lakes. He was soon attacked by malaria, and though he was removed to Norwalk at the end of the year he was so enervated and depressed that he made up his mind he would be unable to endure the strain of the pastorate.

In 1848 he was appointed principal of Baldwin Institute, the germ of Baldwin University, where he continued until 1851. Being very successful, he was called back to Delaware to take the management of the preparatory academy. There, under the eyes of the president, faculty, and trustees, by his thoroughness, versatility, industry, and facility in teaching and kindling enthusiasm, he commanded such respect and confidence that he was elected to the chair of chemistry and natural history in the University in 1852, a position he held for eight years.

That I might not be misled, either by my own admiration for

the man or the enthusiastic words spoken by friends after his death, I wrote to Professor Williams, above mentioned, for a candid, unexaggerated statement of the qualities of Professor Harris as a student and teacher. He says:

As a student Harris had a *genius* for hard work. He was avid of knowledge, and must have been a faithful and successful toiler in the field of general learning as well as special theological study. During the eight years of his ministry before he came to Delaware he had already acquired a fair working library, and knew how to use it. In the first year of my acquaintance with him we studied a good deal together, and during one year he came regularly to my room in the University at four o'clock in the morning to study Hebrew. The first year he was in the faculty as teacher in the preparatory department he found time to go over the entire mathematical course, and when a few years later he returned to us as professor of natural science he took up and rapidly mastered the wide range of studies in his own department. His fondness for books and hard study never left him. I think that when he was with us he was more disposed to bend over his books than over his pen; yet he wrote a good deal, and I suppose must have accumulated a large mass of sermons and lectures.

As a teacher, it is said that he particularly excelled in inducing students to think for themselves and perform original work. Certainly to do this is to reach the highest rank as a teacher. It was a complaint made against a certain very popular teacher by one of his most celebrated pupils that "he always entertained us delightfully, but now I cannot remember any thing that he said, and have no general knowledge of the subject." Such a criticism could never with truth be uttered against Professor Harris as a teacher. His proficiency in Hebrew became so great that he had classes therein in addition to the duties of his professorship; and some of the professors did not think it beneath them to pursue their studies in that language under his tuition.

Thus it appears that, though not an alumnus of any college, he made himself master of all that is taught in college, becoming tutor and professor. He had all the advantages of self-made men—self-reliance, a prodigious memory of his acquisitions, and an investigating spirit, with the conscious necessity for special attention to details; but he escaped in great measure their defects, which originate chiefly in their not associating with equals or superiors.

He was elected secretary of the North Ohio Conference in the year 1851, and performed its duties in such a manner as to win the respect and gratitude of the entire Conference. Men who had said that he was a born professor now declared that he was a born secretary. There is not so great a difference between the qualities required for these positions as might be supposed. Method, accuracy, attention, and promptitude are demanded by them in common, while animation, so necessary to make the recitation-room a scene of interest, can in a secretary prevent the necessary details of business from becoming dry as dust.

A comparison of dates reveals to the reader, familiar with the history of this country and of the Methodist Episcopal Church, that the public career of William L. Harris began when slavery was the burning question in Church and State. The year that he was licensed to preach, in Cincinnati, not far from the spot where he was lifting up his youthful voice, the General Conference of 1836 writhed in the grasp of the monster, and by vote censured George Storrs and Samuel Norris for attending an abolition meeting. In 1844, the year that he was appointed to Delaware, the Church was divided, and Bishop Soule—whom he had regarded as the Nestor of Methodism—turned his back upon the place of his birth and the scenes of his life previous to his election to the episcopacy, and went with the South. Then followed the great suit for the division of the property between the Methodist Episcopal Church and the Methodist Episcopal Church, South, which in the Supreme Court of the United States was indeed a battle of the giants; the Methodist Episcopal Church, South, being represented by Daniel Lord, Reverdy Johnson, and his son; the Methodist Episcopal Church by Rufus Choate, George Wood, and E. L. Fancher. In all of this Professor Harris was deeply interested. In 1848 and 1852 various phases of the subject were under discussion; upon all he had opinions and uttered them without reserve. He was a pronounced abolitionist before abolition became popular in State or Church, but can hardly be said to have been a leader in the movement. This probably arose from an absence of opportunity or occasion to manifest special interest, except as he mingled with the ministers of his Conference. He lived during all his public

life in small towns, particularly in Delaware, where the anti-slavery sentiment was prominent, if not dominant. There was not much need within his immediate sphere for propagandism of such views; there was very rarely any occasion for personal participation in the struggle; yet he both spoke and wrote on the subject, and, as his surviving friends of Delaware say, "It was understood that if ever a call should come for action he was ready to announce a more aggressive position."

The time came when he was first elected delegate to the General Conference, which sat in Indianapolis in 1856. As nearly the entire Conference to which he belonged was anti-slavery, there was no issue upon that point. His election was a triumph of personal popularity and a tribute to his extraordinary services as secretary, one of his friends saying: "A good secretary deserves one election; after that he has no claims on the Conference unless he proves himself a good representative." It was an astonishment to himself to find that he was at the head of the delegation of eight, with his distinguished and revered president, Dr. Edward Thomson, second. So great a shock was this to conventional ideas that a friend expostulated with Professor Harris somewhat as follows:

You have committed an offense against propriety. The idea of your being first and Dr. Thomson second! You should resign at once, and declare that under no circumstances can you consent to occupy such a position.

But William L. Harris was at that time thirty-nine years old, and he responded:

I did not desire to be first; I did not make myself first. It is the result of an election, and I do not see that I can do any thing about it further than to accept the responsibility put upon me.

Every person familiar with his work as secretary in the North Ohio Conference recognized his pre-eminent fitness for the secretaryship of General Conference; but in addition to that he was considered a representative antislavery candidate, in opposition to the reactionary tendency which had appeared in many sections of the Church. The whole number of votes cast upon that occasion was 206, making 104 necessary for a choice. Of these William L. Harris received 113.

He was elected to the General Conferences of 1860, '64, '68,

and '72, and in every instance at the head of his delegation; and by all these General Conferences he was elected secretary by acclamation. No deliberative body, in whatever sphere its powers were exercised, ever had a more capable and efficient secretary. In comprehension, attention, accuracy, voice, and manner he could scarcely have been excelled. So transcendent was his excellency that some have said that the Methodist Episcopal Church never had a secretary before him. If it be not necessary to say so much, the reading of the Journal prior to his time will convince any one of his great superiority to all who went before him. It is a gift to do such things well, and he possessed it in a high degree.

For twenty-four years he applied the same talents in the same general methods to the editing of the Discipline, making therein improvements fully as marked as those in the Journals, and even more useful; and after he was elected bishop it was the desire of the Church that he should continue to edit the Discipline. It is now, in the opinion of competent lawyers, the best distributed and most luminous statement of law, of the same or similar proportions, in the English language. Nearly every change made by Bishop Harris has possessed self-evident merit, and therefore elicited little or no criticism.

Shortly after the General Conference of 1856 it became obvious that a change in the rules on the subject of slave-holding by Church members, or a new chapter on the subject in the Discipline, or both, would be the next step in the legislative history of the Church upon this question. Professor William L. Harris was a pronounced advocate of the most vigorous measures, believing that there never could be permanent peace in the Church until all controversy on this subject should be rendered impossible by unequivocal utterances. He now came forward as a representative of that view, and for some years engaged in a vigorous controversy, in the various official papers and other proper places, with men most distinguished by abilities and official position in the Church. The question most debated was the powers of the General Conference. In preparing for its discussion Professor Harris compiled several large scrap-books, in which the papers bearing on the subject of slavery in the Church and the powers of the General Conference to legislate upon it, which for a long series of years

had appeared in the official papers, including reports of speeches delivered by eminent persons, were arranged in chronological order. When he entered the arena he was armed at all points, equipped with every thing except what was necessary for *retreat;* for such accouterments he seldom had need.

The substance of his arguments upon this subject was finally given to the public in a work entitled, *The Constitutional Powers of the General Conference, with a special application to the subject of Slave-holding.* In the introduction he says:

When I wrote the articles, the substance of which is given in the following pages, it was not my expectation that they would have any thing more than a merely ephemeral newspaper existence. Soon after their publication I received letters from many ministers, some of whom occupy high positions in the Church, fully indorsing my doctrines, and calling for the argument in a more permanent form. The Delaware Annual Conference, of which I have the honor to be a member, at its session in 1858 *unanimously* adopted the following resolution, namely:

"*Resolved,* That we fully indorse the views of Dr. Harris in his argument on the constitutional powers of the General Conference as published in the *Western Christian Advocate,* and that this Conference respectfully requests him to publish his articles in a more permanent form."

The same Conference, at its session in 1859, with the same unanimity passed the following resolution, namely:

"*Resolved,* That we again request Dr. Harris to publish his argument on the constitutional powers of the General Conference in a more permanent form."

Not feeling at liberty longer to decline meeting the wishes of my own Conference, and of so many friends of the ministry in other Conferences, I have amplified the articles somewhat, for the purpose of noticing objections which have been made to my doctrines since they were first published; and, foregoing my own preferences and yielding to the solicitations of others, I now send them forth in this unpretending little volume, asking only that it be read and its arguments refuted before its doctrines be condemned.

That introduction excellently exhibits the frankness, simplicity, and directness of the style of Bishop Harris. In concluding his observations he says:

If in the course of the argument I have advocated any erroneous opinions, the obvious remedy is to refute them. I am utterly

unconscious of having made use of a fallacy, or of having misconstrued or misapplied authorities, or of having substituted declamation for argument; but if any such defects exist it is easy to point them out.

The book is divided into six chapters: I. Powers Granted to a Delegated General Conference. II. Does the Constitution of the Church Forbid the General Conference to make a rule Prohibiting Slave-holding in the Church? III. Does the General Rule on Slavery Authorize Slave-holding? IV. General Rules and Terms of Membership. V. Recapitulation of the Argument and Authorities. VI. Perils of the Membership.

The subsequent action of the Church shows that a large majority of its members were convinced of the soundness of his position. In 1856 the degree of Doctor of Divinity was conferred upon him by Allegheny College, and he became familiarly known from that time as Dr. Harris. In 1860 he was elected Assistant Corresponding Secretary of the Missionary Society. The whole number of votes cast was 218, of which he had 141; thirty-one more than the number necessary to a choice. Between the senior secretary, Dr. Durbin, and the new assistant secretary there was a great contrast. Dr. Durbin was seventeen years the elder and, though small of stature and weak in voice, was unsurpassed as an orator, an admirable organizer and man of affairs; but his physical and mental force had culminated and was waning, though very slowly. He was already sixty years of age. The new secretary was of giant frame and of inexhaustible endurance. "He never knew what it was to be tired" till he was more than sixty-eight years old. His voice was powerful, and the more work he had to do the happier he seemed. Gradually all the work of the office drifted into his hands as his venerable senior approached and passed threescore and ten. In travel, in business sagacity, in details, in concise and lucid correspondence, in luminous arrangement of matters to be submitted to the board of managers, the General Missionary Committee, the Annual Conferences, and in the reports, he was a constant wonder—or, rather, his work ceased to be wonderful because it was constant.

Meanwhile he continued to discharge the functions of secretary of successive General Conferences, and exercised a powerful influence over legislation. In the General Conference of

1864 he voted against electing the presiding elders by ballot without debate in the Annual Conferences, on the nomination of the presiding bishop. In the same Conference he voted to extend the time of the pastoral term from two to three years; also for the change of the sections on class-meetings. He also proposed the amendment in the report of the Committee on the Centenary of Methodism so as to make it read:

The local funds shall be appropriated to the cause of Education and Church Extension under the direction of a committee consisting of an equal number of ministers and laymen appointed by the several Annual Conferences within whose bounds they are raised.

He made the principal motions affecting the plans for the organization of colored Conferences, after having made the preliminary motion to authorize the bishops to present such a paper as they thought would promote the interests of the cause.

In the General Conference of 1868 he took a most important part, practically controlling the action of the body on the great question of the admission of Mission Conferences:

General Conference 1868, *Proceedings of May* 11.

W. L. Harris did not propose to consume time by talking upon this question, but he did desire to have the motions, resolutions, amendments, etc., proposed put in such form that he could vote for the admission without declaring, either in form or substance, that the action of the last General Conference in imposing these restrictions was unconstitutional. He knew it was not in order to present resolutions or motions here, but he had some resolutions which he would read as a part of his speech:

"*Resolved*, 1. That all action of the General Conference of 1864 restricting, or purporting to restrict, the rights and privileges of the Annual Conferences which the bishops were authorized by the said General Conference to form within the United States and Territories be, and the same is hereby, repealed.

"*Resolved*, 2. That the following Conferences, namely, Alabama, Delaware, Georgia, Holston, Mississippi, South Carolina, Tennessee, Texas, Virginia and North Carolina, and Washington, are hereby declared to be Annual Conferences of the Methodist Episcopal Church in the United States of America, and vested with all the rights, privileges, and immunities usual to Annual Conferences of said Church.

"*Resolved*, 3. That the provisional delegates elected by the aforesaid Conferences severally are hereby admitted to membership in this General Conference, entitled to exercise the same rights, powers, and privileges as delegates from other Annual

Conferences; *provided* always, that they shall be found otherwise qualified according to the law of the Church.

"*Resolved*, 4. That a committee of seven be appointed, to which shall be referred the credentials of the said provisional delegates, together with so much of the Journals of the said Conferences as relates to their election, and that the committee report thereon at the earliest practicable moment."

W. L. Harris then offered the resolution read by him this morning, and moved that upon these resolutions the Conference proceed to vote without debate, provided that this shall not preclude any substitutes, motions, or amendments relating to these, but that on these the question shall be taken without debate. . . .

The motion prevailed.

The question then recurred upon the resolution offered by W. L. Harris.

The resolutions were taken up *seriatim*, and adopted.

The third resolution, as adopted, is as follows:

"*Resolved*, That the provisional delegates elected to this body by the aforesaid Conferences severally are hereby admitted to membership in this General Conference on the presentation of the requisite credentials."

He also took a very active part in the preparation of the plan by which lay representation was introduced.

In 1870, the degree of LL.D. was conferred upon him by Baldwin University.

Such had been his career when, in 1872, eight bishops were elected. The first was the slender Thomas Bowman; the second, the massive William Logan Harris. Who but He who seeth the end from the beginning could have thought that the strong man would bow himself and go to his long home leaving his apparently fragile colleague still the senior bishop?

Immediately upon the organization of the new board he was by common consent elected secretary; a most important office, for by means of it the Church is apprised of the times of assembling of all the Conferences, and of many other facts necessary to its harmonious working, and also the rules, decisions, and, to a great extent, the traditions of the bishops are preserved, so as to unify the administration in successive years. It was soon obvious that he intended to apply to the duties of his episcopal functions what Bishop Foss in a memorial address appropriately described as "a three-man power of work." From travel, exposure, and toil of every kind he never shrank. A telegram from a colleague indicating that he

was ill or weary received an almost immediate response, "I will hold your Conference."

In the May following his election he went around the world by the way of San Francisco, visiting successively Japan, China, India, Bulgaria, and western Europe. Leaving San Francisco on the 16th of June, by the 24th of September he had reached Kiukiang, having in the meantime spent a month in Japan organizing the mission there, and visited Shanghai and Peking. During his stay in China he also visited Foochow and other points, presiding at the Conferences. He spent about two months in India, traveling thoroughly; presiding at the Conference at Lucknow on January 7; making a detour on his own account to Palestine, and reaching Rome on the 1st of April. He then visited Turkey, and afterward held all the European Conferences, the entire journey occupying eighteen months. Again, in 1880 he made an extensive tour through Mexico, and in 1881 he spent three months in South America, and sailed thence to Europe, where he held our European Conferences, and reached home about nine months after he left. In the winter of 1884–85 he visited Mexico again, and had it not been contrary to the judgment of his colleagues he would have visited Liberia, and in that case, as in every other, would have brought home most valuable practical information.

Reflection upon the foregoing career, which could without repetition be expanded into a large volume, justifies the characterization of him that I have made elsewhere as a genius in ecclesiastical affairs. His characteristics were massive strength, physical and mental. There was an unusual combination of intellectual activity with a ponderous physical frame. A marked peculiarity of his mind was quickness and depth of penetration. His judgment of principles was sound, and his familiarity with precedents complete. These he valued highly, as reflecting light in the interpretation of the meaning of laws, but he was capable of independent reasoning upon principles; and some of the most important elements now in our ecclesiastical system or practice were first thought out or clearly stated by him. He was an advisory member of the committees of the General Conference on the revision of the jurisprudence of the Church, and, in fact, of most important committees and commissions for many years.

Methodist history he loved as young people love romances. In ascertaining disputed facts, collating different editions of the Discipline, Minutes, and Journals, examining manuscripts and ancient letters, he was as happy as a child among playthings. No question was ever raised as to what any thing meant which Bishop Harris said or wrote. In business meetings his resources were always at command; his energy in delivery on such occasions never failed; indeed, his short speeches every-where were models of crisp, clear statement.

As a bishop his most conspicuous qualities were those of a parliamentarian and an administrator. His judgment was sound, and though his natural abruptness of speech often gave the impression that he was incensed or irritated it was rarely the case, and when it did occur soon passed away. He was always very tenacious of his rights, and if he considered them invaded would protest, regardless of the dignity of the person involved. An illustration of this can be found in the proceedings of the General Conference in 1860, under date of May 10:

The secretary, Rev. W. L. Harris, rose to a question of privilege. The correspondent of the Cincinnati *Gazette*, in his letter of May 4, had referred to what he chose to term "a little scene," which occurred while he, the secretary, was reading the Journal on that morning. It was in reference to a remark between Bishop Ames and himself, and which the bishop had since said was only a pleasantry. Mr. Harris read the following extract from the letter referred to:

"During the reading of the Journal this morning by the secretary, Dr. Harris, a little 'scene' occurred. In reading the number of names appended to various antislavery petitions, by some singular coincidence the secretary very often gave them more signatures than they contained; and, in the case of those petitions which prayed for no change, in one or two instances he gave them fewer names than were actually on them. As members rose all over the house to correct these errors, the chair, Bishop Ames, remarked that *the secretary's mistakes seemed to be all on one side.* Dr. Harris quite indignantly repelled the '*innuendo*,' as he called it. The chair explained that no impeachment of the secretary's integrity was intended, and so the matter dropped."

Mr. Harris said that in the very item which preceded the one he read, when Bishop Ames made the remark alluded to, he read a memorial against a change of the General Rule on Slavery from Freeport, Rock River Conference, and stated the number at twenty, when it should have been only seven, the very reverse of the correspondent's statement. He explained how this was occa-

sioned by the manner in which the person presenting the memorial had indorsed it. He called on Mr. Stoughton to corroborate his statement, which that gentleman did.

He was equally strenuous in favor of fair play. In 1860, when one of the minority moved that the operation of the previous question should be suspended during the consideration of the report on slavery, Dr. Harris seconded the amendment.

He was not a "society man," but was very communicative. One of the New York papers, in its excellent tribute to him, said: "With him dies more knowledge of Methodist affairs throughout the world than was possessed by any other man." This would have been true for any time during the past twelve years; but it is not lost. He has communicated it to his colleagues and brethren in the ministry, to the members of the committees, and, though no *one* possesses it, it is the property of the Church.

Outside of what he conceived to be his authority, and of what he knew himself to have mastered, he was diffident. If it had not been so he would have written more. He did prepare a work, in conjunction with the late Judge Henry, on ecclesiastical law, for which he was pre-eminently fitted; and it is said that he prepared and delivered at Drew two masterly discourses upon the relation of the bishops to the General Conference. It is to be hoped that these are in a condition to admit of publication.

At intervals, for some years before his death, he had had alarming attacks, of the cause of which his medical advisers were not certain. Early in the spring before his death he was attacked with vertigo and other distressing and dangerous symptoms; and having always before traveled under the pressure of great responsibility, attending strictly to the business committed to his care, he concluded that he would go abroad for rest. For a time his health appeared to improve every hour, and he wrote home the most encouraging letters; but suddenly an attack far more severe than any which he had ever had prostrated him. After he rallied somewhat he was brought home, and—his family being in the country at the time—was taken to a hotel. As soon as possible his residence was prepared, and he was removed thither.

In the midst of great physical suffering he met his fate

bravely, heroically: not with the heroism of the Indian chief who will not give his captors the pleasure of seeing any evidence of pain, but with the moral courage of the Christian. The following scene from his last rational moments exhibits him as the same straightforward man, "going forth to meet the unknown future with a steady step and an unfailing heart."

"You would be glad to recover and work longer?"

"Very, indeed."

"But if not?"

"The doctor in Liverpool told me that I was to make my arrangements, for I had but a few hours to live. I told him that I had not left the preparation for that hour till that hour. I say, I told him *I had not left the preparation for that hour till that hour.*"

"You are sure that it will be well?"

"I believe it with a steady and unwavering faith."

"Would you like me to pray with you?"

He roused himself, threw the whole force of his ordinary voice into his words, the full light came into his eye:

"My dear brother, you will greatly oblige me; *I believe in prayer.*"

Then with the tears of devotion and holy confidence flowing from his eyes he followed every petition. Afterward his pain increased, but once in his delirium he heard the voice of his son saying, "Father, do try to rest." He ceased his restless motion and said, "Rest, my son? Rest? *There is no rest here; rest is up there.*"

He was a laborer together with God, and it pleased God to answer in his death the prayer of Moses in the Psalm of Humanity: "And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." For the work of William Logan Harris is so incorporated with the history of the Methodist Episcopal Church that neither it nor he can ever be forgotten.

JAMES M. BUCKLEY.

ART. II.—ON SOME CONTROVERTED POINTS IN THE EXPOSITION OF THE SEVENTH CHAPTER OF ROMANS.

THERE are two modes recognized by exegetical scholars of ascertaining the meaning of a passage of Scripture. One is, to take as "the starting-point the understanding of the details, in order to arrive at the understanding of the whole." The other is, "that the whole must be first understood in order to attain to the understanding of the individual parts." * The former is the natural method, and one that must commend itself to the student of the holy Scriptures. The context, also, must be carefully studied, so as to secure a clear view of the relations of the passage to what goes before and what follows, and to the main purpose of the writer.

It is not the purpose of this paper to discuss the formulated doctrines which may be deduced from this paragraph, but to study some of the separate points on which controversy and wide divergences of opinion have arisen among New Testament scholars. This mode of approach to the meaning is necessarily incomplete, for it is as important to study the parts in the light of the context and of the purpose of the writer as it is to study the context and purpose of the writer in the light of its separate parts. Both methods are necessary to the thorough comprehension of the subject under consideration. This paper will be limited chiefly to the former method as a preparation for the latter.

The seventh chapter of Paul's letter to the Romans, especially the part beginning at the seventh verse and closing with the twenty-fifth, has been the subject of almost endless controversy. The diversity of views in the interpretation of this passage affords a clear illustration of the influence of subjective considerations over the normal exercise of the critical and logical powers. The early Church, especially the Greek Church, held one view. Augustine, following Methodius, gave emphasis to another exposition. His interpretation arose not so much from a critical study of the passage as from considerations of its application. Modern commentators have not hesitated to contend

* Immer's *Hermeneutics*, Newman's translation, p. 212.

for their particular view on the ground that it is more favorable to the promotion of a high Christian life than the other.

While our opinions, environments, and experiences must, in a greater or less degree, affect our interpretation of a written document so intensely personal as this passage, it is nevertheless the duty of the expositor to reduce these influences to the minimum, and to study the passage as dispassionately as possible. He would not only be a bold but a rash and unscholarly man who should discuss in a dogmatic spirit a passage so profound and difficult, and one on which so many pious thinkers of equal scholarship have differed so widely. It is proposed to touch some of the more salient points on which commentators have differed, in order to make apparent the lines of divergence. We will present these topics in the order in which they will naturally arrest the reader's attention.

The connection of the passage with the immediately preceding context requires mention. The tracing of the connection in Paul's writings is especially difficult. His frequent digressions, often without warning to the reader, involve the necessity of constant watchfulness to prevent confounding them with his main argument. The connection of this passage is shown by the question which the apostle at once asks: "Is the law sin?" This is the question an objector would naturally raise, and from the seventh to the thirteenth verse the apostle answers it by showing in his own past experience the blessed purpose of the law, and its blessed consequences as well. "Is the law sin?" On the contrary, "I had not known sin except through law." "By the law is the knowledge of sin." By its commands it shows the absolute rule of right, and by its rewards and penalties the attitude of God toward the actions of men. This will appear by reading the fifth verse with verses 7–13. If this stand-point of the apostle is properly interpreted it follows that from the fourteenth to the twenty-fifth verse there is a digression which is connected with what has gone before but not necessarily dependent on it. It is clear that this whole period has for its primary, if not exclusive, object the defense of the law against the attacks which the objectors had made upon it; showing that the law is not of the nature of sin, nor the cause of specific acts of transgression, but that which reveals sin to our apprehension and to our consciousness. We must assent to

the conclusion that the defense of the law is the primary object of the apostle in this passage: "I was alive without law once," Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ. The point of time indicated by ποτέ shows that it was not his state at the time of writing of which he speaks. There was a point in his history when he was alive, but afterward a new factor was introduced, namely, the commandment, at which point of time he died. This suddenness of the revival of sin, and of his death as a consequence of its revival, is shown by the employment of aorists throughout until the thirteenth verse. He argues the value of the law by showing what it had done for him. The argument of the apostle is certainly remarkable, and at first view seems to prove that the coming of the law was not a benefit but an injury. From a state of life he has been brought into a state of death; and yet the state of death was better than the life which he had enjoyed before the coming of the law. What is meant, then, by *being alive?* Dr. Beet says:

> His death was that separation from the life of God which is the immediate result of the sentence already pronounced on the sinner; which at once brings spiritual corruption, from which nothing but spiritual resurrection can save, and which otherwise will inevitably be eternal. It stands in awful contrast to the life which is the believer's present possession, and which will develop into eternal life. . . . Before Paul entered upon this state of death he *was alive.* His life was evidently that which he lost by death. . . . Paul says that when the law came he lost it. When was he thus alive? Not in his sinful days. He says expressly (Eph. ii, 1–5) that he was then dead. To say that he was then alive is utterly alien from the thought of Paul, and has no parallel in any of his writings. When was Paul under God's smile and on the way to eternal life? In the days of infancy, before the age of responsibility. He had then a life which the death of the body could not touch. To have slain the little one at Tarsus would only have have put him beyond the reach of sin and death. . . . Yet even in those days Paul was a child born in sin. But he knew not right and wrong. Consequently, the sin which lay in his heart was powerless and inactive. The child grew to boyhood. Through his mother's lips the commandment of God came to him. He learned that God had forbidden him to desire certain objects around. And now awoke to activity the innate but slumbering power of sin. Paul's own depraved nature led him to break the law, and thus made him conscious of the presence and power of sin. His death was the loss of the life he possessed in the days of innocence.*

* *Commentary on Romans*, p. 205.

Dr. Beet claims that this is the interpretation of Origen, with which Meyer and Godet concur. He thus joins the ancient and the modern interpreters in the support of his exposition. On the other hand, Dr. Shedd says:

> It is seeming life antithetic to the seeming death of sin in the preceding verse. The enjoyment of sin and the absence of remorse make up a false and counterfeit life which is the characteristic of the unconverted sinner. . . . The life intended here, in ἔζων, is the same with that expressed in the second member of the epicure's dictum: *dum vivimus, vivamus*, or in the common phrases, "high life" and "seeing life."*

The word "dead," in the preceding verse, he explains as "unconvicted," "without remorse." "Only a seeming death is meant, like the death of sleep. Compare Shakespeare's 'We were dead of sleep' (*Tempest*, v, i)."

These two widely divergent views, by two of the latest and most eminent commentators, show how arduous a task it is to determine or ascertain the exact meaning of the apostle's phrase.

It is difficult to conceive that Paul should have referred to the period antecedent to responsibility, that is, to his childhood state, without some more definite intimation of it. There is no other instance of such reference on the part of Paul. Besides, it is not a state which results in death to which sin brought him, but a state of death. "Sin revived . . . I died." The same remark will apply to Dr. Shedd's, "seeming death as contrasted with seeming life." The whole transaction is too intensely real to justify these interpretations.

Sin was in Paul's view a terrible reality, from which he had obtained deliverance through Christ; and he here adverts to his former state, when the law revealed to him his sinfulness, and became his school-master to bring him to Christ. Is it not better to affirm that by being "alive" the apostle meant to be without a consciousness of sin—in a state of enjoyment? When he did not understand the true nature of the law he thought himself a keeper of the law. Neither the statement that "his death was the loss of the life he possessed in the days of his innocence," nor that "the life intended here in ἔζων is that expressed in the second member of the epicure's dictum," meets

* Shedd's *Commentary on Romans*, p. 183.

the requirements of Paul's argument. His life, so far as we know it, was an intensely serious life. "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." He affirms the rectitude of his purposes and his consequent satisfaction with his own course. It was not "a false, counterfeit life;" it was an earnest life, but a mistaken one, actually enjoying its deeds, until the commandment came and awakened him to its real character. He himself says of his condition before conversion: "As touching the law, a Pharisee; concerning zeal, persecuting the Church." On the other hand, by being dead, *νεκρά*, he means consciousness of being a sinner, deserving of the penalty due to those who violate the law of God.

With this interpretation in mind we may profitably examine the passage more closely. "I was alive without the law once." When was the once—*ποτέ*—when was he alive? It was the time when he was *χωρὶς νόμου*. The text does not say, without *the law*—that is, that he had not the law—but apart from the consideration or full comprehension of law, he was alive.

Meyer on Rom. iii, 28, on *χωρὶς ἔργων νόμου*, explains "without the co-operation therein of works of law (ver. 20), which on the contrary remain apart from all connection with it." It does not mean, then, without the possession of law, but without taking law into the account he was alive, but when a clear and full revelation of law came to him he died. Similarly Piele interprets:

> For when the pressure of law is not felt, a man's propensity to sin is not felt; it is even, as it were, dead within him. . . . Yea, I once, because I felt not the full significance and constraining power of law, had spiritual life in me, as I thought.

His being alive was not in connection with the ante-legal state, as Beet affirms, but with his condition apart from law. In this state he had a life of which he was deprived by the coming of the law in its fullness. When did this sense of the law fully come to him? Was it not when he was awakened on his way to Damascus? Then it was that he realized his inability to save himself by law, and surrendered himself to accept the gratuitous salvation provided by Christ. It was when sin deceived him, and through the law slew him, that he cried out for deliverance. The coming of the law into his consciousness was the

coming of death, because it revealed to him sin, which results in spiritual and eternal death.

Another exegetical difficulty has arisen at the fourteenth verse. The former part of the chapter uniformly employs the aorist tense, but at this point the present becomes the tense uniformly employed. How can this change be accounted for? Dr. Whedon's Commentary regards the whole passage (7–25) as a parenthesis, but offers no solution of this change of tense. He regards verses 7–12 as an expansion of verse 5, and verses 13–25 as an expansion of 7–12, and remarks that "it is clear that all three passages do describe but one thing: how with the man in the flesh under the law the motions of sin bring forth death."

Some explanation, however, is clearly needed, and Dr. Shedd says:

> St. Paul now turns to the experience of the regenerate. The sudden and striking change in verse 14 and continuing through the entire section, from the past to the present tense together with *ποτέ* in verse 9, indicates this.*

It is the mark, or at least one of the marks, by which Paul reveals the transition from the condition of the unregenerate to that of the regenerate.

Dr. Beet has also given an explanation, but a very different one. In his commentary on Rom. vii, 14, he says:

> Notice the change from the past to the present. In order to explain the purpose of a bygone event, namely, "sin slew me," Paul describes the abiding state of death in which that event placed him. The event of death is past, the state of death is present.

Again he says:

> It has been objected to the view here advocated that the change of tense between verses 13 and 14 implies a change of time. But we saw under verse 14 that the past tenses describe the event of death; the present tenses describe the abiding state which followed the event. . . . I account therefore for the grammatical structure of the passage by saying that Paul throws himself into the past and writes as though it were present. . . . The past and present tenses are distinguished not only in time but as different modes of viewing an action. The past tense looks upon it as already complete; the present, as going on before our eyes. He is at liberty, therefore, to use that tense which enables him

* Shedd's *Commentary on Romans*, *l. c.*

to present most vividly the picture before him. This mode of speech is common to all languages: but it is a conspicuous feature of the language in which this epistle is written. (See Kuehner, Greek Grammar, § 382, 2.) . . . In the narration of past events the present is frequently used, especially in principal sentences, but not infrequently in subordinate sentences, while in the vividness of the presentation the past is looked upon as present.

In other words, at the fourteenth verse, for greater vividness of expression, or to make the language more pictorial, Paul employs the present tense. Dr. Beet, in common with Dr. Whedon, regards the paragraph as continuous and having no break in the subject. Dr. Shedd divides it into two sections, making the break at this point. But just why the ἐγὼ remains with a complete change of reference does not clearly appear.

Alford explains:

I believe the true account will be nearly as follows: From verses 7–13, inclusive, is *historical*, and the ἐγὼ there is the historical self, under the working of conviction of sin, and showing the work of the law. . . . Then at verse 14 Paul, according to a habit very common to him, keeps hold of the carnal self, and still having it in view, transfers himself into his present position, altering the past tense to the present.

Meyer also regards the paragraph as continuous:

For the subject is in verses 14–25 necessarily the same—and that, indeed, in its unredeemed condition—as previously gave its psychological history prior to and under the law (hence the preterites in verses 7–13), and now depicts its position confronting (δέ) the pneumatic nature of the law (hence the presents in verse 14, *ff*). . . . It is true the situation which the apostle thus exhibits in his own representative ego, was for himself as an individual one long since past; but he realizes it as present, and places it before their eyes like a picture, in which the stand-point of the happier present in which he now finds himself renders possible the perspective that lends to every feature of his portrait the light of clearness and truth.

Will it not be better to assume that the change of tense is due to the transition from an historical fact in his own experience, antecedent to the revelation of the law to him in its fullness, to a statement of a universal experience of all men, then and now, of the antagonism between a spiritual law which can only be fulfilled by a spiritual man, and the natural man. What he states in verses 7–13 is the fact that in his own case the law was a benediction and not an evil; that it revealed to him his

sinfulness; while in verses 14–25 he affirms an antagonism between the spiritual law and the natural man, which belongs to all men, and which is true of all men now, as the former fact was to him in *his* earlier experience.

The change of tense without notice is not infrequent in Paul's writings. His digressions are made without warning to the reader; a slight shade of thought passing through his mind, or the mention of a single word, is enough to set him off into a digression which illumines the subject under discussion and places it amid larger environments.

Who is meant by the ἐγὼ running through this section is another of the controverted points to which attention needs to be called. Is it Paul himself, or does he speak in a representative capacity?

Augustine, with others, regards the ἐγὼ as Paul himself, and this is the most natural meaning to be placed upon the language. Granting that in other places he employs the ἐγὼ and ἡμεῖς metaphorically, or, in his own language, 1 Cor. iv, 6, μετεσχημάτισα, it does not follow that such usage is applicable here. He is writing to the Roman Church, who would not be supposed to know this method of personification of the apostle, and would naturally interpret in a straightforward manner.

Further, it is inconceivable that he would do so in an epistle so important, and in which he was embodying a system of doctrine for the Church in the capital of the civilized world. The fact also that the ἐγὼ is carried throughout the paragraph, with the employment of the plural but twice, would indicate that he uses it in the ordinary sense. The pertinency also of the illustration would be more clear, and its influence greater on his hearers, if at this point he related his own experience in relation to the value of the law. And yet, as Tholuck observes, we require always to keep in view that Paul compresses individual experiences into general propositions and results.

The reader who takes up this book merely to ascertain its meaning, and looking at this passage as isolated from its connection after the manner already indicated as the initial step in the exposition of a passage, would not hesitate to believe that Paul is here using himself as an illustration of the doctrine he is enforcing; namely, the inability of the law to save the sinner,

and at the same time its excellence in revealing sin and in awakening a sense of sin.

Nor are we justified in accepting the different uses of ἐγὼ in the passage as claimed by Dr. Shedd.* He remarks, that in order to correct exegesis it is necessary in the outset to notice two senses in which ἐγὼ is used in this section by St. Paul:

1. *Comprehensive;* 2. *Limited.* The comprehensive ἐγὼ denotes the entire person of the believer, as actuated by *both* the Holy Spirit and the remainders of the evil principle of sin. The ἐγὼ in this sense is complete, and contains a mixture of both the spiritual and the carnal, in which, however, the *spiritual predominates.* The limited ἐγὼ, on the other hand, denotes the person of the believer *only as actuated by the Holy Spirit,* omitting and excluding the workings of remaining sin. The instances of this latter signification are only two, namely: ἐγὼ in verses 17 and 20, qualified by οὐκέτι. This limited ἐγὼ is also described in verse 22 as ὁ ἔσω ἄνθρωπος, and in verses 23 and 25 as ὁ νόμος τοῦ νοός. The comprehensive ἐγὼ includes the limited ἐγὼ *plus* the remnants of the old sinful nature. The limited ἐγὼ includes only the new principle of holiness *minus* these remnants. The former is a complex of grace and sin; the latter is grace simply and only.

This analysis is exceedingly clear, and is put in the masterly and analytic style for which Dr. Shedd is so justly admired. Of course, if we assume the stand-point of Dr. Shedd, namely, that Paul is describing in verses 14–25 a regenerate man, some such discrimination in the meaning of ἐγὼ in different parts of this paragraph is necessary; but if, on the other hand, we look at this passage in its parts as we are now doing, the student would scarcely suspect any such subtle discrimination. It is supposable that he would continue to use the ἐγὼ in the same sense throughout the same discussion.

Looking at this passage in the absence of a theory of interpretation, we reach the conclusion that Paul is here speaking of his own experience at some point in his past life or during some condition of it.

It is important to notice that one of the points made by Dr. Shedd in explanation, if not in proof, of his discrimination between the unlimited and the limited ἐγὼ is, that the comprehensive ἐγὼ "contains a mixture of both the spiritual and the carnal, in which, however, *the spiritual predominates.*" At what

* Shedd's *Commentary on Romans,* p. 191.

point in this chapter does the "spiritual predominate?" This is a question of the utmost importance. It can be answered only by referring to the passage itself. The quotations are from the late Revision: "For we know that the law is spiritual: but I am carnal, sold under sin" (ver. 14); "What I hate, that I do" (ver. 15); "For the good which I would I do not: but the evil which I would not, that I practise" (ver. 19); "For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. O wretched man that I am! who shall deliver me out of the body of this death?" Vers. 22–24.

This passage, which Dr. Whedon felicitiously calls the battle of the I's, is remarkable for the fact that victory never is with the I of the higher nature, but invariably with the I of the lower nature. It is a conflict between *σάρξ*, and *νοῦς*, in which the *σὰρξ* is invariably victor. The bearing of the twenty-fifth verse is simply to summarize the nature of the conflict. The conclusion was interrupted by the thanksgiving of the apostle that in his helplessness he had found deliverance in Jesus Christ. One who is conversant with the style of Paul will see in this verse, in its relation to the previous context, a familiar form of Pauline style. He is describing the conflict with all the fervor of recollections which were vivid and fresh; he reaches the point where the helplessness of the natural man becomes overpowering; he cries out for deliverance in one of the most impassioned utterances to be found in any language, and, full of rapturous joy, bursts into thanksgiving for the prospect of deliverance and for the deliverer. It is the mighty sweep of his great soul, stirred to its very depths, that could not stop until rescued from his state of nature and brought into the state of grace. He then stops, and in a single sentence he recalls the conflict and the parties to it. "So then I myself with the mind serve the law of God; but with the flesh the law of sin." Ver. 25.

This brings us to a point of practical importance: is it the regenerate man battling with indwelling sin who is here described, or is it the natural man in whom the higher and the lower natures are in conflict? The *I myself*, in the twenty-fifth verse, has the two parts already indicated; namely, the *νοῦς* and the *σάρξ*. Do these two parts constitute the natural man or the

spiritual man? We must be careful here in the definition of our terms. If by the natural man it is meant to describe a man who has no spiritual light, no divine voice speaking to him, then it must be conceded that this is a description too high for such a person; but if we bear in mind that this is one to whom the law has spoken, and who has been awakened by the Spirit of God, then we have a description in harmony with human experience in all ages of the Church.

The exact point of discussion, however, is, whether the *νοῦς, ἔσω ἄνθρωπος, πνεῦμα*, are here identical. Dr. Shedd says, *ἔσω ἄνθρωπον* is identical with the limited *ἐγὼ* of verses 17 and 20, and *ὁ νόμος τοῦ νοὸς* in verse 23, and *ὁ νοῦς* (put for *νόμος τοῦ νοὸς* in verse 25). He quotes Pareus: "*Interior homo est novus seu regeneratus, mens illuminata, voluntas renovata*," with approval. His own statement is most emphatic:

> But St. Paul's description of the *ἔσω ἄνθρωπος* makes it to be a dominant and controlling principle, able to struggle with and triumph over the powerful remnants of corruption (vii, 25). It is not a weak and vacillating aspiration, but a strong and abiding disposition. The *ἔσω ἄνθρωπος* is the human spirit regenerated and inhabited by the Holy Spirit. It is not the merely human, but the human and divine in synthesis.

It is not the contention of this paper that it is not the "human and divine in synthesis," for the immanence of the divine in human consciousness is nowhere denied, but that the person here described is not the "human spirit regenerate." It is not a man who is "without God in the world," but one to whom God has come in enlightening and awakening power, but not in regenerating power.

It is to be noted, first of all, that the word spiritual or spirit does not occur between the fourteenth verse of the seventh chapter and the second verse of the eighth chapter. In chapter vii, verse 14, we read: "We know that the law is spiritual: but I am carnal, sold under sin." Hodge and Meyer define *πνευματικὸς* as being "the expression of the Holy Spirit, the absolute *πνεῦνα*." This is more than the mere statement that the law is the embodiment of the Holy Spirit, and is fulfilled, as Tholuck states, "only by those who are actuated by the Holy Spirit." In other words, it is the statement that the spiritual man only can be in harmony with the spiritual law. If

he is not spiritual, if he has not become a new creature, by the indwelling of the Holy Spirit, there must be a constant antagonism between him and this spiritual law. That the man here described is not in harmony, but in a state of antagonism, is shown by the statement, "But I am carnal, sold under sin." It seems strange that one should say that the "word πεπράμενος, like σάρκινός, is used relatively." Certainly the figure of slavery is the strongest conceivable. If Paul had deliberately undertaken to build a phrase which should express a state of bondage most completely, he could not have framed one more expressive than that which he here employs. "It recalls the slave market and the master, whose property Paul now legally is."

The remaining description clearly shows a man in whom the σάρξ predominates. Moreover, the absence of πνεῦμα, and the substitution of νοῦς and ἔσω ἄνθρωπος, show the nature of the conflict as one which takes place in the man whom Paul describes in the beginning of the contest as "carnal." The ἔσω ἄνθρωπος determines nothing in itself as to its precise import in any particular place. It is merely the inner as opposed to the outer, and is to be explained according to the person under consideration. It may mean the mental as opposed to the physical, in a regenerate or in an unregenerate man. The most recent New Testament lexicon (Thayer) defines ὁ ἔσω ἄνθρωπος "the internal, inner man, that is, the soul, conscience."

In 2 Cor. iv, 16, there is a direct contrast between the outer man and the inner man, the former referring to the corporeal, the latter to the intellectual. The meaning, a renewed man, cannot be drawn from the language itself, but must be gained, if at all, from its setting in the sentence. What it means will further appear from the word which in the passage represents it, namely, νοῦς. Thayer's Lexicon defines this word as follows:

> 1. The mind, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining; hence, *a*) the intellectual faculty, the understanding, opposed to τὸ πνεῦμα, the spirit intensely roused and completely absorbed with divine things, but destitute of clear ideas of them; . . . *b*) reason in the narrower sense, as the capacity for spiritual truth, the higher powers of the soul, the faculty of perceiving divine things, of recognizing goodness and of hating evil.

These are the chief meanings assigned to the word, and it will be seen that none of them include the element of regeneration. There is such a thing as the renewal of the mind, *ἡ ἀνακαίνωσις τοῦ νοός* (Rom. xii, 2), but this renewal is the work of the Holy Spirit, which constitutes the essence of the new nature. In Eph. iv, 23, the apostle exhorts to "be renewed in the spirit of your mind," which Thayer* expounds "to be so changed that the spirit which governs the mind is renewed," It is clear that without some words to qualify it, and show that it means a regenerate man, it cannot be so employed without violence to the ordinary usage of the word.

If further proof were needed that this paragraph does not refer to the regenerate Paul, but to Paul under law—convicted, enlightened, but not saved—it will be found by recurring to the point in the apostle's argument where this discussion begins, namely, at the sixth verse of this chapter: "So that we serve in newness of the spirit, and not in oldness of the letter:" *ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.*

What are we to understand by *καινότητι πνεύματος*, and also by *παλαιότητι γράμματος*?

> It weakens the force of the expressions very much to say, that *πνεῦμα* here is the "human spirit, enlightened, enlivened, and actuated by the divine; a new spirit in man compared with the previous one." †

The contrast here does not seem to be between the new spirit and the old letter, but between the new man — the new creature, animated by the Holy Spirit—and the old man, the unregenerate man, dominated by the law. The absence of the article with *πνεύματος* and *γνάμματος* does not conflict with this view, for it marks that while each is spoken of in its individual character, their qualitative aspect floats before the mind of the apostle. In the first part of the verse, having stated that we are free from the law as a basis of justification, the apostle concludes with the result of the freedom; namely, a service which proceeds from the indwelling of the Holy Spirit, and not a service under the dominance of the mere letter of the law. Then the *πνεῦμα* drops out of the discussion, until it re-appears in the eighth chapter, as expressive of the characteristic mark of

* Lexicon, on *νοῦς*. † Shedd.

a regenerate man: "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." It is apparent, then, that *νοῦς* and *ἔσω ἄνθρωπος* do not equal *πνεῦμα*, but the condition of Paul antecedent to the entrance of the *πνεῦμα* into his heart. If the phrase *sold under sin* is to be taken in its full sense, and not "relatively" (the latter—*Shedd*), what shall be the interpretation of the twenty-second verse, "I delight in the law of God after the inward man," *συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον*?

Perhaps there are few passages of Scripture where subjective considerations have apparently had more to do with interpretation than in the fourteenth and the twenty-third verses of this chapter. Augustine is said to have held the view of the early Greek commentators until, in a controversy, he came to the conclusion that *συνήδομαι* represented too high a state for the unregenerate man. Dr. Whedon, who gives full force to "sold under sin," seems to weaken the force of this word. On the other hand, Dr. Shedd, who says *πεπραμένος ὑπὸ ἁμαρτίαν* is used relatively, affirms of *συνήδομαι*, "It denotes a feeling of the heart, positive enjoyment." He quotes as authority Plato's *Republic*, which says: "When any one of the citizens experiences any good or evil, the whole State will make his case their own, and either rejoice (*ξυνησθήσεται*) or sorrow with him." Beet translates: "I am pleased together with the law," that is, "what pleases the law pleases me." He adds: "The rendering, 'I delight in the law,' is less agreeable to the form of this not uncommon Greek word, and is supported only by one or two passages in the poets." The passage from Plato's *Republic*, quoted above, is a prose passage, and in contrast with "sorrow," gives a strong sense of delight to this word. But why not let it have its full sense? Assuming, as is generally done, that the *ἐγὼ* is Paul himself, what objection to the statement that even in his unregenerate state he delighted in the law of God? The law had encompassed him from his childhood. It had been the study of his life; his zeal for it had never died. It is true, before his conversion he did not see the depth of its meaning, but it was the law of his God and of his people, nevertheless. The inward man, though, even before regeneration, delighted in that law. It was probable that there was

never an hour in his history when he would not have said with the psalmist, "Thy law is my delight;" "The law of thy mouth is more precious to me than thousands of gold and of silver." Instead of being surprised that Paul used this expression of himself at that time, would it not be more surprising if he had used any weaker words to express his regard for the law, which had not only been his inheritance, but the subject of his meditations for so many years?

But if we go further, and regard Paul as representing here not only himself, but the non-Jewish world, there need be no modification of the full meaning of the language. If by the natural man we mean the natural man to whom the law has come with its grandeur and perfection; if we assume only the law written in the heart of the pagan, and the enlightenment which God does not withhold from those who desire the truth, it may still be affirmed, without predicating "of the character of the natural man what the Church dogma decidedly denies to it."

That the pagan world did have some lofty conceptions of a similar conflict to the one represented in this paragraph is shown by quotations made by Dr. Beet, whose views have been already frequently mentioned:

It has been objected that the language of the section is inapplicable to men not yet justified. But we find similar language on the lips of Greek and Roman pagans. Compare Seneca's Letters, 52: "What is it that draws us in one direction while striving to go in another, and impels us toward that which we wish to avoid?" . . . Xenophon's Cyropædia, vi, 1, 41: "I have evidently two souls, . . . for if I have only one it would not be at the same time good and bad; nor would it desire at the same time both honorable and dishonorable works; nor would it at the same time both wish and not wish to do the same things. But it is evident that there are two souls, and that when the good one is in power the honorable things are practiced, but when the bad, the dishonorable things are attempted." . . . Euripides, *Medea*, 1078: "I know what sort of bad things I am going to do, but passion is stronger than my purposes. And this is to mortals a cause of great evils." I do not say that these passages teach the great truth to prove which Paul quotes his own experience. Nor do they mention the law of God. But they prove that in many cases men are carried along against their better judgment to do bad things. . . . And these passages also prove that even in pagans there is an inward man which approves what God's law approves.

If we consult the experiences of Christian men before conversion, we will find many who, even in their sinful state, could say, "I delight in the law of God after the inward man." The awakening of the conscience shows also the beauty of the divine law. There are things, beautiful things, whose contemplation gives delight, but to which we either do not care to come or cannot come. In fact, it is one of the deepest proofs of our depravity that when we see the law, the good, even when we desire it, we do not or cannot grasp it and keep it. How terrible the condition of one dying of thirst with water within reach, who is so under bondage that he will not and cannot stretch forth his hand to take it! The whole trend of thought of the Epistle to the Romans is not to show that men do not know the good or desire it, but that, appreciating the good, and even desiring it, they do not perform it, and are helpless to save themselves from their condition. Who more likely to cry out, "O wretched man that I am! who shall deliver me?" than he who is in the condition above described? It is the cry of a helpless soul, and is followed by a thanksgiving for deliverance wrought by Jesus Christ. Paul represents the whole creation as groaning for deliverance, and this groaning God has heard.

The characteristic of the new man is the presence and power of the Holy Spirit, and this new creation of God in the human soul, and giving the victory, is brought to view in the beginning of the eighth chapter. In this chapter we pass to a new stage of man's history, and that stage is marked by the introduction of the key-word of the Christian religion and of the Christian life—the Holy Spirit.

It has thus been attempted to set forth some of the points of divergence in the interpretation of this profound study of the great apostle, but not in any formal way to harmonize theological theories. And yet they have a most important bearing upon great doctrines and experiences of the Christian life. At another time the doctrinal bearings of this chapter and of its interpretations may be considered.

HENRY A. BUTTZ.

Art. III. — CHURCH UNION AND ANGLICAN ORDINATION.

The question of Church Unity, and of the fraternal union of the various Protestant denominations, has recently been brought once more into great prominence, and has attracted very general attention. The renewed interest in this subject is due very largely to agitation within the Anglican bodies, both on this and on the other side of the sea.

In the Church of England the desire for union has taken two forms, which are closely akin but have some difference. On the part of some connected with the Establishment, there has been a strong desire to have the dissenting bodies give up their organizations and blend with the national Church; on the part of others, there has been an earnest desire for the disappearance of the differences which not only keep the bodies apart, but which are also the occasion of considerable antagonism. The former class would absorb the Dissenters; the latter would like at least a greater degree of fraternity.

Dr. Campbell, Archbishop of Canterbury, in an address delivered in 1872 to the rural deaneries of North and South Malling, said:

> I think we shall fail of our duty if we confine our regard to the Episcopal Churches, and are not anxious to give the hand of brotherhood to others also with whom we are intimately connected in the bonds of a common faith.*

Again, the Archbishop said in the same address:

> No doubt, also, it is a grave and important subject for us to consider, that while men are holding out the right hand of fellowship to the Episcopal Churches of the Continent, there are so many of our own brethren at home from whom we are estranged. Every effort which can be made to unite us more truly in the bonds of Christian love with these our brethren at home seems to come to us recommended by something more practical than is found in efforts to unite with foreigners, many of whom show little inclination to admit us to their fellowship, and some of whom could not admit us without our denying the great principles of our Reformed Church. †

* *Present Position of the Church of England*, London, 1872, pp. 90, 91.

† *Present Position of the Church of England*, pp. 91, 92.

That the Primate meant something different from absorption or organic unity may be inferred from the remarks immediately following those just quoted, when he says:

> I am no visionary, looking forward to a time when all the various denominations throughout Britain are to come and desire admission into the Church of England; but still I think if we persevere in the loving, faithful discharge of our duty—if we adhere faithfully to the formularies which we have received from the time of the Reformation, and if we show in all things where we can without any compromise of principle a hearty spirit of Christian love—there is every hope that in Christ's good time the differences that keep us apart may disappear.*

In this country similar feelings pervade the Protestant Episcopal Church. This fact was manifest by various discussions prior to the meeting of the General Convention of that body last year, and by various deliverances during its deliberations.

The boldest effort was made by Dr. Phillips Brooks, of Boston, who offered a resolution stating "that the General Convention of the Protestant Episcopal Church sends cordial greetings to the Assembly of the Congregational Church." This called forth both support and opposition; but the majority seemed hardly ready to acknowledge the Congregational body to be a Church. The result was, that a resolution declaring "that we send our cordial greetings to our Congregational brethren," was substituted. This recognized them as individual Christians, and hence brethren, but did not acknowledge their body to be a Church; and the substitution of "brethren" for "Church" was regarded as very significant.

In this form the resolution passed to the House of Bishops for concurrence. This was on Wednesday, October 13, 1886. On Friday, the 15th, the Bishops sent the following message to the deputies in response to the above resolution:

> The House of Bishops respectfully informs the House of Deputies that having, from the first day of its session, had before it the momentous subject of Christian unity, and the reunion of Christendom, it takes the opportunity presented by the action of the House of Deputies (communicated in Message No. 12) to assure that House of its profound sympathy with the spirit of these resolutions. This House declares its hearty respect and affection for all who love the Lord Jesus Christ in sincerity, and at this time, especially, for their fellow-Christians assembled in

* *Present Position of the Church of England*, p. 92.

this city as the "National Council of Congregational Churches in the United States." This House also avows its solemn purpose, under the guidance of the Holy Spirit, to promote, with the concurrence of the House of Deputies, some practical plan for bringing before all our fellow-Christians in this land the duty to our common Lord and Saviour of terminating the unhappy divisions which dishonor his blessed name, and hinder the trumph upon earth of his glorious kingdom.

Resolved, That Message No. 12, from the House of Deputies, be respectfully returned to that House with the above statement of the reasons for the failure of the House of Bishops to approve the resolution contained in said message.

So far there was nothing final, though there was enough of the conservative spirit in it to develop the fear that the matter would end in what has been termed "hazy compromise." It was noticeable that the bishops appeared to avoid any recognition of the Congregational body as a Church, and only used the word "Churches" in quoting the legal title of the "National Council of Congregational Churches in the United States." As it was a quotation, they escaped committing themselves on the point as to whether the Congregational body was a Church, whereas Dr. Phillips Brooks's resolution took the responsibility of a recognition, and mentioned "the Congregational Church."

On the 20th of October, the very day the Committee on the State of the Church presented majority and minority reports on the question of the unity of Christians, the House of Bishops sent a message on the same subject to the House of Deputies, in response to various memorials. The declaration of the Bishops is as follows:

We do hereby solemnly declare to all whom it may concern, and especially to our fellow-Christians of the different communions in this land, who in their several spheres have contended for the religion of Christ:

1. Our earnest desire is, that the Saviour's prayer, "that we all may be one," may, in its deepest and truest sense, be speedily fulfilled.

2. That we believe that all who have been duly baptized with water in the name of the Father, and of the Son, and of the Holy Ghost are members of the Holy Catholic Church.

3. That in all things of human ordering or human choice relating to modes of worship and discipline, or to traditional customs, this Church is ready, in the spirit of love and humility, to forego all preferences of her own.

4. That this Church does not seek to absorb other communions, but, rather, co-operating with them on the basis of a common faith and order, to discontinue schism, to heal the wounds of the body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world. But, furthermore, we do hereby affirm that the Christian unity so earnestly desired by the memorialists can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first age of its existence, which principles we believe to be the substantial deposit of Christian faith and order committed by Christ and his apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal good of all men. As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following—to wit:

1.) The Holy Scripture of the Old and New Testament, as the revealed word of God.

2.) The Nicene Creed, as the sufficient statement of the Christian faith.

3.) The two sacraments—baptism and the supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by him.

4.) The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and people called of God into the unity of his Church.

Furthermore, deeply grieved by the said divisions which afflict the Christian Church in our land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this declaration, to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

This very cautiously worded communication "to all whom it may concern," has been regarded as a great advance on the part of the Protestant Episcopal bishops, and as lifting the Protestant Episcopal Church "to a higher plane of Catholic charity than it has ever occupied before;" but it will be observed that "all whom it may concern" are not referred to as Christian Churches, but as "different communions," "other communions," "Christian communions," and "Christian bodies," while the Protestant Episcopal Church is referred to as "this Church." Thus it starts out with what many will claim to be a tacit denial that the other "Christian bodies" are Christian Churches,

which at first sight is not calculated to commend it to bodies which have been calling themselves Churches, some even for centuries.

Then the efforts in the House of Deputies to change the name of the Protestant Episcopal Church by striking out Protestant Episcopal and calling it "The Church," "The Church in the United States of America," or "The American Catholic Church," are calculated to have the same repellent effect. It is true that these efforts did not succeed, but, nevertheless, the close and growing vote in their favor tends to put other Churches on the defensive.

Such facts as these have caused many denominations to look with not a little suspicion on proposals of union from the Anglican Church. It has been felt by many that the proposals were akin to the invitation of the spider to the fly, and that the resultant union would be after the fashion of the lion and the lamb lying down together, with the lamb inside the lion. If this is what the proposed unity means, then it will not be attractive to many, for all living bodies naturally shrink from absorption and annihilation.

But the declaration of the Protestant Episcopal bishops says:

> This Church does not seek to absorb other communions, but, rather, co-operating with them on the basis of a common faith and order, to discontinue schism, to heal the wounds of the body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.

This seems plain enough and fair enough; but the concluding part of the bishops' communication uses expressions which appear to throw this clear statement into confusion, and raise the question whether there is not a little contradiction. In the concluding paragraph reference is made to "the sad divisions which afflict the Christian Church in our land," and "desire and readiness" are expressed "to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the Church."

Here the objective point is "organic unity," and thus the project becomes somewhat indefinite. Co-operation is one thing, organic unity is another. In one place the thing said to be sought is co-operation, but in another place the thing

pointed out is organic unity. If there is organic unity then there cannot be co-operation, for co-operation implies different bodies, while organic unity implies only one. If organic union takes place then there will be absorption, or, at least, combination and assimilation. The bishops' declaration, however, is that the Protestant Episcopal "Church does not seek to absorb other communions." But without something in the nature of absorption there cannot be organic unity. Now, if the Protestant Episcopal Church does not seek to "absorb other communions," does the declaration mean that the other "Christian bodies" shall absorb it? This it will hardly permit, if it hold that the others are not Churches, and that it is "the Church." If, then, it will not absorb others and will not let others absorb it, how can the "organic unity" be brought about? Certainly there is some confusion of terms, if not confusion of intention. The proposal of the House of Bishops, however, should be received in a spirit of fairness and fraternity, and should be examined with care and intelligence, for it is to be assumed that it springs from a good motive.

Naturally, the first question which will arise among the bodies invited to consider the propriety of entering this new relation will be, What does it mean? Is it union in the sense of co-operation, or is it organic unity in the sense of absorption and consequent annihilation of the old organism? Is the one side to give up every thing and deny its past, while the other side takes every thing and gives up nothing? Does it mean that Lutherans, Baptists, Presbyterians, and all the others are to become Protestant Episcopalians?

These questions will be asked, for it is important to know precisely what is intended. If it means organic unity in the sense that there will be only one ecclesiastical organization, then there is no probability that it ever will take place. It is not likely, for example, that the great Presbyterian bodies will ever consent to be merged into the Protestant Episcopal.

But, even if organic unity could be brought about, it is a question whether the resultant evil would not be greater than the good, no matter what polity might be adopted. History tells us that the days of the greatest ecclesiastical unity in the Christian Church were the darkest and most corrupt, and that greater purity came with the ecclesiastical divisions following

the great Lutheran protest against the corrupt centralization of the Roman Church.

Professor George R. Crooks, D.D., LL.D., in the *Century* for December, 1886, well says that "the trouble we had to get clear of Rome ought to be a reminder to us Protestants that a concentrated ecclesiastical unity is sure to be a concentrated ecclesiastical tyranny."

Divisions on principle tend to the preservation of purity in doctrine and freedom in government, and, at the same time, the different bodies in their common struggle stimulate each other to sustained activity and provoke one another unto good works. The different Protestant bodies will not require much time to decide against organic unity in one ecclesiastical organization; but fraternal union, where common equality is acknowledged and fraternal co-operation is practiced, is a very different thing from organic unity. It has all the good of unity without its evil; and in it there is no necessary humiliation for any denomination, for then each body, agreeing on fundamentals, may agree to disagree on non-essentials, and so each continue to preserve its cherished peculiarities.

Now, if this fraternal union and brotherly co-operation be what is meant when the Protestant Episcopal bishops say their "Church does not seek to absorb other communions, but, rather, co-operating with them on the basis of a common faith and order to," etc., then there will be a hearty fraternal response on the part of the other Christian Churches constituting our common Protestantism. But if this common desire for mutual recognition and co-operation exists, why does not the recognition and union exist as an accomplished fact? Every Protestant Church, we may say, is willing to recognize the Protestant Episcopal and the Church of England as true Christian Churches. Then, if both are desirous of recognizing each other, why does not the mutual recognition take place at once, without any further waste of time? We may go a step further, and affirm that all, or almost all, the other Protestant Churches do recognize the Church of England and the Protestant Episcopal Churches as true Churches. Yet the fraternal union between such bodies does not exist.

What is the matter? Why does not the fraternal feeling fully manifest itself? The fault does not appear, generally

speaking, to be on the side of the "other communions." In every case, or almost every case, they will accept Protestant Episcopal ministers on their ministerial standing in that body, and their members on their good standing in that communion; but there is no reciprocity on the other side. The Protestant Episcopal Church practically denies the ministerial standing of the minister who comes to it from another Protestant Church, and practically denies the church-membership of the Christian who comes to it from another Protestant Church, for it insists upon re-ordaining the minister and upon confirming the member.

This is the situation. One side recognizes the other, the other side does not recognize it. All that is needed, then, is for the one which holds aloof to make a similar recognition.

The difficulty seems to be with the Protestant Episcopal Church; for while some in that body seem willing to recognize the other Churches, others make the desired consummation more difficult by trying to make their body an un-Protestant Church, and, calling it "The Church," practically say, "We are the Church and have the true ministry, and the other communions are not Churches and have not a valid ministry." Certainly such wooing is not very winning, and not calculated to draw the different bodies together in harmonious co operation.

In the conditions just suggested lies the real difficulty raised by the Anglican bodies against recognizing the other Protestant Reformed Churches. It is in the matter of the episcopacy and clerical orders. They claim the necessity of episcopal ordination, and of episcopal ordination by bishops in lineal succession from the apostles; and further, that these bishops are of a higher clerical order than the presbyters, and that presbyters have no right to ordain.

The bishops, in their communication, present, as the last point "essential to the restoration of unity among the divided branches of Christendom," "the historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and people called of God into the unity of his Church." This may mean much or little according to the interpretation put upon it, but it appears to carry with it the idea of ordination by bishops as contradistinguished from presbyters.

Some kindly disposed persons of the Protestant Episcopal

Church have proposed as a way out of the difficulty that all the ministers of other Protestant bodies shall come to the Protestant Episcopal bishops for ordination. But suppose they did so, and then kept on with their Presbyterial and Congregational polities, how much different would the situation be?

As far as the simple historic fact goes, most of these denominations, at their start, received their ordination from bishops or from those who had received episcopal ordination, and they were no better or worse for that. So for the ministers of the present to submit to such ordination would not really change the present condition of things, unless they would go further, and establish episcopal government with bishops consecrated by Church of England or Protestant Episcopal bishops. Even if they did that there would not be true "organic unity," for still they would have separate organizations.

Another way would be for all the ministers of the other bodies, as they came up through the generations, to go to such bishops for ordination. But this would not give "organic unity," and this would be an admission of superiority which probably no Church would consent to make. It would be a confession by the others that they had not a true ministry and were not true Churches. For their clergy to go to the Protestant Episcopal bishops for ordination would be saying, practically, that they were without valid orders, and would be a concession to the "grace of orders" and the spirit of sacerdotalism which these Churches are not likely to make, and which they could not make without casting a painful reflection upon a record which in many instances is most glorious. Such a system of mortification is hardly calculated to bring about the desired union.

As to the proposal that the other denominations shall accept the "historic episcopate," there will be little difficulty if each body is permitted to determine for itself what is the "historic episcopate." The Presbyterians and the Congregationalists say their pastors are bishops, and that theirs is the "historic episcopate" of New Testament times; and the Methodist Episcopalians say their presbyter-superintendents are bishops, and that they have the "historic episcopate" of the primitive Christian Church, adapted to present needs. It is not likely that any of these Churches will yield this point, though, no

doubt, they will be willing to admit that the *episcopoi* of the Anglican communions are real bishops.

We may here ask whether this barrier of episcopal government and episcopal ordination always existed, and whether it can be removed. Besides this we may put another question; namely, whether there are not already existing in the Anglican bodies the elements on which the proposed fraternal union may be based without causing humiliation to them or others.

A study of the points involved will carry us back to the time of the Protestant Reformation. The Protestants on the continent, though springing from an episcopal Church, abandoned the episcopal organization, for the simple reason that the episcopacy sided with the papacy. In England, on the contrary, Protestantism continued to be episcopal because the episcopacy was in harmony with King Henry VIII. in his opposition to the pope. Thus it happened that Continental Protestantism became presbyterian and English Protestantism remained episcopal. A double question now arises: first, How did the English Church regard its episcopacy? and, second, What relation existed between the English Church and the Protestant Reformed Churches on the continent?

In 1537, shortly after the separation of the Anglican Church from Rome, there was published by the authority of the king the *Institution of a Christian Man*, which teaches the parity of bishops and presbyters as to clerical orders. Bishop Burnet remarks:

> Both in this writing and in the *Necessary Erudition of a Christian Man*, bishops and priests are spoken of as one and the same office. In the ancient Church they knew none of those subtleties which were found out in the latter ages.*

In 1540, in answer to questions submitted by the king to the bishops and learned divines, Archbishop Cranmer replied that "the bishops and priests at one time were not two things, but both one office in the beginning of Christ's religion;" and the Archbishop of York said, "the name of a bishop is not properly a name of order, but a name of office, signifying an overseer." †

These answers represented the views of the English Reform-

* Burnet's *History of the Reformation*, Addenda to Part I.

† Burnet's *History of the Reformation*, Records xxv, answer to tenth question.

ers. They held that there were only two clerical orders—namely, priests and deacons; and that bishops and priests were not different orders, but the same, the name bishop not indicating an order but an office. Holding this, they could not logically deny the legality of presbyterial ordination. The facts show that in practice they admitted the validity of presbyterian orders, and that they saw nothing in their episcopal organization to prevent the closest fraternal relations with the Protestant Reformed Churches on the Continent which had only presbyterial ordination.

Dr. Campbell, Archbishop of Canterbury, in one of his addresses "at his primary visitation" in 1872, admitted this close relationship. He said:

> Every one knows that we of the Church of England, in the early times of our history, after the Reformation, were much more connected with the non-episcopal than with the episcopal communions.*

This admission of England's primate is worthy of the careful consideration of the Anglican bodies at the present time, for, if such fraternal relations with non-episcopal Churches existed in the early times, there should be no insuperable obstacle in the way of the resumption of such relations in these later times.

The intimate character of the fraternal relations existing between the Anglican Episcopal Church and the Continental Presbyterian Churches appears from many facts, a few of which may be recited.

Henry VIII. sent two invitations urging Melanchthon to visit England, and it appears that, subsequently, Melanchthon was offered the chair of divinity at Cambridge. Thomas Cromwell wanted to bring about an alliance of all Protestantism, and Cranmer tried to secure a council "of wise and godly men" to compare their opinions, and to come to some agreement, and for this purpose he invited Melanchthon, Calvin, and Bullinger. He also invited many continental Reformers to come to England and assist in the English Reformation. Among those who came were Martyr the Florentine, and Bucer the Reformed minister of Strasburg. Martyr was made a canon, and given the professorship of divinity at Oxford, and Bucer was made divinity professor at Cambridge. Both of these

* *Present Position of the Church of England*, p. 90.

learned men were in England before the first prayer-book of Edward VI. was issued, and in making the English Prayer-Book the liturgies of the foreign Reformed Churches were used. Both Martyr and Bucer were called in to assist in the revision which resulted in the Second Prayer-Book.

The articles drawn up in Edward's time were forty-two in number, and in this work Peter Martyr had an important part, as he had also in the Second Book of Common Prayer. As a basis for action by the commission, Cranmer submitted thirteen articles, made up chiefly from the Augsburg Confession. In this fact there was a tacit recognition of a continental Church; and the English Reformers at this time did not hesitate to refer to the non-episcopal Protestant bodies on the continent as Churches. The articles which were adopted were based upon the Augsburg Confession, just as the English Prayer-Book was based upon the liturgies of the continental Reformed Churches.

There is nothing in the forty-two articles which would unchurch any non-episcopal Church, or deny its validity; but, on the contrary, it is evident from the circumstances, from the phraseology, and from the testimony of history that they were expressly intended to acknowledge the Protestant Reformed Churches which were not episcopal.

We turn to the forty-two articles to see if there is any thing that declares the invalidity of non-episcopal Churches. The twentieth article (now the nineteenth) says:

> The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

In this definition of a Christian Church there is no proclamation or suggestion of episcopal government as a requisite, or, indeed, of the necessity of any particular form of polity, but its very wording leads to the inference that, though forms vary, there might be in all the true visible Church. Its definition of "the visible Church of Christ" is, "congregation of faithful men in which the pure word of God is preached, and the sacraments be duly administered." Even in regard to preaching and the administration of the sacraments it seems to suggest that there may be differences, for all that is required is, that these shall be done "in all those things that of *necessity* are

requisite to the same;" but it does not presume to declare in detail what things are necessary. There is, therefore, nothing in this article that would prevent the recognition of any Protestant body, be it Episcopal, Presbyterian, or Congregational; and, from the relations existing between the English Reformers and the continental Reformers, the legitimate inference is, that this article was so constructed for the express purpose of covering the other Protestant Reformed Churches. The twenty-fourth article (now the twenty-third), defining the true ministry, says:

> It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.

There is not a single word in this article declaring the necessity of apostolic succession through bishops or others, or of ordination by bishops as distinct from presbyters, or of the necessity of three ministerial orders.

Whatever the Church of England preferred for itself, when it came to define a valid ministry it did not specify how many ministerial orders there should be, or by what particular form or method the minister should be set apart for his work. The article merely declares that a minister is one who is "lawfully called" to the work of "preaching, or ministering the sacraments," and that those are "lawfully called and sent," "which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard." This is so broad that it recognizes those called and set apart according to the law and form of any Church, or, where the Church is Congregational, by the independent congregation; and the article distinctly says, in the phrase "we ought," that the Church of England "ought to judge" such persons as "lawfully called and sent," or, in other words, as legitimate Christian ministers. Indeed, it was the evident intention of the makers of this article to recognize the ministry of those Protestant Reformed Churches who were without episcopal government. So Bishop Burnet says:

The general words in which this part of the article is framed seem to have been designed on purpose not to exclude them.*

That it was intended to recognize diversities of government and usage in the true Church may be inferred from the thirty-third article (now the thirty-fourth). It says:

It is not necessary that traditions and ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word.

So that though the Book of Common Prayer and the various rites and ceremonies of the Anglican Church were "by all faithful members of the Church of England, but chiefly of the ministers of the word, with all thankfulness and readiness of mind, to be received, approved, and commended to the people of God," (art. xxxv of the forty-two articles), yet there is not the slightest disposition manifested to expect them to be received by other Churches, or the faintest intimation that Churches not conforming to them are not true Churches; but, on the contrary, that a Christian body may be a true Church though differing in "traditions and ceremonies," and Bishop Burnet, commenting on the articles, declares "that not only those who penned the articles, but the body of this Church for above half an age after, did, notwithstanding these irregularities, acknowledge the foreign Churches so constituted to be true Churches as to all the essentials of a Church, though they had been irregularly formed and continued still to be in an imperfect state." †

Not only was episcopal government not considered absolutely essential to the existence of a true church, but ministers who had only presbyterial ordination were received into the ministry of the Church of England without re-ordination, and thus was practically recognized the validity of ordination by presbyters.

Keble, High-Churchman though he was, admits in his preface to Hooker's *Ecclesiastical Polity* (issued about the end of the sixteenth century), that

nearly up to the time when Hooker wrote, numbers had been admitted to the ministry of the Church of England with no bet-

* Burnet on the Articles. See on Art. xxiii.

† Burnet on the XXXIX Articles. See on Art. xxiii.

ter than presbyterian ordination; and it appears . . . that such was the construction not uncommonly put upon the statute of the 13th of Elizabeth, permitting those who had received orders in any other form than that of the English Service Book, on giving certain securities, to exercise their calling in England.

Dr. Blakeney declares that

in fact, no one of the Church of England in those days thought of calling into question the validity of the orders and sacraments of the Reformed Churches.*

The fifty-fifth canon of 1604 commands that the Anglican clergy should pray for the Church of Scotland, which then was, as it is now, Presbyterian, thus recognizing a Presbyterian body to be a true Church. It is not a little remarkable that the very year this canon was made Laud was reproved by the University of Oxford for maintaining, in his exercise for Bachelor of Divinity, "that there could be no true Church without bishops"; and one ground of the rebuke was, that it "was thought to cast a bone of contention between the Church of England and the Reformed [churches] on the Continent." This was the beginning of the high-church movement. That it afterward prevailed only shows how heresy may at last be classed as orthodoxy, and reveals the importance of steadily guarding against such evils. It was not, however, until 1661, after the restoration of Charles II., that the words "or hath had episcopal consecration or ordination," were added to the Preface to the Ordination Service, so as to make that necessary for one to be a lawful minister in the Church of England; but even this was not intended to deny the validity of other Protestant Churches, for the very next section recognizes "the foreign Reformed Churches." There is some reason for supposing that it did not totally prevent ministers from abroad, with presbyterian ordination, from entering the ministry of the English Church without re-ordination; but, at least, it is plain that up to this time, as Bishop Burnet says, "those who came to England from the foreign Churches had not been required to be ordained among us;" † and Bishop Fleetwood, referring to

* *Book of Common Prayer in its History and Interpretation.* By the Rev. R. P. Blakeney, D.D., LL.D., Incumbent of Christ Church, Claughton. Third ed., London, 1870, p. 630.

† Burnet's *History of his Own Times*, vol. i, p. 183.

the Anglican Church, said this was certainly her practice during the reigns of King James and King Charles I. and to the year 1661. "We had many ministers from Scotland, from France, and from the Low Countries, who were ordained by presbyters only, and not bishops, and they were instituted into benefices with cure, . . . and yet were never re-ordained, but only subscribed the articles." *

These facts will be sufficient for our purpose. If the Church of England wants a fraternal union with other Protestant bodies, the short way out of the difficulty is for the Anglican body to go back to the old principles and the old practice which governed the "Protestant Reformed" Church of England from the Reformation down to the Restoration. Here is an honorable basis upon which the Anglican Church can act without any humiliation on its part. All it has to do is to put itself in harmony with the teaching of its present articles and with its good old practice of recognizing the validity of non-episcopal Protestant churches. Then no Church need give up any peculiarity in its polity, and, despite minor differences, there may be honorable recognition and the truest and most intimate union.

On the part of the Protestant Episcopal Church the way is much easier, for it is not trammeled with the regulations of a State Church. Her articles of religion give precisely the same definition of a true Church and ministry as do those of the Church of England, and so she may fall back on these articles and recognize every orthodox Protestant Church. As the article on the Church does not even suggest the necessity of episcopal government, the Protestant Episcopal Church may recognize as Churches those bodies which have a non-episcopal polity; and, as the article on the ministry does not declare the necessity of episcopal ordination, this Church can recognize as true ministers those who have not been episcopally ordained, but have been chosen and sent according to the laws and usages of the Churches to which they belong. Again, the Protestant Episcopal Church may find authority in the article on the "Traditions of the Church," which declares that "it is not necessary that traditions and ceremonies be in all places one and utterly alike," to recognize other Churches, which, following

* Fleetwood's Works, p. 552, *Judgment of Church of England in case of Lay Baptism*, 1712.

this law of liberty, have changed human rites and ceremonies according to their judgment of their own peculiar needs.

The Protestant Episcopal Church may also fall back upon the declaration in the Preface to the Prayer-Book, which was ratified October 16, 1789. This preface contains a recognition of the other Churches and of the right of difference in ecclesiastical polity. It says:

> When in the course of divine Providence, these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included; and the *different religious denominations* of Christians in these States were left at full and equal liberty to model and organize their *respective Churches*, and forms of worship, and discipline, in such manner as they might judge most convenient for their future prosperity; consistently with the constitution and laws of their country.

Here, then, in maintaining their own right to organize, the fathers of the Protestant Episcopal Church declare the equal right of "the different religious denominations" to do the same, and speak of the other denominations as "Churches." If they were Churches then, they are Churches now; and, as that preface recognized them then, it may be claimed that it recognizes them as Churches now.

The dogma of apostolic succession may, in the minds of some, seem an insuperable difficulty, but such persons should inquire whether the Church, as such, really holds the dogma.

Dr. Phillips Brooks, in his sermon delivered immediately following the General Convention of 1886, boldly denies that apostolic succession, as commonly understood, is a doctrine of his Church. His words are:

> There is no line in our Prayer-Book, there is not a word in any of our formularies, which declares any such theory.

The Rev. Robert A. Edwards, a Protestant Episcopal clergyman of Philadelphia, referring in a sermon to the same matter, says:

> The "historic episcopate" of which the Bishops speak neither implies nor involves the holding to the doctrine of apostolic succession as commonly taught, and which would unchurch all who have not received episcopal ordination.

The Standard of the Cross, a Protestant Episcopal paper of Cleveland, referring to the recent reply of the Connecticut

Congregational Conference to the deliverance of the Protestant Episcopal bishops on the question of Church unity, and replying to the point whether the episcopate is scriptural, says:

> Our Church has never claimed scriptural authority for any theory of the episcopate. She maintains that Scripture and ancient authors together show that there have always been bishops in the Church. . . . But in what that succession consists—what is essential to the making of bishops . . . are matters upon which we have no rule or dogma. No Congregationalist could demand wider liberty of opinion on this point than that exercised by our own scholarly Lightfoot. His theory of the episcopate is accepted and taught, to the present writer's personal knowledge, in the leading Presbyterian seminary in this land, and it is not concealed from the students of our own General Seminary.

It is true that in the Preface to the Ordinal it is declared that there always have been the orders of bishops, priests, and deacons, but this is not saying that there must be three orders, or that a body which does not have them is not a Church. It does not necessarily imply that a non-episcopal government is not valid, but may be looked upon merely as a statement of what was believed to be an historical fact, rather than an assertion of the illegality of a ministry which is without three orders. One might believe that there have been three orders simply as a supposed fact of history, and yet disbelieve in their absolute necessity. So the requirement of "episcopal consecration or ordination" might be interpreted as the form of making their own ministers, rather than as denying the validity of ministers differently set apart in other denominations. It may, then, be assumed that there is a way of interpreting the formularies of the Protestant Episcopal Church so that, even as they now stand, this Church need not deny the validity of non-episcopal ordination in non-episcopal bodies.

As the articles recognize the right of each Church to decide as to ceremonies, all that is necessary is to put this recognition of the validity of non-episcopal orders into practice, and admit ministers with non-episcopal orders from other Churches into Protestant Episcopal pulpits, and admit into its ministry without re-ordination such ministers as come duly accredited from other Churches. Let the Protestant Episcopal Church interpret the Preface to the Ordinal as referring simply to those candidates who come up regularly from the ranks of

their laity, and not as applying to full ministers in good standing in other branches of the Church of Christ, and the problem is solved.

An illustration of the idea suggested may be found in the practice of the Methodist Episcopal Church. It has two ordinations—that of deacons and that of elders—and all who come up regularly from the ranks of its laity submit to these two ordinations; but a minister of another denomination, where only one ordination is required for the full ministry, is freely admitted into a Methodist Episcopal pulpit, and such a clergyman may be admitted into the Methodist Episcopal ministry without any further ordination. So the Protestant Episcopal Church might be perfectly consistent if, while insisting upon its different ordinations according to its own form for those who come up in the ordinary way from the lay ranks, it took those who were already ministers in other Protestant Churches at the standing they had in the other Churches, admitting them on an equality with its own clergy to its pulpits, and, if satisfactory in other respects, admitting them to its clerical ranks without re-ordination. This would be a practical and practicable solution of the problem. In the same way, notwithstanding they continue to confirm those candidates who come up from their own congregations, yet, as the articles recognize other Churches and the right of Churches to vary in their ceremonies, they might receive members from the other Churches without confirmation, and simply upon the testimonials showing their standing as members in the other Churches; and this, by the way, is the practice in other Churches which have the rite of confirmation. They confirm their own candidates, but receive without confirmation members in good standing in other Churches where confirmation is not used.

The Anglican Churches can easily go back to the fraternal practice which prevailed for a long time after the Reformation in the Church of England, and accept the sentiment of their own Bishop Hall, who said:

> Blessed be God, there is no difference, in any essential point, between the Church of England and her sister Reformed Churches. We unite in every article of Christian doctrine, without the least variation, as the full and absolute agreement between their public confessions and ours testifies. The only difference between

us consists in our mode of constituting the external ministry; and even with respect to this point we are of one mind, because we all profess to believe that it is not an essential of the Church (though in the opinion of many it is a matter of importance to her well-being); and we all retain a respectful and friendly opinion of each other, not seeing any reason why so small a disagreement should produce any alienation of affection among us.*

As Bishop Hall considered that, though the English Church was episcopal and the other Reformed Churches were presbyterial, they did not differ "in any essential point," and that the English Church, as well as the others, agreed that this point on which they differed was "not an essential of the Church," so the Anglican Churches of to-day have it in their power to put the same view into practice, and end any alienation of affection which may exist.

If they fail in convincing the non-episcopal Churches that they should adopt an episcopal government, they may say with Bishop Hall:

> But if a difference of opinion with regard to these points of external order must continue, why may we not be of one heart and of one mind? or, why should this disagreement break the bonds of good brotherhood? †

The responsibility in this movement rests largely with the Protestant Episcopal Church, for the other Protestant Churches are quite willing to fraternize, and it is encouraging that some leading ministers of that Church are ready to have their Church reciprocate the feeling. Its own salvation as a Protestant Reformed Church seems to necessitate closer fraternity with other Protestant Churches. This appears to be realized by certain Low-Churchmen, and in the struggle, now renewed, for the preservation of their body as a Protestant Church and to check the rising tide of Romish ritualism; they should have the warmest sympathy of all other Protestants; and it is to be hoped that steady agitation during the next few years will give them success.

The limits of this article prevent the presentation of many points which are pertinent, but, from what has been said, the way to a brotherly union between the different denominations is plain. What is needed is, that the Protestant Episcopal Church shall come out squarely and recognize in its best

* Bishop Hall's *Irenicum*, published in 1647. † *Ibid.*

sense the principle of liberty, equality and fraternity as applied to the other Protestant Churches: First, the liberty of each Christian Church to decide as to its own polity; second, the equality of the ministers and members of these Churches with its own; and, third, the fraternal interchange with the other Churches. If the Protestant Episcopal Church will do this, there will be fraternal union at once, and this it can do on the basis of its own articles and the ancient practice of the Anglican Church. Other denominations may say, that as far as they are individually concerned they can get along without any such recognition or affiliation, and it must be admitted there is a sense in which this is true. They may say they ask no favors, yet at the same time they should welcome the development and manifestation of a fraternal spirit on the part of all. While they deny any superiority on the part of another branch of the Christian Church, they may sincerely rejoice at a growing spirit of brotherhood; and, while they yield no principle, they should encourage the desire in others for fraternal relations, mutual recognition, and Christian co-operation on the part of all Protestant Churches.

In view of the advances of Romanism, as well as of the teaching of the Head of the Church, it behooves Protestant Churches to recognize their common brotherhood when they agree on the essentials of faith and practice; and to consider agreement on matters of polity as non-essential until they come together, not in organic unity, it may be, but in "the unity of the Spirit," and thus fulfill the prayer of Jesus "that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." John xvii, 21–23 (Rev. Ver.).

ART. IV.—JABEZ BUNTING, D.D.*

THIS very extraordinary man, who was so distinguished in the annals of Wesleyan Methodism in the parent body, departed this life in 1858. Soon after his demise the first volume of his life was issued, and was read with great interest on both sides of the Atlantic; but, strange to say, the admirers and friends of Dr. Bunting have had to wait more than a quarter of a century for the final volume, which contains the most important events of his life.

Dr. Bunting's son, Percival, the author of these memoirs, was a member of the legal profession, and a man of rare ability, and, notwithstanding the filial relation in which he stood to the departed, has performed his delicate task with great impartiality and fidelity. Being himself an ardent Methodist, and one who has always taken great interest in its affairs, he was thoroughly conversant with the important transactions that occurred during his father's memorable career. Always being of delicate constitution, he performed his labor of love in the midst of great suffering, and before he could reach the end of the work he had undertaken he was called from labor to rest. His friend, the Rev. George S. Rowe, then entered upon the duties of biographer, and to him the Methodist people in both hemispheres are under obligation for finishing a biography for which they have long been anxiously waiting.

Soon after the first volume was issued an article was published, in the *Methodist Quarterly Review* for 1860, from the pen of the late Robert A. West. Mr. West was at one time a Methodist in England, and being the son and grandson of a Wesleyan minister he was well acquainted with the workings of Methodism in the mother country. He had long known Dr. Bunting, hence he was well qualified to write an appreciative article respecting the early career, which the first volume portrays, of his eminent friend.

The life of Dr. Bunting as now published will long be a standard in Methodism, and as it contains notices of so vast

* *The Life of Jabez Bunting, D.D.* With Notices of Cotemporary Persons and Events. By his Son, THOMAS PERCIVAL BUNTING. With additions by Rev. GEORGE STRINGER ROWE. Vols. I, II. New York: Harper & Brothers.

a number of "cotemporary persons and events" it may be almost designated an encyclopedia. It will certainly be a valuable repertory for all the students of Methodism for many years to come.

A love-feast is held in all the Methodist Societies in England once in three months. To obtain admittance into these love-feasts the members show their tickets to the door-keeper. Such as are not members receive notes of admission from the minister; but the same persons are not usually admitted on more than two or three occasions, unless they become members of the Church. Jabez Bunting was a lad in his teens when Alexander Mather, a strict disciplinarian, became superintendent of the circuit; and as a number of such boys had been accustomed to attend the love-feasts without becoming church members he soon intimated his intention to put a stop to such proceedings. The biographer says:

> The first love-feast after his (Mr. Mather's) arrival saw Jabez Bunting shut out. His mother seized the opportunity to talk with him on spiritual things. Perhaps even she was not then aware of the effect produced upon him by Mr. Benson's preaching. "I do not know what you think of it, Jabez," she said; "but to me it seems an awful thing that after having been carried there (probably she thought of the time when she had carried him to the chapel for Wesley's blessing) you should now be excluded by your own fault." He once said in a meeting of the kind, "Many attribute their conversion to their having attended a love-feast; I owe mine to having been shut out of one."

Jabez Bunting always recognized the Rev. Joseph Benson as his spiritual father, though doubtless the above singular circumstance helped to bring him to a decision respecting religion; it was some time afterward when, "standing on his father's door-step one day, he did embrace and realize the glorious fact of Christ being the propitiation for the sins of mankind, and ventured himself on Christ, and was consciously pardoned and accepted. He 'was set at liberty.' Having 'much forgiven, he loved much.' His heart was 'enlarged, inflamed, and filled' with new and heavenly affections. He was 'turned about' 'from sin to God.' He had a new will and a new command of it; his desires, courses, and pursuits, his entire life—'all things'—became 'new.' This was his conversion."

When Jabez Bunting had attained the age of nineteen he

was made a local preacher. He had already been employed as a prayer leader, and had occasionally given a word of exhortation. All who knew him believed that he possessed gifts such as, if rightly used, might make him an acceptable and useful minister of the Gospel. His educational advantages were not equal to those enjoyed by young people at the present day, but vastly superior to many of his contemporaries. His residence for a few years in the house of Dr. Percival, where he not only pursued medical studies but also acted as amanuensis to that gentleman, afforded him good opportunities to acquire much general knowledge. He was a diligent student, and sought to make the best use possible of the position he now occupied to increase his stock of useful information. The habits he formed were useful to him through life, as he was always accustomed to give himself wholly to any subject which he might wish to master. He was no smatterer, and never did things by halves; but sought to master all the details of every question that excited attention. This, we believe, may be considered as the principal cause of the great influence which he acquired in the Wesleyan Conference. He sought to understand matters thoroughly, and could always give an opinion which was worthy of consideration.

The very first sermon preached by Jabez Bunting gave evidence of having been carefully studied. This remark would apply to all his discourses. Some partial friends who heard him preach the first time declared that this first effort was never excelled during the whole of his subsequent life, which extended over fifty years; but our readers will agree with us that in this instance friendship blinded judgment, though we do not doubt but that the sermon in question was a remarkable production for one who was just "buckling on the armor." It is also true that as a sermonizer Mr. Bunting soon attained great eminence. Most, if not all, of his sermons which have been published were written when he was a comparatively young man and had not completed his probation. The late Rev. W. L. Thornton, who was a man of fine scholarly attainments, in a notice of Dr. Bunting's sermons, which were published in two volumes, said "that it was marvelous that a young divine should so soon have become able to compose such sermons as are to be found in these volumes."

Another reviewer, in writing respecting the same volumes, says:

> There is a certain peculiar dignity in these discourses which is not, though certainly intellectual in its character, that of soaring imagination or recondite thought, but that of a great preacher, mighty in the Scriptures, and inspired with the verity, the majesty, and the solemnity of his commission. There is likewise a beauty of style which is all his own; not that of rhetoric or of fancy, but of a perfect command over the simplest, the fittest, and the most luminous language.

After mentioning one sermon as a fine illustration of the minister's style, and his Scripture quotations, the reviewer continues:

> The rays of light thus collected, the full conception and practical application of the subject, and the clearness and precision of the arrangement, show in this and in other sermons the hand of a master in Israel. We are persuaded that the publication of such discourses will not only honor Dr. Bunting's memory, but, as long as pure taste, earnest piety, and scriptural divinity prevail among us, will perpetuate something of his pulpit power and continue to edify the Church.

As a further proof of the maturity of his talents as a sermonizer, we may state that when he had only been about a dozen years in the ministry he was entreated to publish a sermon which he had preached on "Justification by Faith," of which a reviewer many years afterward said that it was "perhaps the most complete and faultless doctrinal sermon that was ever preached or penned." It became a standard publication, and went through several editions, and we believe it is still one of the books which probationers for the Wesleyan ministry are expected to read. But we must return to our narrative.

As might be expected, a young man who had given such proofs of qualification for the Christian ministry as Jabez Bunting had done, in the short space of one year that he filled the office of local preacher, was sure to be called by the Church to turn aside from secular pursuits and give himself wholly to the ministry of the word. Accordingly, in 1799, he obeyed the "call," and went to his first circuit, which was Oldham, near Manchester, to which he traveled in true Methodist style, with a pair of saddle-bags hung over his shoulder, which contained his wearing apparel and library. His whole stock of sermons consisted of fourteen skeletons.

The circuit, though not deserving the name of "Hard-scrabble," was extensive, and afforded abundant labor for himself and his colleague. It was what might be termed "a six weeks' circuit," as it took this length of time to preach in every place. He remained here two years, and became so popular that his services were often sought after for occasional services, and more than one circuit memorialized the Conference to secure his appointment. But he always left his appointment in the hands of those to whom it legitimately belonged.

While on this his first circuit, though only in his novitiate, he gave evidence of that independence of mind and thorough acquaintance with Methodist law for which he was always distinguished. A question was mooted in the quarterly meeting during the discussion of which it was thought that the ministers should retire, as they had usually done when such cases were being discussed; but the young man soon intimated that he would not obey their wishes, as the custom in question had no authority in Methodist law. The resolute manner in which he "stood by his order" startled some of the lay brethren, and one at least could not restrain his anger as he declared that "a good rule had that day been set aside to please that proud son of Adam, Jabez Bunting."

Young Bunting's first superintendent, the Rev. John Gaulter, was always proud of "his young man," and as his term on Oldham Circuit expired at the close of Mr. Bunting's first year he wrote to him frequently after they ceased to be colleagues. Mr. Gaulter was a humble, holy man. In one of his letters he tells Mr. Bunting of having received a letter from Dr. Coke, who was then in America, the contents of which surprised him. He says:

> The doctor brings strange things to my ears. A Methodist preacher of the name of Lyall (so his name is spelled in the American Minutes) is chosen the chaplain of the Congress. The doctor's own words are, "Brother Lyall, one of our elders, has been elected lately chaplain of the Congress by a great majority. He preaches in the Congress Hall, in Washington, on Sundays." What a rise from obscurity to notice, from contempt to honor! The good doctor is flushed with delight, and it certainly forms an epoch in the history of Methodism. Perhaps I may yet live to see my friend Bunting a doctor, and chaplain to an imperial Parliament. My prayer shall ever be, "Give us not honor without grace."

Mr. Bunting did become a doctor, but he never became chaplain to an imperial Parliament. Methodist ministers do not receive such honors in England. Had Mr. Gaulter lived eighty years after the date of his letter to his friend Bunting how would he have been overwhelmed with surprise to have seen the honors which the sons of Methodism receive in the western world! All our readers will, we are sure, join us in saying Amen to the good man's prayer for Methodism: "Give us not honor without grace."

The years of Mr. Bunting's probation were spent in two circuits, in both of which he made full proof of his ministry. He was then received into full connection by the Conference, with twenty-nine others, one of whom was the peerless orator of his day, Robert Newton, with whom Jabez Bunting then formed an acquaintance. They were ever afterward warm friends, and no two ministers were better known in Wesleyan Methodism than they. Their rare talents, though greatly differing, eminently qualified them for the positions which they filled in the Church of their choice.

Notwithstanding the qualifications which young Bunting possessed, he was more than once the subject of intense anxiety, being afraid that he had entered upon a work for which he was not duly qualified. One evening, when attending a week-night appointment in Oldham Circuit, he sat up until a late hour and held a conversation with the goodman of the house, during which he expressed his fears that "he should not be able to find materials to hold out even for six months." The next day he remained in his room from morning until night, wrestling with God in prayer that he might know the divine will, during which he did not take his accustomed meals. Our readers will agree with us in the opinion that Jabez Bunting, who was just now buckling on his Christian armor, took the right course to settle the question of his call to the ministry.

He soon attained to eminence as a faithful minister of the Gospel, and, while he was a diligent student of theology and did not confine himself to one class of authors, it will be readily supposed that Arminian writers were his favorites. He was emphatically Methodistic in his theological creed. He once told a friend of the present writer that "he had read one of the Rev. John Wesley's sermons daily during the preceding

thirty years." Jabez Bunting also embraced every opportunity to hear other ministers preach. This was particularly the case when he was stationed in London the first time, and during the first years of his ministry, when religious services were not held in Methodist places of worship during "church hours." The term of his probation, which extended to four years, was very laborious. Besides giving close attention to his studies he "preached no less than thirteen hundred and forty-eight times, and at the end of the second year had nearly a hundred sermons ready for use as he might require them."

Jabez Bunting made free use of the pen when pursuing his studies. His biographer says:

> He carefully copied and preserved skeletons and sketches of sermons. He extracted from his general reading every thing that could suggest topics or materials for public discourse. He tried his hand in amending other men's compositions. His own preparations were full and elaborate, and were subjected to continual revision.

The sermons which he composed during his novitiate were used to a greater or lesser extent during his entire ministry, with but few emendations or additions. This proves how early he attained to maturity.

In the delivery of his sermons Dr. Bunting was very powerful. A friend whose circuit he had recently visited wrote him saying:

> I shall never cease to be thankful for the visit you paid us last August, and others besides myself have cause to remember it. The sermon you preached at Newcastle was blessed to many. A man who lives in a neighboring village, who was much inclined to drunkenness and deism, was convinced of sin that morning. In attempting to give me an account of the sermon, and of its effect upon him, he said, "O, what a *sarment* that was! Every word cut." Since then he has joined the Society and has preaching in his house. Several of his neighbors are awakened, and I hope much good will be done.

Bunting's biography contains many other instances of the power of his preaching.

During the period of his active ministry his labors were confined to the principal towns of England, where the congregations were invariably very large. Once he and his friend, Robert Newton, were colleagues in the same circuit. Their

residences were in close proximity, and there was seldom a day when they were both at home that they did not meet at either house. They were truly of one heart, and were knit together like David and Jonathan. Their wives were as much attached to each other as their husbands, and when together they often spoke in a friendly way respecting their talents. On one of these occasions Mrs. Bunting said to Mrs. Newton, "Your husband at times preaches very great sermons, but my husband never preaches a little one."

When stationed in Sheffield, James Montgomery, the Christian poet, whose compositions are still used in many Churches, was accustomed to hear him, and ever afterward he embraced every opportunity to sit under his ministry. In writing to the biographer he thus gives an estimate of the general character of Dr. Bunting's preaching:

> He is a great man; he delivers the most important scriptural truths in such a way as to make them appear plain and familiar; so much so, indeed, that some of his intelligent hearers are occasionally almost tempted to believe they could themselves do what he does with so much apparent ease; yet they are very much mistaken; for that very simplicity of language, which involves so much fullness and fitness of thought, shows also how perfectly the preacher has attained that "art to conceal art," which is the result of successful study. I heard him constantly when he was stationed at Sheffield several years since, and still remember many of his sermons.

Robert Hall once listened to one of his luminous and logical sermons, and described it as "a limpid stream of classic eloquence." When the Evangelical Alliance was formed, in which Dr. Bunting took an active part, Norman Macleod, in speaking of the founders of the Alliance, spoke of Bunting as "a noble man." Dr. Chalmers, on the same occasion, after spending an hour with him, said, "I have had a most exquisite interview with one of the best and wisest of men."

Dr. Leifchild, who was for many years a popular Congregational minister in London, says of Jabez Bunting when stationed in the metropolis: "I followed him from place to place. None that I had ever heard equaled him as a whole." Leifchild was then a young man and a Wesleyan local preacher, and this estimate of his beloved friend was written many years afterward.

One important feature in Dr. Bunting's career was his power in prayer. One who knew him well thus describes this important trait of his ministry:

> We have heard many highly gifted men engage in this hallowed exercise, but we must confess that in him there has been a nearer approach to heaven, a mightier struggle with the Angel of the Covenant, a firmer hold on the horns of the altar, a stronger suggestion of God and man holding converse with each other as face to face, than in any other person, except Bramwell, that ever came under our notice. This is by no means a common occurrence. But, O, we have known seasons of refreshing from the presence of the Lord—seasons in which heaven has been open to earth—when a divine power has been felt—when an audience, through the intervention of his intercessory prayer, seemed only to have to ask in order to receive, and all in the congregation have been ready to exclaim in the language of the patriarch, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven;" leaving the spot as though they had come from a visit to the world of spirits, and were entering upon a fuller preparation for their final departure from the present.

A scene which occurred at an ordination service in connection with the Wesleyan Conference is thus described by the Rev. Joseph Entwisle:

> Thirty-six young men as probationers were admitted into the full work of the ministry. Mr. Bunting prayed with uncommon unction; it seemed as if heaven was opened. It was a time much to be remembered. God was remarkably present; my soul was melted before the Lord. Glory be to God!

When the Rev. James Calvert, of Fiji, returned to England after his first term of missionary labor in that land of cannibals, he attended the Conference for the first time, when Dr. Bunting prayed at a service similar to that described by Mr. Entwisle, and when writing to a friend respecting the occasion he said, "Dr. Bunting's prayer was agony."

From an early period of his ministry his gift in prayer was extraordinary. When his eldest son was born the father was from home, and on his return, when informed of what had taken place,

> He fell on his knees and poured forth one of those prayers for which he was so remarkable, imploring, in particular, that, if God should so will, the child might become a Methodist preacher. The first fond wish of his fatherly heart was not denied to him.

Such was the esteem in which Dr. Bunting was held by the majority of the members of the Wesleyan Conference that he was placed in positions of great influence, first as secretary of Conference, then as its president, which position he occupied four times; an honor awarded to no other member of Conference so often except to his friend Robert Newton. He was also editor of the *Magazine*, and afterward missionary secretary. He was one of the original founders of the Missionary Society, which was formed in 1813, when Dr. Coke and his heroic band went from England to establish Wesleyan Missions in India. The end of that father of Methodist missions, who was the first bishop of the Methodist Episcopal Church, is well known. Probably to no other man except Dr. Coke are Wesleyan missions so much indebted as to Dr. Bunting. In connection with his friend Richard Watson he drew up the constitution of the Missionary Society and the code of rules for the guidance of missionaries. His skill in managing difficult cases which sometimes arose, both at home and abroad, was of great service. Occasionally he had to act as a diplomatist in his intercourse with the civil authorities, and those with whom he was thus brought in contact were not slow to acknowledge his superior talents.

In 1839, which was the centenary year of Wesleyan Methodism, a series of services was held in every part of the Methodistic world. Those held under the auspices of the Wesleyan Conference in England were largely controlled and directed by Dr. Bunting. The series of resolutions adopted at the inaugural meeting, which consisted of an equal number of ministers and laymen, were drawn up by him, and were adopted with but little alteration. It had been estimated that the thank-offerings of the people of Great Britain and Ireland would probably amount to four hundred thousand dollars; but instead of this, the sum of more than ten hundred thousand dollars was contributed, all of which was expended on behalf of missions, ministerial education, reduction of debts on places of worship, and the fund established for the benefit of superannuated ministers. When the amount contributed became known both the friends and foes of Wesleyan Methodism were astonished, and the Rev. Thomas Jackson, who was president of the Conference during the centenary year, declared that so

large a sum of money had never before been contributed by any branch of the Christian Church since the time when David and the children of Israel contributed so munificently to the erection of the temple at Jerusalem.

It has been a matter of wonder to many that Dr. Bunting did not give himself more to authorship, as with the exception of his sermon on "Justification by Faith," and the sermons of his spiritual father, the Rev. Joseph Benson, which he edited, it is not known that he ever prepared any works for publication. Of course we do not include the magazines and the Minutes of Conference which were published during the years that he was connectional editor, when he also revised Cruden's Concordance. He was often importuned to engage in literary work, and at one period of his life he entered into negotiations with the Rev. T. Hartwell Horne to assist him with his great work entitled *Introduction to the Critical Study of the Holy Scriptures*, but he felt obliged to relinquish all literary work, saying, "The die is cast. If I give to our missions the attention which they require I shall not have any time hereafter for literature."

On another occasion he said to a friend, "My attention has been so much engrossed with Methodist politics and the concerns of the Connection that I have had but little time for other pursuits." No doubt all who knew Dr. Bunting would readily assent to the truth of this remark, and, whatever views may be entertained respecting his policy, it is nevertheless creditable to him that, having sacrificed the prospect of a lucrative profession in Manchester to become a Methodist minister, he gave himself so wholly to the active work of Methodism that he had no time for any thing else.

Jabez Bunting was sometimes declared to have been "a man of war" from his youth. At other times he was stigmatized as the "great Jabez." Great men often have to endure merciless criticism, and are the subjects of much misrepresentation and slander. It would be difficult to mention the name of any public man in modern times who received a greater share of obloquy than fell to his lot. It was marvelous how he could hold on his way in the midst of so many opposing influences.

The first case of controversy in which he was involved was

concerning the Sunday-schools at Sheffield. It had been the custom for many years to teach the children to write on the Lord's day. Those connected with the management of the schools were disposed to be very exclusive in their government, and, as far as they could do so, they would not admit ministers into their councils. The circuit ministers had often deplored this state of things, but they seemed to be powerless, until Jabez Bunting took the matter in hand. He first of all contended for the sacredness of the Lord's day, and recommended that an evening in the week should be set apart to teach the children writing; but the teachers refused to change their course. He was necessitated to avail himself of the aid of the church courts; and finally the matter was referred to Conference, when rules and regulations were adopted for the management of the Wesleyan Sunday-schools. Those opposed to the course of Dr. Bunting wrote several pamphlets in which they denounced him as an ecclesiastical despot, and made the Sunday-school question a pretext to agitate for changes in the Methodist Discipline which, up to that time, had never been heard of. The result was, that some of the chief agitators were brought to trial and expelled from the Church.

Some were now pleased to assert that the minister in question was grasping for power, and that he was an enemy to the liberties of the people. Here we must aver that we think his accusers charged him wrongfully, for about this time a second school for the education of ministers' sons was established, and, on his recommendation, the Conference appointed a mixed committee, consisting of an equal number of ministers and laymen, to secure a site and to superintend the erection. This was a new thing in Methodism. There had never been such a committee before, and some of the leading ministers were afraid of the innovation; but, as one has said, "No man ever undertook greater things in Methodism than he has done, yet he has undertaken nothing in which he has not succeeded;" so in the case of "mixed committees," he believed the principle to be a sound one, and he acted upon it through life, especially where finances were concerned. It might be said that the lay-gentlemen selected to act on "mixed committees" were not chosen by the people, but by the Conference. This witness is true; but then it will certainly be admitted that the ministers were

best acquainted with the laymen throughout the Connection, and could therefore make the best selection. Besides, the selection of laymen for the purposes named was an experiment, and if it had not been successful, why was not another mode of election provided?

In the year 1827 there was an agitation in Leeds respecting the introduction of an organ into one of the Methodist churches of that town. It may be observed that the Conference of 1796 had decided that no such instruments should be used in Methodist churches without the approval of the Conference; the fathers of Methodism were jealous lest any thing should spoil the service of song which was such a powerful auxiliary in their mode of worship.

At Leeds the trustees were anxious to erect an organ, as they believed it would be a great help, rather than a hinderance, to the devotions of the congregation. Methodism was a powerful organization in Leeds: several of the leading men were persons of great influence in their respective spheres of life. A goodly number of the local preachers and class-leaders, to say nothing of the ministers and private members, were opposed to the action of the trustees, and now began an agitation which continued for years, in which the ministers who were concerned were held up to public derision; they were denounced as "tyrants," "faithless," "mercenary," "promoters" of a "tyranny of the worst and most alarming character." It was recommended that they should be "starved" into compliance with the wishes and views of their opponents.

When the Conference took action on this unhappy case there was an earnest wish to heal the breach, and, to secure this, the president for the time being, and several other ministers, were sent to Leeds to confer with the dissentients. Dr. Bunting was one of the number sent, but he was soon "spoken of as the master and ruler of the Conference," which they declared he "had quite enslaved." This was surely a marvelous testimony, for he had only been a member of the legal Conference about ten years, and he was associated with such venerable men as Benson, Moore, Adam Clarke, Entwisle, Stephens, and others who were the "giants" of Methodism in those days.

All the attempts made by the Conference delegation to effect a reconciliation, and restore peace to the churches in Leeds,

were in vain. Those opposed to the introduction of the organ were like some others who have disturbed the peace of the churches—they claimed the right to demand changes in the Discipline of the Church which some at least regarded as unnecessary. Attempts were made to draw the officials of other circuits into the agitation, and thereby make the rent in Methodism worse than it would be if confined to Leeds.

For the sake of restoring peace some of the leading dissentients were brought to trial, and expelled as disturbers of the harmony of the Church. Those who sympathized with them withdrew and formed themselves into another denomination, known as the Protestant Methodists. Hundreds of pious persons were induced by the spirit of faction to leave the Church through whose instrumentality they had been rescued from sin. No one would suppose that those who had taken up arms against the introduction of an organ into a Wesleyan church would be so inconsistent as to introduce one into a church of their own, and yet they did so at a very early period of their history. It is but due to the memory of Dr. Bunting to state in this connection that he was originally opposed to the introduction of musical instruments into places of worship; he designated them as "abominations;" and was especially opposed to organs on the ground of expense. On his recommendation the Conference ordered that no such instruments should be introduced where debts would be thereby incurred. Further legislation was also adopted regulating the erection of church edifices, with a view to lessen the burdens of the people as much as possible. As the trustees at Leeds acted on these regulations he contended that they had a right to erect an organ in their church.

In the year 1833 England was greatly agitated on various political questions, during which the temporalities of the Established Church were often referred to, and a distinguished nobleman in the House of Lords warned the bench of bishops "to set their house in order." An Anti-State-Church Society was formed, with its headquarters in London, and branches were organized in various provincial towns. Ministers and laymen of the dissenting bodies joined the said society in great numbers. The Wesleyan Methodists generally stood aloof. Probably this arose from the fact that most of the leaders of Methodism were conservative in their political opinions, and were

friendly to the Established Church, as Mr. Wesley was to the end of his days.

A popular young minister, the son of one who a few years before was president of the Conference, saw fit to connect himself with the Anti-State-Church Association. He spoke at some of its meetings, and even became secretary of one of the provincial branches. As a matter of course he was brought to trial, as he had violated some of the laws of the body. This he did not attempt to deny, but insisted that he had acted conscientiously in what he had done. At the trial he was asked to sever his connection with the said society, as by refusing to do so he was compromising the denomination of which his father and himself were honored ministers. He refused, and was therefore suspended until Conference, and as he insisted that he still had a right to preach, though suspended, he was informed by the president of Conference that "he would be regarded as being guilty of contumacy."

The suspension of the Rev. Joseph Rayner Stephens was the occasion of great agitation in Ashton-under-Lyne, where he was stationed, and in Lancashire generally, where political reformers were numerous. Many rallied around him, and refused to hear those whom they believed to be opposed to their favorite minister, and were severe in their denunciations of Robert Newton and Jabez Bunting; especially the latter, because they regarded him as the "ruler" of the president, which office Newton filled when Stephens was suspended.

At the Conference the case was again considered, and was the occasion of a lengthy discussion. Dr. George Smith, in his *History of Wesleyan Methodism*, refers at great length to the proceedings of the Conference on the case. Some of the views expressed by members of the Conference would excite the surprise of many of our readers. The offender was assured that if he would withdraw from the objectionable society, and cease all agitation, he should at once be restored to the confidence of his brethren. Some proposed a milder course, but they were in the minority. The venerable Henry Moore "warned the Conference to beware of men with whims; some had the whim of conscience, some the whim of honor—'by men called honor, but by angels pride.'" Theophilus Lessey "thought the preachers should be more united, they must sub-

mit to the decisions of the district meeting." Dr. Beaumont said, he was altogether a Methodist, and thought the district meeting had done its duty, and that Stephens should have submitted. But he added:

> Wesley's bearing toward the Church was like that of a rower in a boat; his face was always steadily fixed on the Church, but every stroke of his oars took him farther away from it. He objected to be tacked in any way to the Church of England.

Mr. Stephens asked time to consider what he should do. His request was granted, and next day he intimated that he could not comply with the wish of the Conference, and would therefore retire from the Methodist ministry. He did so. Many of his former friends rallied around him, and he became their minister. He preached in Ashton for several years, and took an active part in laboring on behalf of the society before mentioned, but always maintained a friendly feeling for the Wesleyans.

Our readers, we think, will agree with us in the opinion that the Wesleyan Conference should not have come to such a decision as they did in the case of Mr. Stephens. We feel certain that such a course would not be pursued at the present day. A few years ago the Rev. John Bond spoke at a meeting of the Liberation Society in London, and though he did so against the remonstrance of the president, the late Dr. Punshon, yet we are not aware that he received even a censure at the ensuing Conference. Many Dissenters regard the Wesleyan Methodist Conference in England as the strongest supporter of the Established Church, and no doubt they are right. So long as Methodism maintains its present attitude the day of disestablishment is at a great distance, but it will not always do so. The rising ministry of Methodism are not disposed to bear the intolerance of "the clergy" as their fathers were wont to do. Since the death of Dr. Bunting another spirit seems to animate the Wesleyan Conference.

Hardly had the noise of battle been hushed when a still more furious war was proclaimed. For many years Dr. Bunting and those who agreed with him had been desirous to adopt some means whereby the rising ministry could have the advantages of a theological education. Some of the fathers who then survived condemned the proposal. In 1808, Adam

Clarke was favorable to the project, but Bradburn said "it was a grand trick of the devil."

After more than a quarter of a century had passed away the idea of a collegiate institution became more generally entertained. It was not anticipated that there would be strong opposition against the project, but those who were of this opinion were soon convinced of their error. Dr. Warren, who was a minister of considerable ability, became the leader of the oppositionists, though at first he zealously advocated the formation of the institution. Some thought he was disappointed in not being nominated for the position of theological tutor, and his jealousy of and opposition to Dr. Bunting was great. When the matter was discussed in Conference Dr. Warren took advantage of his position, and made several attacks on Dr. Bunting instead of speaking to the motion recommending that a theological institution should be established, which motion ultimately prevailed.

This was a wise decision, but we think that the committee which was appointed to complete the details committed an egregious blunder in insisting that Dr. Bunting should be the president of the institution. He was worthy of the honor and had eloquently pleaded for the institution, but it was well known that there was a strong feeling of opposition against him, and the poorer members especially regarded his plans with suspicion. The Doctor himself did not desire the appointment, and is reported to have said "that he would not accept the office unless the preachers should insist on it, with the threat of expulsion if he did not consent." Compelling Dr. Bunting to accept the office was an unwise policy, as it gave Dr. Warren and his friends strong reasons, as they conceived, for agitation.

Dr. Warren and his associates became violent, and soon a pamphlet was issued attacking the course pursued by the Conference, and denouncing the institution in the most severe terms. A course of agitation was entered upon which no private remonstrance nor any other means could suppress. Dr. Warren was told what his brethren would be compelled to do unless he refrained from the course of agitation on which he had entered; but he was resolute, and, consequently, he was brought to trial and suspended from ministerial functions until Conference. But nothing could deter him; he even appealed

to the civil courts, the court of chancery, etc., from which he obtained no redress, and at the following Conference he was expelled from the Connection.

But few members of the Conference sympathized with Dr. Warren, and we do not know that one approved of his agitating course. After his expulsion a goodly number of people in various parts of the Connection professed to espouse his cause, but, like other agitators who had preceded them, they showed their animus in demanding changes in Methodism which accorded with their views, and accompanied those demands with threats to "stop the supplies." The result was that another division took place in Methodism, which left the parent body somewhat reduced in numbers; but, for a few years at least, there was peace, and the Connection pursued a more vigorous course of missionary labor abroad and church consolidation at home. The very year in which Dr. Warren was expelled the mission at Fiji was begun, the grandeur of which, we opine, has never been surpassed in the annals of the Christian Church. Dr. Warren did not continue long with the agitators, but sought episcopal ordination, and became a minister of a small parish in Manchester called "All Souls." Owing to the small congregation to which he ministered, a waggish writer said "he did not know how many souls there were, but he felt certain there were not many bodies."

The *Fly Sheet* controversy was the most disastrous that ever occurred in Wesleyan Methodism. The centenary services which had just been held had given Methodism a position such as it never had before. No doubt those services resulted in increasing Dr. Bunting's power and influence in the body. Those who did not approve of his policy became restive, and doubtless were envious of the favors which they believed were conferred on those who seemed to be the special friends of the doctor. The historian of Methodism, Dr. Smith, is of the opinion that the Conference was too desirous to concentrate official authority and responsibility in his hands, and as he was always a true friend many were greatly attached to him; and while, doubtless, their motives might be pure, there can be no doubt but that others who surrounded him were "self-interested followers as well as friends." The Conference acted unwisely in the course it pursued toward Dr. Bunting. Had the honors at its

disposal been distributed more widely, we believe that the sad disasters of 1849 would not have occurred.

The *Fly Sheets* professed to expose abuses which then existed in the Wesleyan Church. The writers withheld their names. The sheets at first were sent by mail to the ministers only, and for a few years they produced effects which were fearful. However much truth they might contain, the rancor and personal abuse of which they were full to overflowing were shocking. Other sheets were published, professedly in vindication of Methodism, which were as full of bitterness and acrimony as the *Fly Sheets* themselves. The Conference was now divided into two parties, and for some years each party tried to elect one of its friends to the presidential chair. At one Conference, when the successful candidate was known to be an opponent to Dr. Bunting, that gentleman said, as he took the chair, "You are the leader of a faction."

It is not necessary to enter here into the details of this sad contest, but only to state that after the expulsion of the alleged authors of the *Fly Sheets*, it resulted in the severance of about 100,000 members from the parent body, some of whom united with other denominations, but the majority, with two of the expelled ministers, joined the dissentients of 1835, and the denomination is now known as the "United Methodist Free Church."

Dr. Bunting was justly regarded as the leader of the party in the Conference which discountenanced every recommendation which it was thought would lessen the influence of those in power. In politics, no doubt, he and many others in the Conference would be called Liberal Conservatives, and of course they could not sanction any thing which professed to be "reform." He possessed marvelous influence, and was the "master mind" of the Methodist Church. He had a kind heart, and never forgot his friends. Ministers and influential laymen of other communities held him in high esteem. As previously stated, he was one of the first members of the Evangelical Alliance, and was on friendly terms with other branches of Methodism, and occasionally occupied their pulpits. When the infirmities of age crept upon him his friends subscribed a fund of about forty thousand dollars, out of which Dr. Newton and himself were paid life annuities of one thousand dollars

each, which at their decease reverted to the Missionary Society.

We ask, then, in view of the influence which Dr. Bunting wielded for so many years in the Wesleyan Conference, could he not have used that influence to prevent the expulsion of ministers who were as truly called of God to preach the Gospel as he was? No charge of immorality was ever preferred against them, and not even a suspicion of moral delinquency ever tarnished their reputation. We do not defend anonymous slanderers, and seldom read any letters which are published without the signature of their writers; but Dr. Bunting could not but know that some of those concerning whom the *Fly Sheet* writers wrote were not men of "clean hands." The man whose immense influence enabled him to effect such great changes in the legislation of Methodism, by the formation of mixed committees and other conference acts, could have utilized the suggestions of the *Fly Sheet* writers, and could have provided for a mixed conference, as has since been done, and his name would have shone with still greater luster in the page of Methodist history. We revere his memory, and doubt if there will ever be another man in Wesleyan Methodism who will possess the influence which was wielded by Jabez Bunting. Peace be to his ashes! He sleeps in City Road burying-ground, near the graves of John Wesley, Adam Clarke, Joseph Benson, and other fathers of Methodism.*

* In preparing this paper the writer has referred to a number of volumes written by various Methodist authors, but is especially indebted to the *History of Wesleyan Methodism*, by George Smith, LL.D.

Art. V.—EPISCOPAL FUNCTIONS IN METHODISM.

It is the purpose of this paper to discuss principles, not men. The bishops of the Methodist Episcopal Church have usually been selected for their high office from the ranks of the abler ministry of the denomination. From Thomas Coke to the last elected they have been good men. Personally they merit that high consideration which is almost universally accorded them; by their pure lives, by their wise and paternal administration in office, they have honored the Church which has honored them. In discussing, then, the assigned functions of the episcopal office the personality of the incumbents of this office is not a factor to be considered. The remembrance of this fact is essential to an unbiased study of the question before us.

While the practical plea of this paper is for some modification of the law of the Church concerning the functions of the bishops, it should also be clearly borne in mind by the reader that the writer aims his strictures at the letter of the law rather than at the spirit in which the law has usually been administered. The world has probably never witnessed a more conscientious or brotherly wielding of authority than that which, as a rule, has been exhibited by Methodist bishops. The necessity for a modification of the law grows out of reasons that can in no way cast discredit upon either the spirit or wisdom of these chief officers in the Church.

The plan of this paper will be as follows:

I. To state, and to characterize in some measure, some of the functions of the episcopal office.

II. To present reasons which call for some modification of these functions.

III. To advocate a plan which, in the judgment of the writer, will meet the necessities of the case, and greatly serve the interests of the Church.

I. An unwritten qualification of Methodist bishops is, that they must be great preachers. This demand is not unreasonable. There is no class of men who have such exceptional opportunities for making themselves felt on great occasions. Their pulpit lightning does not often strike twice in the same place, but they preach to great and representative congregations. They

preach before the Annual Conferences, their services are solicited for the great camp-meetings, they are in demand for dedication occasions and for college commencements. The very position of these chief pastors carries with it the requirement that its incumbents should show themselves masters and models in the pulpit. If there is any man whose commission would liken him to the angel of the Apocalypse, flying between the heavens and the earth with the everlasting Gospel, that man is a Methodist bishop; and when he drops down from his flight to preside at an Annual Conference it will be perfectly appropriate, if his sermon to the ministers shall be like a trumpet call from the upper world.

The labors of the pastors are confined to limited fields. These workers toil on through the year, rarely hearing other sermons than their own. It is a great thing for these men, coming up to their Annual Conference, to hear from their bishop a sermon that shall broaden their views, quicken their faith, and inspire them with a larger heroism for the work to which he in a few days will send them forth again. The benefits to the younger ministers of great inspirations thus imparted can hardly be overestimated. The writer, when a student in Wesleyan University, was privileged to hear a sermon before the New York East Conference by Bishop Edward Thomson. There was a saintly power in that sermon which thrilled his very soul, and its influence, like a blessed spell, lingers in his memory to this hour. The Church, as by an intuition, expects great things of its bishops in the pulpit. The fitness of this expectation was somewhat characteristically expressed by a Western layman at the last General Conference. When asked why he was so interested to secure the election of a certain man he said: "I go for him because he is a great preacher. I don't believe in any man for the bishopric who can't preach. When I invite a bishop to my town I expect him to preach so that the whole place will be Methodist for at least the next twelve months."

If, now, we turn to look specifically at the disciplinary demands laid upon the episcopal office we shall find them nothing less than formidable, as the following enumerated but incomplete list will serve to show:

1. The bishops *ex officio* are presiding officers of nearly all

the great conventions—legislative, judicial, and for business purposes—in the Church.

2. Every bishop ought to be an expert in the rules and regulations of the Church. It is a part of his duty to decide all questions of law that may arise in the proceedings of an Annual Conference, and also to give rulings as a judge in Conferences assembled for judicial trial.

3. It is made the duty of the bishops to travel throughout the Connection, and to oversee all the temporal and spiritual interests of the Church. When we study the census of the Church, and find that it now numbers two millions of living members — when we take up the map of our connection and discover that it embraces all the grand divisions of the globe—then, surely, it would seem that this traveling throughout the Connection, and the superintendence of all the temporal and spiritual interests of this world-embracing Church, would often wring from these men, burdened in spirit and weary in brain, the expression of St. Paul, "Besides those things that are without, that which cometh upon [us] daily, the care of all the Churches;" and force them to ask, with him, "Who is sufficient for these things?"

4. The bishops cannot properly discharge the functions assigned to them unless they are themselves men of broad, sound, and discriminating scholarship. It is certainly essential that they should be masters in the science of theology. It would be difficult to overstate the responsibility attaching to their office by reason of one duty assigned to that office. It is made the duty of the bishops to prescribe courses of reading and study for all candidates for the ministry of the Church; also to prescribe a course of reading and of study proper to be pursued in a four years' course by all who come into the Annual Conferences; and likewise to prescribe a similar course for all the local preachers of the denomination.

To supply the great and rapidly growing work of the Church requires about twelve thousand regular ministers, besides an army of local preachers. The successors of these numerous workers are constantly coming into the field. These thousands of men are to become public teachers. They are to be set in high places as defenders of the truth and as guides of thought at a time when creeds are challenged and faith is assailed as

never before. The age in which they are to do their work is one characterized by the most daring and searching criticisms of the Bible; an age when the brilliant discoveries of science are calling for readjustments of accepted truth; an age when the agitation of great economic questions, and the fierce conflicts between labor and capital, demand the demonstration, if such demonstration is possible, that the Christian religion carries with it the practical philosophy which, if applied, will most certainly calm the agitations of society, while at the same time it will secure the highest weal, enlightenment, and happiness of all men. This age, as never any other, calls for a Christian ministry prayerful, alert, loyal, enlightened, mighty. The young men that are now coming into the ranks of the Methodist itinerancy ought to leap into their places with the purpose of leadership; they need to be full-orbed and full-panoplied.

But these men themselves will be largely shaped by their courses of reading and study. The Church knows this, and it is a marked evidence of the almost unlimited confidence which the Church reposes in its bishops, that it assigns to them solely the duty of prescribing those courses of reading and of study which shall form the church curriculum for ministerial training. If for so important a purpose as this a carefully selected commission of the leading college and theological professors of the Church had been appointed to act conjointly with the bishops, it would seem at least to be a fitting arrangement. But so far as the letter of the requirement is concerned, the chairs of the colleges and theological schools are not consulted; the Church has chosen to place this grave and delicate responsibility entirely with the bishops. Infallibility is not predicated of Methodist bishops; but certainly this duty, which the Church requires at their hands, demands from them knowledge and wisdom as well-nigh perfect as can be found in any men upon the face of the earth.

5. It is made the duty of the bishops to fix the time for holding the Annual Conferences. The propriety of their having a decisive voice as to the time at which a Conference shall hold its session appears when it is remembered that the bishops are the presiding officers, and that the schedule of the Conference sessions must be so arranged as to permit these officers to pass from one Conference to another.

So far as the letter of the law is concerned, the bishops have absolute authority to decide the time for holding the sessions of the Annual Conferences, subject only to one limitation—they must permit an Annual Conference, if it so choose, to remain in session at least one week. That this authority is great is a fact of which the older Conferences have been slightly reminded, in the last few years, by the decision of the bishops to call their sessions one day later in the week than was formerly the custom.

6. Another very important function of the bishop is seen in his relation to the formation of districts. It is made his duty "to form the districts according to his judgment." It is natural to ask, Wherein does the fitness of this arrangement appear? The territory of the Church is divided into hundreds of presiding elders' districts. The formation of these districts as to size, plan, location, the number and the contiguity of churches which they include, involves vast consequences of toil and of travel to the presiding elders, and, it may be, matters of great spiritual and financial moment to the churches. No man who is so short a time in one place, and who travels so widely over the world as does a Methodist bishop, can reasonably be supposed to be so thoroughly acquainted with the geography of an Annual Conference, so intimately acquainted with the location of its churches, as to give him special qualification for the mapping or remapping of that Conference into districts. Probably the bishops do not average, in course of the year, more than a two-weeks' stay in the territory of each Conference over which they preside, except when they preside over a Conference in the bounds of which they have their residence. This being true, it is probable that in nearly every Conference there are at least a score of men whose judgment as to what ought to be done will be as good as that of the presiding bishop, while their intimate knowledge of the situation gives them, had they the authority, unquestionably superior advantages for making a wise arrangement of districts. If it should be said that the bishop never relies on his own unaided judgment in the formation of the districts, this may, as a general statement, be true. But, however much advisory help the bishop may need or have, the fact still remains that legally the authority to form the districts remains solely with him. Not a presiding elder, a preacher, a church, or all the churches on the district—all of whose interests are involved

—can assert a legal right to modify in any respect the bishop's decision.

This authority which the Church has committed to its bishops, of mapping out a great connection into districts that shall be shaped according to their own decision, is still another emphatic proof of the vast authority which the economy of Methodism legally lodges in the episcopal officer.

7. But the overtopping fact of interest in the episcopal office is, the authority of appointment conferred upon its incumbents. With the bishops resides the absolute authority to appoint to their stations all the presiding elders and the conference preachers in the Connection. The power to appoint the presiding elders and the preachers is, in both cases, the same; but, for convenience of discussion, we will consider somewhat separately the significance of this power in its relation to these two classes of workers.

The bishops appoint all the presiding elders. Whether this function is great or small, momentous or insignificant, depends almost entirely upon the uses which are made of the presiding eldership in the Church. What are the presiding elders for? To the presiding elder many and important duties are assigned. He is the bishop's lieutenant, and within the limits of his district his powers are second only to those of the bishop. Within the limits of his district, and in the absence of the bishop, there is assigned to him, with the exception of authority to ordain, very nearly the full round of episcopal duties. He appoints all local preachers to supply work; has power to change preachers from one charge to another; has charge of all the elders, local preachers, and exhorters; appoints times for holding the district and quarterly conferences; licenses men to preach; and, in short, is responsible for a general superintendence of all the temporal and spiritual interests of the churches. The presiding elder is the one superintendent who touches with some measure of constancy and familiarity all the interests of the preachers and the churches. He is the one man who, on the ground where his work is done, must stand face to face with the results of that work. He will therefore feel a constant motive to discharge his duties so wisely and so justly that the scrutiny of those whose interests his work affects shall not be able to discover just grounds of censure against him. In the light of the

disciplinary duties of the presiding eldership the authority vested in our bishops to appoint all the presiding elders for the connection appears something stupendous; but when it is remembered that an unwritten but necessitated law of usage assigns to the presiding elders duties which transcend in importance all the written requirements of the Discipline, then this absolute power of appointment assumes an amazing aspect. But of these unwritten requirements of the presiding eldership it will be more convenient to speak later.

The scope and significance of episcopal authority come somewhat adequately into view when it is seen that not less than twelve thousand conference preachers, and an equal number of pastoral charges, are subject annually to the power of appointment vested in eleven officers. The interests involved under this authority are great beyond the power of any one man to measure. Most of the twelve thousand preachers are men of families. A Methodist bishop when he comes to an Annual Conference brings with him authority to decide questions of vital moment to many households — questions which shall sensitively affect the welfare and happiness of wives and of children. Surely, if a wise head, a studious insight, and a paternal heart were not the known possessions of a man thus empowered, then his official visitation might be anticipated as a thing of inquisitorial dread. But the interests of the preachers and their families—great as these are—are not the greatest ones affected. All the pastoral charges, gathering into themselves the most vital interests of Christ's kingdom in the territories which they cover, are dependent upon the bishop's voice for the men who shall serve them as spiritual teachers and pastors.

In the practical discharge of their functions in these grave relations the bishops doubtless do, both from choice and necessity, seek careful counsel in the interests both of the preachers and the churches. But it still remains true that legally neither the preachers nor the churches have any voice in these appointments, which so greatly interest them both. If, concerning the appointments, the preachers are permitted to consult the bishops about the interests and preferences of themselves and their families—if the bishops give a patient and kindly hearing to committees from the churches—yet these facts are conceded

r than provided for in law. Legally, the author-
ment, so greatly affecting the interests both of
preachers, remains solely and absolutely with the

thus far presented the list of the disciplinary
gned to the episcopal office is by no means ex-
incidental demands made upon the bishops in
h their required duties might justly take a large
eview of episcopal work. But, passing by these
iderations, enough has already been stated in this
the basis for a few critical suggestions on the law
as applied to its episcopacy.

t suggestion under this branch of our subject
ter ventures to offer is, that the law which places
and absolute authority of appointment in the
v men is a law seemingly out of harmony with
ountry in which we live.

ill reply that this is mere sentiment. But in the
history wrought by Providence the world has
d from the absolutism of individual rule to de-
istory teaches any thing, one of its lessons would
at this continent was reserved from the world's
later ages that it might be the theater on which an
emocracy should have adequate and unembarrassed
work out its most beneficent results. In the light
l lessons, it might be regarded as something more
t to affirm that the greatest Church in this freest
republics is, so far as its provisions for manning
concerned, one of the most undemocratic of

for this autocratic power reposed in the episco-
ing which we do not have to go far to seek. It
ce which has come down to us without, to this
a challenge sufficiently effectual to change its

e most remarkable men that the world has
was John Wesley. He was pre-eminent in wis-
is genius as a legislator, as well as peerless in
energy and power of achievement. His life
ed by holy experiences, inspired by Christ-like

purpose, and fired by apostolic zeal. In an age when the Church needed God's trumpet-call to arouse it from a state of spiritual lethargy and death, Wesley came forth to discharge a mission not less important to Christ's kingdom than was that of Luther in the German Reformation. The world stood before the portals of a new era. A great and virgin continent was now ready to open its gates to the advent of a civilization which, in the near future, should mingle in its millions all the races of the earth. Whether this civilization should be Christian or semi-pagan would depend, more than upon any other single agency, upon a movement which was now coming to its life in the British Islands. He who does not see that the religious movement called Methodism is one of the most gigantic and decisive in its effects upon both English and American civilization has no eye for measuring moral factors in the movements of history. Without it or its equivalent in the last two centuries, the map of Christendom would be a different thing from what it is to-day. But it is safe to say that the Methodistic movement could never have been what it is without the consecrated leadership of John Wesley. He had the energy to enlist and to lead its forces, the wisdom to organize those forces for their best work, and, withal, that supreme personal devotion to Christ's kingdom which led him, in all his conscious power of leadership, to consult only the glory of God among men. But, from first to last, throughout his long life, Wesley was the autocrat of Methodism. His voice was law, his word authority. In British Methodism his scepter was supreme until, in extreme age, it dropped from a hand relaxed in death.

It may be said, certainly without disparagement to Mr. Wesley, that he personally enjoyed the exercise of this power. It is one of the richest luxuries that can ever come to a man to feel that he is providentially ordained to leadership in a great and good cause. The evidences seem to show that it was not from any intention on the part of Mr. Wesley that he lost his personal leadership of American Methodism. If he authorized the ordination of superintendents for America, he nevertheless intended that these should work under his authority and direction. It may, moreover, be conceded that there was a marked fitness in the unchallenged autocracy of this great man. He was one of those great, exceptional men of whom God has only given a few

He combined in himself the powers which are
buted among many men. Methodism, in its organic
ely the creation of his own genius. It so largely
im, and emanated from him, that his unquestioned
its movements was accepted as a matter of mani-
But Mr. Wesley's place in church history is as
s it is pre-eminent. Dying, he left no successor.
rovision for the legal perpetuation of Method-
death, but it is well known to students of Meth-
that the period following the death of this great
or years, one of anxious forebodings on the part of
minent men, preachers and laymen, in the British
required the wisest statesmanship, and a large and
of brotherly concession, to adjust the denomination
onditions; to properly distribute the powers of ad-
which hitherto had been in the hands of one man.
British Methodism, men who were both great and
n their places with a wisdom equal to the emer-
denomination, without impairment from fatal di-
preserved by the blessing of God on the wisdom of
to enter upon a still widening career of spiritual
usefulness. But in British Methodism Mr. Wesley
and only autocrat.

elopment of American Methodism, singularly, but
y, a man fit in many respects to be the compeer
ey was the leading spirit. If he is to be measured
s labors, his ceaseless travels, his heroic sacrifices,
y borne for the sake of his Master's cause, then,
ancis Asbury is to be ranked as the most apostolic
merican Church.

y at first labored in America largely subject to Mr.
ection. Until the organization of the Methodist
hurch he, from manifest fitness of leadership,
h of the same power in America as Mr. Wesley
nd. When, then, in response to the request of
societies, and under Wesley's authorization, Coke
were ordained superintendents, with the authority
ders to administer the sacraments, it was an easy
ural process that the Methodist Episcopal Church
t organization should confirm in the person of its

superintendents that authority of appointment which Mr. Asbury from the first had so judiciously exercised.

This was done at a time when the presence of Asbury was well-nigh ubiquitous among the societies; when, by his astonishing activity of superintendence, he had a more accurate knowledge personally of the preachers and their families, and of the state and needs of the societies, than perhaps it has been possible for any bishop since his day to have. If there was ever any justification in American Methodism for placing the supreme authority of ministerial appointment in episcopal hands, then certainly that justification had its vindication in the person of Bishop Asbury. He was *facile princeps*, a bishop by reason of his Pauline manhood. With a wisdom that seldom misjudged, with a piety ever aglow, with an energy that carried him like an eagle's flight, with a heroism that took on itself the heaviest burdens and the bitterest privations of that early itinerant life, with a heart always in sympathy with the struggles of his brethren—the great Asbury was approved, by the ordination of Heaven, a bishop on the front of whose miter there might also fittingly rest the badge of authority.

Yet, notwithstanding the pre-eminent fitness of Asbury for supremacy among his brethren, within his life-time the question of limiting the absolute power of the bishops in relation to the appointments became one of the most burning and anxious questions in American Methodism. This question became the essential occasion for the first great schism in the denomination. For several successive General Conferences, before and after the death of Asbury, it was most vigorously discussed by the ablest minds of the Church. It is a question which has often been kept in abeyance by others which, for the time, have required attention, but one the significance of which has never been lost sight of by the students of our denominational polity. The anomaly in the practical situation appears when it is remembered that in England, the land of monarchic rule and of hereditary aristocracy, the system of ministerial appointment practiced in Methodism since the death of Wesley has been as nearly democratic as it is possible to make it, while, during the same time, in this free republic, the vast power of appointment, involving stupendous interests, has been confided as a

ority to the hands of a few men. This question, the sovereign power of appointment resting with ops is in harmony with the spirit of our age and ner one of mere sentiment or not, is at least large ggest ground for sober reflection. If not vital, it singular and important to provoke study.

suggestion which is evoked by a study of epis- y is, that it is an authority not sufficiently guarded e Church whose interests it so vitally affects.

estion is not new. The general usage of the en that, where persons have been placed in posi- trust, the positions themselves shall not only be ample safeguards, but their incumbents shall be tiny of authority, and shall be held to a close ac- r the faithful discharge of their trusts.

ns of bishops go to the very heart of family life; e spiritual nerve-centers throughout the Church. that are most sensitive and sacred, upon work ital to Christ's kingdom, the bishop projects his it is final. So far as law speaks, it says that year one thousand Methodist ministers and their go to such fields of labor as one bishop alone to decide for them, and that one thousand pas- must receive such men, and only such, as he de- them. And there is provided in law no limita- uard, as against an unwise exercise of this vast bishop is guilty of immorality, of imprudent con- esy, there is a way provided to bring him to trial. uld ever so happen that a man imperious and ld come to the bishop's chair, he would have e appointments which would go through men's ointed iron, and, under the present law, those ld have little or no power of redress. This is ull knowledge of the law which says that a bish- ble for his conduct to the General Conference, plaints against his administration may be for-

be noted that this Episcopal power is not independent but re- ject to the will of a body composed of representatives of the it is exercised. It cannot, therefore, be permanently per-

warded to the same body. But the General Conference meets only once in four years, has a hurried session of less than a month, has other and absorbing business on hand, and makes no provision to defray the traveling expenses of a poor preacher who may think himself aggrieved at the hands of a bishop. The bishop, in the sphere of his appointing power, has practically no legal tribunal to fear. In those relations where his authority might work the greatest hardships there is, at best, only the most ghostly probability that he would ever be called to an official reckoning. A study of this question must make it clear that it would comport well with the usage of the Church in its other departments, that it would not detract from the essential dignity of the episcopal office, and that in the light even of theoretical possibilities it would be a reasonably prudent action so to revise existing rules as to bring the exercise of this most important function of the appointing power within clearly defined limits of responsibility.

3. Again, it would seem desirable, on many accounts, to so adjust the law of ministerial appointments as to cut the ground from under the feet of those who, unfriendly to Methodist polity, make existing law the ground for caustic and adverse criticisms of our system.

The writer, as a loyal student of Methodism, has been painfully interested in criticisms which, from time to time, he has been forced to hear from those who study our system for the purpose of attacking it.

Our critics sometimes undertake to impress us that it is in the very nature of our system to develop a spirit of tyranny in the bishops themselves. They say in substance:

> The bishops are but men. It is certain that, for some reason, the episcopacy is regarded as a chief prize, which tempts the ambition of many in the ministry of the Church. It is abstractly possible that the election of bishops may, by and by, become largely a matter of Church politics. If such should ever be the case, then opportunity would be afforded for some man of towering personal ambition—a man adroit in the use of political methods—to so manipulate the forces in the field as to secure his own election to the high office of bishop. He has won his prize by processes which nobler, larger, and better men could never be tempted to adopt. He is a bishop. Whatever glamour the episcopal name may carry after he has invaded the office will henceforth attach to him. Wrapped in the robes of a life-office, bearing the badge of great authority,

ee why such a man is not likely somewhat unduly
ie importance of his personality? If ever smitten
usness of his inferiority in the presence of brethren
e deals, would he not seek to fortify himself by a
ous show of his authority?

say:

al office as now constituted represents, beyond any
nature of things, an officialism which may easily
lofty separation from the working ranks of the
erent from all other official stations in the ministry
, it gives to its incumbent a life-tenure of office.
hes its occupant with an authority which naturally
love of power. The office must be vested in a few
s human nature is made up, these will be remark-
eed if they do not tenaciously and jealously guard
l the prerogatives of their office. Evidence is not
he great Wesley, to the end of his days, was char-
tenacious love of personal power. And in the
Conferences of American Methodism, whenever
as it was clearly their right to do, discussed the
limiting the episcopal authority, we have the not
spectacle of the saintly Asbury either leaving the
g his back in grieved contempt upon the assembly.
such examples, it is hardly reasonable to assume
their superiors will be less appreciative of the
, or less sensitive to encroachments upon what they
egard as their personal prerogatives.

class of critics, who think they see in the very
system opportunities for such dangerous develop-
iscopal authority, are also quite certain that the
roduce correspondingly unhappy results upon the
inistry. They say:

good for the spirit of one set of men to be unduly
wer, it certainly is not better for the spirit of a
of men to feel that, in a very sensitive sense, they
cts of that power. Yet wherever there is a con-
ence on power there is a tendency to be subservient
—a temptation to court and flatter its possessors.
could not be expected that the relations of preach-
hes to the authority of Methodist bishops would
ption to this rule.

this opinion they point to the fact that

Methodist history as the O'Kelly controversy it
y the partisans of O'Kelly that the fear of Bishop
ority was sufficient to prevent many from express-

ing their real convictions. Is it not, therefore, unreasonable to assume that the ministry of the present stand in less subservient relations to episcopal power? The bishops hold a position of immense power. They can, if they so choose, do much to direct the legislation of the Church in harmony with their own views; they may use the wide opportunities of their position to influence the election of candidates to the high offices of the Church; they practically have the power to set up one man and to put down another. Now if the bishops upon the one hand possess such official authority and power in the Church, it can scarcely be otherwise than that, upon the other hand, there shall come to many in the ministry a temptation to flatter and to court this power in a spirit that shall be hurtful to their ministerial manhood.*

Now, there are two facts which practically make nugatory these hostile strictures upon our system. The one is, the sanctified wisdom of our bishops; the other is, the self-respecting manhood of our ministry. These are facts which it is folly to leave out of the reckoning in any criticism aimed at our episcopal administration. The spirit of the criticisms above stated is grossly unjust to our bishops. It is gratuitous to say of the bishops that personally they are men of large experience and of great practical discernment. As men, they are fair-minded, brotherly, and devout. They can but recognize and respect the right of any man to discuss freely and fully any law of the Church. As administrators of discipline, it is the business of preachers to keep, and not to mend, the rules. But, while faithfully keeping the rules, it is an inalienable right belonging to every member in the Church, preacher and layman, to discuss and criticise its laws, and, if

* Dr. Mains's *résumé* of the objections made to our polity by prejudiced observers reminds one of such books as *The Great Iron Wheel, A Century of Puritanism and a Century of its Opposites*, etc., which were freely circulated more than thirty years ago, but which were innocuous because in its practical working our Methodism did not sustain their charges against its polity. As Dr. Mains shows further on, the high character of its administrators and its splendid *esprit du corps* utilized its admirable working provisions without developing those injurious possibilities which, as many think, are contained in the principles of its polity. Of the expediency of the limitation to the authority of its chief administrators, once sought so earnestly by some of the noblest of our Church fathers, and now loyally contended for in the above article, and also by Dr. Porter, not long since, there will be different opinions. But its discussion, if temperately conducted, can do no harm. Whatever our enemies may say of Methodism, they cannot truthfully affirm that it shackles the speech of either its ministers or laymen. As in the State so in the Church, freedom of speech is both a conservative and a progressive force.—EDITOR.

suggest measures for their revision and improve-
o men more clearly know and recognize this right
ne bishops of the Church. The Church has con-
ishops an authority of which it would be a gross
n to take any arbitrary advantage as against indi-
personal ends. The only thing that makes this
y for a moment tolerable is, the constant assump-
e men who wield it will act in a most godly,
paternal spirit. A disposition to lord it, a cold,
pirit, a mind chafed by personal animosities, inca-
ng above personal spites, a vision too narrow to
nd loving views of men, an attitude of mind so
or so indifferent as to seek the avoidance of the
investigation of all questions essential to just de-
e, and like qualities, would be of all places most
n the chairs of the Methodist episcopacy. The
y which the Church has conferred upon its bishops
to them as a trust to be most sacredly adminis-
e spirit in which the Church confers this authority,
the person to be installed in the office agrees to
ere is no allowance for any thing but for its most
e. In this view, a Methodist bishop who would
e his high place to promote purely selfish ends, or
er his brethren, would be unfaithful to his high
he bishops of the Methodist Episcopal Church
free from personal misuse of their authority as
en subjected to their exacting, difficult, and wear-
uld well be. They have not been untrue to their
ions in the past; they are not likely to prove un-
uture. But if they should in the future make
use of their authority, then, such is the free spirit
, that authority, like a sea-wave, would dash itself
nst the resisting manhood of the ministry and the

, therefore, there is little danger to be feared in
rom a tyrannical episcopacy, upon the one hand,
vile ministry upon the other hand. But, neverthe-
r of Methodist law seems, on the one side, to place
ed authority in the hands of a few, while it leaves
bject to this authority, that, studied in its naked

letter, it furnishes plausible grounds for these theoretical strictures of our enemies, although, as shown, the spirit in which it is administered may be worthy of all commendation. These points being conceded, the writer may now be permitted to state one of the most practically urgent reasons for an early and wise modification of this law.

4. The law regulating the authority of appointments in Methodism might be so adjusted as to cause this authority to emanate more directly from, and to be more closely amenable to, the ministry and the people whose interests are so greatly affected by its exercise.

So far as the ministry is concerned, the time has come when its rank and file should have a direct voice in deciding concerning its commanders in the field. The statesmen of the Church, who would project wise plans for the future growth and strength of the denomination, will act wisely if they are studiously careful to devise means which shall bring the masses of our people—both ministry and laity—into more direct and causative relations to the central machinery of the system. In the growth of the Methodist Episcopal Church its centralization of authority becomes more and more manifest. The General Conference, meeting but once in four years, is the only law-making council of the Church. But the growth of the Church and the representatives in this council have stood in a somewhat inverse relation to each other—the ratio of representatives growing relatively less with the increase of the Church.

The General Conference, on the present basis of representation, is thought by many to be an unwieldy body, and there is a pressure to still further lessen the ratio of representation to its membership. Thus our very denominational growth tends more and more to disfranchise the working ranks of the ministry and laity from participation in the law-making functions of the Church. Practically, even now, the great body of working ministers in Methodism is not much represented in the authority conferring counsels of the denomination. And this is a grave matter. The strength of Methodism is, and always must be, largely in its traveling ministry. The men who have pioneered its successes over pathways of hardship, and through wildernesses of difficulty—who have conceived its great ag-

and who have organized and inspired its forces
courage for the achievement of those plans—
nen who stand and have stood in the ranks of the
stry. These are the men who must be relied
nost useful leadership of the future. It is God's
e ministry is divinely commissioned to marshal
e Church to the conquest of the world.

all plead the wisdom of that system which tells
inely called to transform the face of the world,
have little or no voice in deciding as to the hu-
s that shall direct their labors? Such a system is
ds correction. Heroes, of whom every man is
er, have a natural right to decide as to whom they
th chieftainship over themselves.

some wisely practicable method by which the
e Annual Conferences should have a direct vote
se who, in turn, should have a decisive voice in
pointments, would be to render immensely valu-
the denomination.

objection which the writer urges against the
the episcopal appointing authority is that, as a
y itself, it is clearly impracticable.

this position but a single statement is needed.
nembership of the Methodist Episcopal Church
o millions. This vast membership is distributed
thousands of societies, and over all the lands of
is membership is served by twelve thousand con-
ers, to say nothing about an equal or a larger
l preachers. Every Society and every Confer-
in this great Connection is subject to an an-
ent, and they whose authority and duty alone it
pointments for all these are, at present, eleven
strate what is assigned to these men, suppose the
: A Western bishop comes to one of the New
ces. He cannot at most stay more than a fortnight
ritory of the Conference. He is necessarily a
has never personally seen one in twenty of the
served; he cannot even name from personal ac-
in six of the members of the Conference. And
akes it the duty of this stranger, and of him

solely, to appoint, within the brief space at his command, more than two hundred ministers to as many churches for the doing of God's most important work in the world. Now, whatever the letter of Methodist law says, common sense says that no man has yet been born who has the ability, under such conditions, properly to discharge such a task.

If, now, it should be replied that, whatever the letter of the law may call for, the usage of the Church so comes to the relief of the appointing power as to enable it to do its work, upon the whole, quite wisely, to this it only needs to be said that the factor of usage has thus far been purposely omitted from this discussion.

It has been the purpose of this paper to deal mainly with the law of the episcopal appointing power as it stands on the books, and its plea is that the letter of this law should not only be so changed as to make it conform to usage, but that it shall be so worded as to create a usage that shall harmonize more perfectly than the usage of the present with the fundamental law of the Church.

III. The plan here to be suggested to secure the needed changes is not novel. It is one which the wisdom of the fathers wrought out at a time when its provisions were not so needful as now. It is a plan which, after thorough discussion, was once adopted by more than a two-thirds vote of a General Conference. The plan from that moment ought to have remained an unquestioned embodiment in our church law. But at the dictation of one man, who had just been elected to the episcopacy and who declared his purpose not to serve under this law, that General Conference, for the sake of peace, allowed this plan to be suspended, and eight years later, for reasons which did not affect its merits, the plan was rescinded.

The plan then proposed was as follows:

1. That whenever in any Annual Conference there shall be a vacancy or vacancies in the office of presiding elder, in consequence of his period of service of four years having expired, or the bishop wishing to remove any presiding elder, or by death, resignation, or otherwise, the bishop or president of the Conference, having ascertained the number wanted from any of these causes, shall nominate three times the number, out of which the Conference shall elect by ballot without debate the number wanted; *provided*, when there is more than one wanted not more than three at a

ominated, nor more than one at a time elected;
hat in case of any vacancy or vacancies in the
ng elder in the interval of any Annual Conference
have authority to fill the said vacancy or vacan-
suing Annual Conference.
presiding elders be and are hereby made the ad-
the bishop or president of the Conference in sta-
chers.

understanding of the second part of this plan
ers upon the presiding elders authority, in the
ppointment could be confirmed without, at least,
of the bishop and his council. The adoption
uld result in many and great advantages. Note

ving with the episcopacy a proper measure of
ould also confer a rightful dignity and authority
ing eldership.
een conceded that the bishops are absolutely de-
wise discharge of their functions in making the
pon the knowledge and advice of the presiding
ishops themselves freely admit this. It is the
siding elders, as of no other persons, to inspect
nd needs of the churches, and to know the char-
ts of the preachers, and, in the nature of their
the only men in the Conference who from a
he entire field are competent to give wise advice
of appointment-making. The bishop is neces-
nt upon their counsel; and, as a matter of fact,
of all the preachers and churches in the Con-
on them to arrange their appointments. This is
s their most important function. Yet this is the
for the discharge of which they have not one
ority in law. They may arrange with the most
udious care for a wise adjustment of all the Con-
tments, and the bishop, with not a tithe of their
the situation, has authority to undo all their
gnore their counsels. In case of episcopal re-
nt disappoint both churches and preachers, as in
things they sometimes must, the bishop, after
pointments, disappears from the scene, while
lders, who are without power in the matter, are

left on the ground to face the censures of both the disappointed parties.

Now, this position of the presiding elders is not only most anomalous, it is humiliating. Either the presiding elders ought to be excused from all responsibility in making the appointments, or else they ought to have authority commensurate with their responsibility. The system as it is now worked not only places these officers in humiliating relations, but it carries distrust and weakness into its own movements. Many of the larger churches, knowing how little familiar the bishop is with their needs, do not trust him to arrange for their appointments; knowing the helplessness of the presiding elders, they will not trust the matter to them; and so they proceed, oftentimes at disadvantage and with poor results to themselves, independently to make their own arrangements. The effect of this practice upon the weaker churches, which are wanting in power to make influential demands upon the appointing authority, is often to breed in them both distrust and discouragement. The disposition of churches to prearrange for their pastors may not in itself be a bad thing, but its increasing prevalence, especially in the older Conferences, shows that the appointing authority is not trusted by the churches as it once was.

Let this plan of the fathers be adopted, and the presiding elders will not only be clothed with an authority which shall attach a just responsibility to their work, but the distribution of the appointing authority will be such as to inspire confidence among both churches and preachers that the appointments will be wisely made.

2. The plan proposed calls for an Annual Conference autonomy that falls with beautiful harmony into the general constitution of the Church. The bishops are general, not local, superintendents. They are elected by the General Conference, the body representing the entire Church. But the presiding elders, under this plan, would be local superintendents, their jurisdiction being confined to the Conferences which they represent. Within their own Conferences, in the matter of appointment-making, they would be jointly responsible with the presiding bishop. Is it not as manifestly fit for the Annual Conferences to elect their own local superintendents as for the General Conference to elect the general superintendents of the

in every Annual Conference there are men who, mate knowledge of local needs, are more compe- adjust ministerial appointments than any general in the nature of the case can be. The working e Church would feel, under this plan, that their uthoritatively handled by men whom they had ee in making their chiefs in office. The conces- eneral Conference of this kind of suffrage to the erences would be a dignified act; it would be a nt of authority where it properly belongs.

ould not encroach upon the proper dignities of ffice. If, in some such sense as the members of the advisers of the president of the nation, the s are to be regarded as the bishop's advisers, the the right of nomination. The Constitution of tes gives to the president the right to nominate embers of his cabinet, because it concedes the is having advisers in these close relations who ial to himself. But inasmuch as these men have portant interests of the people, the Constitution that these nominations may be confirmed or e Senate. That an Annual Conference ought to at least to confirm or reject the nominations of presiding elders is manifest, when it is remem- presiding elders deal with the interests of the They are, and ought to be, much more the rep- the Conference than of the bishop.

ld insist that this plan would detract from epis- it must still be easy to see that any loss in this d be much more than compensated by the just would confer upon the presiding elders, and upon Conferences.

he adoption of this plan would furnish the occa- troduction of a useful lay representation into the rence. The formation of the districts as well as nts of preachers ought to be decided by a vote council. The formation of districts and the ap- preachers are both matters of grave importance It might prove both just and reasonable that a ed lay delegation should have a joint-voice with

the members of the Conference in the election of the presiding elders.

The movement which secured lay representation in the General Conference was in the right direction. But this result only partially meets the needs of the Church. A movement that would vastly more serve the denomination is one that will secure a wisely-adjusted lay representation in all the Annual Conferences. The people ought to be more and more the authority-conferring power in the Church. The political education of the American people is in this direction. The American Church that will hold the people in the future is the Church that will preach the doctrines of Methodism, while, at the same time, the suffrage which shall control its legislation and direct its practical work is most liberally vested in its membership. The real strength of the nation is in the patriotism of its citizens. But citizenship is a condition to patriotism.

A thing which Methodism needs now to do is to inspire into the heart of its great membership a spirit of denominational patriotism. One certain way of doing this is to invest our members with a larger Church citizenship. Let every youth who comes into the membership of the Church feel that he may become a direct factor in influencing the law and life of its movements, and we shall have a generation of Methodist laymen who will be intelligent students of their denominational polity, who will feel a patriotic love for the Church of which they are the guardians, and who may be relied upon, by their generous gifts and their consecrated labors, to give to Methodism a foremost place in Christ's kingdom upon the earth.

The plan proposed is one that harmonizes well with the fundamental law of the Church; it is, doubtless, constitutional. It is historic, and has the merit of simplicity. If it were conceded, the machinery is at hand for its prompt working.

It will be easily within the power of the next General Conference to adopt this plan as the law of the Church. If adopted, we believe it would be greatly promotive of an era of prosperity and power such as hitherto has had no parallel in Methodist history.

GEORGE P. MAINS.

—FOREIGN EPISCOPAL RESIDENCES.

ost important questions to come before the next
erence is that of episcopal residences in foreign
bject was introduced into the last General Con-
e fourth day of the session by a resolution pre-
esented by the author of this paper, requesting
on Episcopacy "to carefully consider and report
rability of having two of the bishops assigned
reign fields." As stated at the time, this resolu-
fruit of the independent thought of its mover.
at careful student of the missionary work and
r Church, he had come to believe that the time
hen those methods should be so modified that
should be really and practically identified with
rk, and given such an opportunity for leadership
s they have in the home work. He had accord-
to think it desirable that, even as episcopal resi-
n placed in San Francisco and Atlanta, and other
rent portions of our vast national domain, so
ences ought to be placed in at least two of our
one in India and one in Europe. Before intro-
lution he had very briefly conferred with two or
most prominent foreign missionaries who were
e body, and had found them both surprised and
intention to bring the subject forward. They
portant that the step called for should be taken,
had no Conference resolution or memorial to
y afterward supported the proposition most
n in committee and on the floor of the General
But it did not originate with them, and they had
terest to subserve in supporting it. They were
by their supreme desire for the greatest possible
Church in its foreign work.

ion was referred to the Committee on Missions,
strong discussion, favorable action was taken,
an episcopal residence in India being recom-
ote of 57 to 2, and that of an episcopal residence
vote of 50 to 7. In view of the fact that there

had been no previous canvassing of the subject this large majority was both surprising and significant. These recommendations, embodied in separate reports, were by the General Conference referred to the Committee on Episcopacy. That Committee, by a large majority, subsequently recommended the placing of an episcopal residence in India, the Committee on Judiciary having previously reported its opinion "that the General Conference has power to fix the residence of any of its bishops in any part of the territory occupied by the Methodist Episcopal Church." The debate on the general question was a very able one, lasting several days. The bishops were asked for their opinion, and replied "that it would not be wise at the present time to fix episcopal residences in Europe, India, and Africa, nor in any one of them." When the General Conference finally came to a vote on the report recommending the placing of an episcopal residence in India, a separate vote of the two houses being called for by more than one third of the laymen present, 144 ministerial delegates voted in favor of the proposition and 110 against it. The lay vote was 59 in favor and 81 against. The report accordingly failed of adoption for the want of a concurrent vote, though supported by a majority of the total number of votes. Among those who voted affirmatively were four out of the five who were subsequently elected bishops; namely, W. X. Ninde, W. F. Mallalieu, J. M. Walden, and William Taylor—the latter, of course, voting as a layman. By all parties the question was regarded as one of the greatest importance. Dr. Lanahan called it "the weightiest and most important question that ever came before the General Conference." Dr. Curry agreed "with Dr. Lanahan that this subject, if not the greatest that ever came before the General Conference, yet is one of the very great ones." Others, on both sides of the question, used language equally strong concerning it. One leading point pressed by the opposition was that the movement was premature.

The agitation of the question was certainly not generally anticipated, and it had not been discussed in the Church periodicals. Yet it had only to be presented to enlist the earnest attention of every member of the body. And in the course of its consideration certain facts were made clear, namely; that the representative foreign missionaries of the Church were

believing it of essential importance that episcopal general superintendents should be fixed in In-ope; that, although no memorial had been pre-dia, the subject had been very thoroughly con-membership of both our Conferences there, and sire that they should be given a resident bishop; ome and abroad the Church looks to the episco-ship as well as administration; that the dimen-foreign work had become such that the old anagement must soon be superseded either by ops or local autonomy if not by the plan pro-he plan of establishing foreign episcopal resi-tirely in harmony with the Discipline, and was majority of the members of the body and by a of the clerical delegates, embracing many of the istinguished, and most conservative men of the

No measure of any considerable importance ceived such favorable and thoughtful consider-eral Conference without having been previously sively in print.

facts it may be inferred that the question was led, though the plan was for the time defeated. e near future, will have to choose between the n episcopal residence and some radical change. f episcopal residences in foreign lands is not a It is the only one which is respectful to the l conservative of the unity of the Methodist rch. The question will be brought before the Conference by the representatives of our foreign will then be no ground for saying that its pres-ematurе. It may yet be seen that it was not 884.

certain considerations in favor of the plan of episcopal residences that have much weight:

ng of episcopal residences in foreign lands is he theory that underlies the fixing of episcopal ifferent portions of our own land.

le of the discussion which preceded the fixing sidences first by the General Conference of 1872 following extract from an article on "Method-

ism: Its Method and Mission," by Dr. Jesse T. Peck, afterward bishop, in the *Methodist Review* for April, 1869:

> Let the idea of a ubiquitous "general itinerant superintendency" be fully realized. This does not require a large increase of the number of bishops, which for economical and connectional reasons will generally be admitted to be inexpedient; nor diocesan episcopacy, which would destroy our itinerancy. Let our episcopacy remain in jurisdictional authority entirely indivisible, as though it were one universal bishop. The genius of our church polity requires it, and there is absolutely no other way of realizing administrative unity in unlimited extension.
>
> There is, however, a power for good, partly personal and partly of office, which appertains to the episcopal presence and labors, which ought to be fairly distributed, and which, like all other pastoral functions, absolutely demands assignable limits for its most effective application. This is inevitably localized, and its area largely determined by the residence of the bishop. Let, then, the General Conference divide our whole territory into as many districts as there are effective bishops, and direct that one shall reside in each district, to exchange within a prescribed period, leaving jurisdiction and the distribution of administrative labor precisely as they now are.

The General Conference of 1872 recognized the truth here happily stated, that there is "a power for good, partly personal and partly of office, which appertains to the episcopal presence and labors, which *ought to be fairly distributed.*" It also acted on the theory that that power has "*its area largely determined by the residence of the bishop.*" It wisely did not try to set limits to the local influence of a bishop, but it fixed episcopal residences for the newly-elected bishops, recommending that they should select their respective residences from the eight designated places in the order in which they were elected. An effort was made to distribute the episcopal residences fairly throughout the work in America. There was no requirement that an exchange of residences should be made after a term of years. The action of subsequent General Conferences has been similar.

The demand for foreign episcopal residences is simply a demand that the principle be applied to "*our whole territory.*" No one doubts that there has been greater energy and greater growth in the younger portions of our work on account of the great local influence of the resident bishop. To preside at and have jurisdiction over Conferences are but portions of the real

thodist bishop, and all his work, however much
and however well it be done, does not account
tal of his influence. In the bishops we see the
of the whole Church. They are aggrandized
and sentiment, and the addition to their per-
nus gained is not only real but vast. The sight
often worth more to a great occasion than the
n orator. The value of the visit of a bishop to
not be graduated by his gifts or his activity. He
mbodiment of the unity and grandeur of a great
with its heroic and wonderful past, and its limitless
r the future. His residence in any given portion
y of the Church, even when his general duties
ner and distant fields for much of the time, not
t locality the benefit of his counsel, his enthusi-
rship, and the chief place in his affections, but
ns it with the aggregated prestige of the whole

All those elements of a bishop's power and in-
ecially needed in the new and difficult portions
ld, and are needed most of all in our work in
The special interest of a bishop in a certain por-
ritory does not interfere with his interest in the
vhole, or his activity and efficiency as a general
.

dist Episcopal Church is ecumenical now, what-
e in the future. The fact that our foreign work
ed regularly by our bishops illustrates the fact
ch is the same in Europe and Asia as in America,
dia or China as in Colorado or California. The
opal residences in the new and more distant sec-
merican work shows that the personal and official
sident bishop is regarded as of great importance
hip is especially demanded, where difficult ques-
be often considered, and where the foundations
for the great educational and religious develop-
ture. All will concede that these conditions are
acteristic of our foreign fields. Why not, then,
nents of Asia and Europe at least one resident
re is nothing against it in the law of the Church.
d be in harmony with the policy which has been

pursued since 1872. Not to do so is discordant with that policy. But it has been said that to fix an episcopal residence in India would be equivalent to making a diocesan bishop of the general superintendent sent to reside there. This notion is obviously mistaken, not to say absurd, and yet it will do no harm to exhibit its fallacy:

1.) A general superintendent residing in India, and spending most of his time there, could biennially at least visit Conferences in China and Japan, and once in a quadrennium be assigned to visit the European Conferences and a number of Conferences in America. And once in a quadrennium another of our general superintendents could be sent to preside at the Conferences in India.

2.) The history of the past would indicate that neither a bishop's long residence in a certain locality, nor his continued presidency over the same Conference, nor his continued supervision over the same Conference, is inconsistent with the general superintendency. Certainly, protracted residence in one section or one city does not make a bishop any the less a general superintendent. Most of the bishops may reside in the same city during the whole period of their effective service, if they so desire. Many of our bishops have continued in the same place of residence for many years, and have been in toil and travel eminent among our general superintendents. Continued or repeated presidency over the same Conference has been considered not inconsistent with the plan of our itinerant general superintendency. Bishop Hedding presided over the New England Conference for eleven successive years. During recent years there have been many instances of one bishop's presiding at a certain Conference two successive years. Bishop Foster presided at the East Maine Conference in 1876, 1879, and 1880—three times in five years. He would have been welcomed heartily if he had done so during five successive years, and would not have been thereby disqualified for or hindered in his duties as a general superintendent. The fact that a bishop has presided at a certain Conference is often a good reason why he should go there again, and has been recognized as such. The same bishop usually presides over the European Conferences during two years in succession. Long-continued episcopal supervision of the same field by the same bishop has

arded as inconsistent with the general superin-
ishop Harris had episcopal supervision over India
l his decease.

nerant general superintendency does not require
bishop should travel through the whole territory
h. Bishop Ames was never sent to any portion
gn field, and the General Conference found no
s being limited to America during the whole of
of episcopal service. If a bishop may be limited
y his own choice and the assignment of the Board
r many years or for his life-time, even after the for-
the Church has become vastly extended, and yet
superintendent, he might both reside and be as-
bishops to work in Asia for a term of years and yet
iocesan. A diocesan bishop is one the boundaries
rict are defined by the General Conference, and
ction is limited to his district by the General Con-
at no assignment of labor can be made for him by
Bishops. A missionary bishop, as defined by the
d restrictive rule, is really a diocesan bishop. He
ank to the other bishops. By the same form of
he has been set apart for life for the office of a
Church of God. But the limits of his episcopal
risdiction are fixed by the General Conference.
shops cannot in any way interfere with him, nor
any part in assigning them to their work from
When a missionary or diocesen bishop is shut
tory the other bishops are shut out of it. But
sequences follow the fixing of an episcopal resi-

d of a resident general superintendent has been
essed by our ministers and missionaries in foreign
pecially in India. No men more vividly realize
Episcopal Methodism than those who have built
gn work. They desire to be in the fullest sense
th the Church. It is natural that they should
The genius of Episcopal Methodism is such that
nakes a new conquest the new class, the new so-
v mission, the new district, the new Conference, is
ot simply formally, linked to the main body; the

new sprout, twig, or branch is an outgrowth of the tree. It has been well said by one of the ablest of our missionaries:

> The missionaries cannot safely assume that their converts are so many children, nor, on the other hand, can missionary authorities in England or America commit the more serious mistake of supposing that foreign missions must have their ecclesiastical affairs administered by parties on the other side of the globe. In every living Church there are laws of growth as natural and yet as inseparable from life itself as the corresponding laws which we see in plants and trees; and we must assume that the development of every little Church and of every Christian community will go on according to fixed laws, the development being from within and not from without. Hence, I have long been of the opinion that the whole machinery of ecclesiastical administration ought to be present in every mission field.*

This is true of every denomination, but it is a truth of far greater importance in the Methodist Episcopal Church than in any other. The connectional bond is especially represented by the episcopacy of the general superintendents. The presiding eldership is a limited episcopacy, but it covers no broader unity than that of the district. The episcopacy represents the unity of the whole Church. The need of resident bishops has for years been felt by our leading missionaries. The testimony from foreign fields is, that the time has fully come when episcopal residence there is imperatively needed. The loftiest representatives of the unity of the Church can best bind the new fields with unity. A visiting bishop, however able, however sympathetic, however careful and laborious, cannot afford the local leadership of which there is pressing need. This was the concurrent testimony of the representatives of Europe, Asia, and Africa in the General Conference of 1884. When there is no resident bishop on a whole continent the personal influence of the episcopacy can be comparatively little felt; the local leadership will certainly not be episcopal. In the discussion at the last General Conference Ram Chandra Bose said:

> There are about 8,000 Methodists in India in connection with our two Conferences, and of these about 50 per cent., or 4,000, do not know the difference between a presiding elder and a bishop; or whether a bishop is a huge animal like the elephant, or a funny little thing like the mouse. Of the remaining 4,000, nine-tenths have not bestowed a moment's thought on the subject.

* J. M. Thoburn, *Missionary Addresses.*

great missionaries in that land, he was well con-
his state of things continue; but, if his statement
is certain that the biennial visits of the bishops
ade any great impression on the native mem-

Dennis Osborne, of the South India Conference,
of a most eloquent appeal for the placing of an
dence in India, said:

d said, and before this General Conference, that
en me the impression that our bishops are not ap-
merica. Now in India we do not have that senti-
heard a brother here say, that in such and such a
bishop had not been seen for so many years, and I
But in India we have this opinion: that a bishop of
Episcopal Church is a leader though he is not able
nguage of the country. He may not be able when
here, but he will be a man of good judgment and
his brethren and the work, and though he may
erpreted to the natives, he is able to be of service
r language, and able to address masses of educated
English language.
leader. There is a vast country before us, Mr.
when I think of the needs of the land, when I
which the Lord has accomplished by the instru-
these two Conferences, and especially through the
y of the North India Conference, and when I
reat territory already obtained, I can but give ut-
thought that we need a bishop there. . . . When
to America I took pains to get testimony. I cir-
er, and the unanimous testimony of brethren was
a unit on this question. We feel that there is need
nstant, and extended episcopal supervision in India.
ome it as a much-needed good. This is the senti-
Conference on the subject. And now the cry has
lia.

eteran, the Rev. E. W. Parker:

ed, a new step. I have studied it for twelve years,
wn upon me that a bishop in India could do us a
ood. Look at the land—1,900 miles long by 1,500
Just consider the field of India as if it were the
east of the Mississippi River! and then consider
is dotted with twice as many cities as you have
ssissippi River. We have occupied every one of
s centers. Now that is our field—250,000,000 of
ng a territory as large as the United States east
ippi River, with large cities, centers of population

and centers of work—and we have occupied them all—from which we work out into the regions beyond. In that field we have all classes of people and twenty different languages spoken. Consider, also, the different forms of government in different parts of the different provinces. This is our field as it is laid out.

Now, having occupied this field in these great centers, we are separated from each other. None of these missionaries generally live within fifty miles of each other. Our districts are far separated. Our districts, except two, will be 250 miles from each other, and the centers of our districts will be 1,000 miles from each other. *There is no connectional tie in the whole country; no connectional bond.* There is no connectional tie between those districts connected with the whole of our work in India. Now, being scattered in that way, we believe that a bishop will become to us a connectional tie, would come to be a natural leader to direct every thing in proper channels. There are differences and great questions to be settled. One bishop said to me, "Brother Parker, there is no other Conference in the Connection that has so many difficult questions to settle as you have," and on many of these questions he said, "You know so much about them all, take the responsibility of deciding." Now, these being facts, we feel that a leader coming to live with us and coming to know our people would be prepared to help us in the work.

These statements make it clear that India has not had episcopal supervision in the full sense of that term, and in the nature of the case cannot have it till a bishop goes there to reside. Supervision from New York, however thoughtful, devoted, and able, is not the unifying influence, the personal leadership, that is demanded by the interests of the work. No supervision from New York could be wiser, more interested, or more enterprising than that of Bishop Harris. A leader who shall have his home on the soil of India is needed. There are now three Annual Conferences in India. No bishop resident in America can, during the brief period of a biennial visitation, "travel at large" through the vast territory covered by these Conferences so as to become personally a leader in the sense in which Bishop Foss is a leader in the North-west, Bishop Fowler on the Pacific slope, and Bishop Mallalieu in the South. Under the provision made by the last General Conference for the organization of Central Mission Conferences in any of our foreign fields where there is more than one Annual Conference or mission, or more than one form of Methodism, a Central Conference has been duly organized in India. That Central Con-

dia has adopted the following memorial to the Conference:

lly appreciate and are profoundly grateful for the ervision our beloved bishops have been able to give rst visit of the sainted Bishop Thomson, in 1864, Conference was organized, until the coming of our Ninde, who has given so much time and has been ly and thoroughly to look into our work in all its h and south, east and west, still we are convinced nas now come when, for the most efficient working of Methodism in India, we need much more than a visitation; therefore,

hat we most earnestly and respectfully memorialize g General Conference to so plan and arrange the pal supervision throughout the entire Church that come to India as a general superintendent residing

could be more reasonable than this. It is the of the whole of our Church in India. The rep- f our European Conferences were a unit on this 884. They were all earnest in the desire that be granted a resident bishop, to be a personal all the sections of our work from the North Cape he first request of the delegate from the Liberia vas, that a general superintendent be sent to ca. The foreign fields themselves consider this e highest and most immediate importance. Their dent general superintendents is not only the ex- urgent sense of need of episcopal leadership, but nce of the thoroughness of their love for the heir high appreciation of its most characteristic Their view of the matter ought to be decisive, er in harmony with the law of the Church.

on this line is the true conservatism. It may be something will be done by the next General Con- prove the methods of administration of the foreign an could be more wisely conservative than to re- eeds and appeals of the foreign fields by giving influence and help of the episcopacy, as we do nt sections of the home field. The alternative election of a missionary bishop for India, and ry bishops for other foreign fields.

Now, although the amended third restrictive rule permits the election of missionary bishops whose jurisdiction is limited to the missions for which they are appointed, yet the placing of our foreign fields under the administration of bishops thus limited in jurisdiction is open to some very grave objections:

1.) The connectional tie is impaired. The foreign field which is under the jurisdiction of a missionary bishop is no longer under the jurisdiction of the united episcopacy.

2.) The foreign work is not all in the missions. Much of the work in India is self-supporting; and the new work developed under Bishop Taylor in Africa is of the same character. The adjective "missionary" is certainly not felicitous when applied to a bishop whose jurisdiction includes much self-supporting work, especially if he desires to encourage the principle of self-support.

3.) A missionary bishop is in fact a diocesan bishop. In rank he is not inferior to the other bishops; and if he has not jurisdiction in their fields, neither have they in his. His work is certainly not inferior to theirs. It is not characteristic of the genius of Methodism to regard pioneer and heroic work as inferior. If our foreign territory be split up among diocesan bishops, then we shall have gone a long way toward the future splitting up of the home work in the same manner.

4.) Happily the sentiment of the Church is healthily and enthusiastically devoted to the general superintendency, and healthily opposed to the limiting of any bishop's jurisdiction, even to a continent. By a most remarkable and sudden wave of feeling, the last General Conference, after side-tracking the proposition of an episcopal residence in Africa, elected William Taylor missionary bishop for Africa. Nothing can be more certain than that the framers of the amendment to the third restrictive rule, enacted in 1856, providing for the election of missionary bishops, never had any anticipation that under that provision such a world-wide itinerant as William Taylor would be tied down to one continent. William Taylor is at present really a diocesan bishop. His episcopal jurisdiction is limited to Africa. The sentiment of the Church would enthusiastically approve the taking off of the limitation of his episcopal jurisdiction. If he were to spend only six months in a quadrennium in America, he would arrange to "travel at large" very

ne home work. It is not William Taylor, but
t suffers loss while any limitation rests upon
his office. Of all our bishops, could any other
ial an episcopal tour in India as he?

thought that the election of diocesan bishops
work would be void of influence on the work
iocesan bishops are at present not favored by
of the Church for either the foreign or the
ut if the plan of diocesan bishops for the for-
es popular and prevalent, there will be a steady
ne direction here at home. There is a funda-
neasurable difference between the placing of
nces here or there and the drawing of the lines
tricts. When we put diocesan bishops in the
limit the general superintendency to America;
t started on the policy of limiting and dividing
t is not easy to tell where we will stop. Can
shop be moved from one field to another by
ference at the end of a quadrennium? Doubt-
to change the field, the district, of a bishop
on is limited is not contrary to the third re-
If the General Conference should get a taste
of making appointments for bishops, it might
he business on a large scale. There are many
to have the home territory divided into epis-
and the bishops appointed to them for four
ly. If we pursue the diocesan plan in the for-
immediately impair the sphere of the unity
he general superintendency, and we may end

of episcopal residences for general superin-
great foreign fields is the reverse of radical or
It limits no bishop's jurisdiction. It protects
volved and endangers none. It is conservative
f the Methodist episcopacy at home as well
vill tend to increase the hold of the general
on the admiration and the heart of the
his has been the effect of the distribution of
nces throughout the different portions of the
l will acknowledge. Our foreign work is too

much regarded as an ornamental charity. When we become fully in earnest for the world's conversion there will be no need of urging the propriety and importance of the residence of bishops in foreign fields. A general superintendent's residence in India would be worth more to the success of our Church there than the doubling of the appropriations for our mission in that land. Moreover, episcopal leadership in the foreign fields would increase, as nothing else could, the enthusiasm of the home churches in the missionary cause and their contributions for it. Let us see a great missionary and a great bishop in one person, and wherever he moves, whether in India, or Africa, or Europe, or America, his influence on the evangelistic zeal of the Church will be inspiring in the highest degree.

The time will come when the Methodist Episcopal Church in one foreign country after another will seek for local autonomy. That time has not yet come, and there are no signs of its near approach. The Methodist Episcopal form of church government is the best adapted to the work of evangelization of any that the world has yet seen. It is at once the firmest and the most flexible, the best centralized and the most diffusive; it is an ecclesiastical perpetual motion, and the spirit of life is in the wheels. Our foreign conferences are loyal to that system. They ask for the fullest and most intimate episcopal supervision. They are an integral part of the Church, and claim the full measure of its privileges. They expect to be affiliated with us as Episcopal Methodists after India and China and Africa shall have each its own General Conference. The whole world is not as wide now as the American Continent was fifty years ago. Let us cling to our general superintendency. Let us continue on the line of putting the residences of our general superintendents where they are most needed, whether at home or abroad. Let us beware of limiting the jurisdiction of Methodist bishops by territorial lines, even though they be the shores of a continent. The unity and omnipresence of the general superintendency are both essential to the integrity of our system. Preserve the general superintendency unimpaired, and the world is our parish; and in every great division of that parish let us place the homes of the great leaders of our triumphant corps of Immanuel's army. J. E. C. Sawyer.

ITORIAL MISCELLANY.

CURRENT TOPICS.

ETHICS AND ÆSTHETICS.

eton Review the author of a paper on Lord Byron says, *Don Juan* we should do what Dr. Johnson recommended ds of cant.'" If by "cant" this writer means hypocrit- e need not object to his advice; but if he uses it to des- re which Christian morality and true religious feeling ounce upon an immoral book, then his use of the term truly Christian man cannot "clear his mind" of that e which the reading of a bad book begets, except by his moral sense—by throwing dust upon his moral per- his he dare not do lest he should incur guilt. It is pre- that the writer cited above would not accept this inter- erm. He probably takes it for granted that one may tendencies of his heart in such abeyance as to enjoy the of an immoral book, such as *Don Juan* confessedly is, mself any serious injury. Perhaps this is possible to e intellectual dominates the passional; to men who can nd at the same time hate even "the garment spotted by is it so to ordinary readers? Is it safe, is it right, is to the reading public generally, that it is not morally le through pools of immoral conceptions in order to grat- tastes? If immoral thought, made attractive by being ful style, be a moral poison, the Christian conscience can egative reply to this inquiry. Yet it may, perhaps, be ote the utterances of certain speakers at a late meeting of Literary School," which may be accepted as representing e *New Princeton* reviewer, and as indicating the growth in certain literary circles, to popularize the reading of as ethically defective as they are artistically beautiful. of that school, at which Goethe and his writings were d, Professor Snyder, speaking of Goethe's *Elective Affin-*

work of art unless it tells you something? . . . Grown people of flesh and blood, which shows all the temptations of flesh and onsequences. That gives us a book which means something.

professor, Mrs. M. A. Shorey, whose essay on this book sion, observed.

e some things in the world which are not, and never can be tely to be made, fit subjects for art. But there are many things

that are morbid, unwholesome, and immoral in the human life, that, when treated by an artist who has in his soul a lofty idea which he carries along with his treatment of the subject, and which has grown out of his actual experience—that experience being the source of his realistic power—then any unwholesome subject in morals may be treated; and that is precisely what Goethe did.

Professor W. T. Harris sustained these opinions of the *Elective Affinities* by saying:

> The most wonderful thing in the art-form of this novel is, the exhaustiveness with which it treats the subject in all its possible phases. . . . Goethe takes it in its wholeness and presents it to us. . . . What is our conclusion about this novel? We have all heard of its immorality. But Goethe asserted that it is the only literary work he ever wrote that had a moral purpose. It is interesting to inquire, perhaps, what the critic calls immoral. He thinks, perhaps, Goethe should have come out, taken off his hat, and said at every opportunity to the people, "Now, my friends, this is very wrong indeed, and it ought not to go on." This is not the Bible method of teaching morality. The Bible shows to you immoral characters, and it shows their evil deeds coming back upon them, so that they get the fruit of their own doings. And Goethe lets those who do not conquer their elective affinities, in this novel, go down.

The reader, it is presumed, knows that Goethe's *Elective Affinities* is a story of lawless love and its tragic consequences. It describes in minute detail the genesis and development of illicit affections in its four principal characters. In the above extracts it is claimed that such delineations of immoral conduct are justifiable in a work of art, that is, in a novel or poem, provided the writer's pen is guided by an ethical purpose. The situations portrayed may be immoral, the author's ethical sentiment concealed, yet, because the former are true to the realities of human life, their artistic presentation is right, provided the wrong-doers are made to "go down" at the end of the tale.

These opinions, thus frankly expressed, are, as intimated above, widely prevalent among many who, in their own opinion, constitute the "literary world." Assuming with a scarcely concealed arrogance the perfection of their own æsthetic tastes and the authority of their literary and moral judgments, such critics sneeringly deride Christian moralists, who insist that highly wrought realistic descriptions of the working of sensual passions and of immoral actions are as pernicious in literature as is the nude in sculpture and painting. These parties defend the doctrine of the unspeakable Zola, who teaches that the literary artist "should work upon characters, passions, human and social facts, as the physicist and chemist work with inorganic bodies—as the physiologist works with living organisms." Consistently with this theory many of them commend that writer's unsavory novels, as they also do those of Eugene Sue, Ouida, Count Tolstoi, Smollett, Fielding, Richardson, etc. In the same spirit they accept the brilliant products of a poet's genius as an ample atonement for the immorality of his verses. And they regard as literary dolts those who, in writing of Byron, Shelley, or Burns, express regret that the beautiful in their productions is deeply shaded by so much that is immoral, and therefore offensively unæsthetic.

In all this these critics write as if it were not an indestructible fact

. Curtis says of human life, "the true beauty" of any
, be it poem or novel, "lies in its morality." They
the truth, which even Goethe perceived but did not
either his life or his pen, that "without the ethical
l is the low, the vulgar, the gross." Neither do they
ıer truth strongly and beautifully put by Sidney Lan-

as always gone hand in hand with the most fervent moral
equirement has been from time immemorial that wherever
etween artistic and moral beauty, unless the moral side pre-
He who has not yet perceived how artistic and moral beauty
which run back into a common ideal origin, and who there-
moral beauty just as with artistic beauty, . . . he is not yet

ders of the right of the novelist to "treat any un-
in morals" claim that such subjects are morally
t has "in his soul a lofty idea which he carries along
t of the subject." What Mrs. Shorey means by this
e is shown by her added remark that "this is precisely
in his *Elective Affinities*.

ıt Goethe did" is thus stated by Professor Harris—
e who do not conquer their elective affinities in this novel
these æsthetic critics understand the moral treatment of
noral conduct to consist, not in moral reprobation of the
they transpire, but in simply letting the wrong doers
the drama of their crime is played out! On this princi-
n that in such records of crime as *The Newgate Calendar*
ette immoral conduct is morally treated, because the
they treat are finally disposed of by the executioner's
laced behind the gratings of a state prison! Yet these
ad by criminals than by the virtuous classes. The lat-
ı with moral disgust; the former feed upon them with
en by a depraved appetite. The "going down" of the
s less influence on the fears of men wedded to evil than
eir daring careers have on their passion to excel in crim-

ncealed scorn in Professor Harris's assertion, cited above,
hod of teaching morality is not by saying that bad acts
owing the deeds of immoral character bringing forth
ruits. He claims, therefore, that Goethe's method of
entical with that of Holy Scripture.

ibel on God's word goes without saying. Every Bible
ıt in its pages sin is branded as sin by whomsoever
en it says of David's base treatment of Uriah and Bath-
pleased the Lord." He also knows that in Holy Writ
escribed with a brevity which is as remarkable as the
s terse descriptions. There is no possibility of mistak-
demned act is. Yet its details are never dramatically

drawn out. The play and interplay of motive, temptation, and passional conflict are not so depicted as to captivate the imagination, and to call into activity sensations and passions analogous to those possessed by the persons it designates and condemns. Thus the Saviour tersely says of the prodigal son's vicious career, he "wasted his substance with riotous living," and puts this further statement concerning him into the mouth of the elder son: he "hath devoured thy living with harlots." Compare these comprehensive yet sufficiently suggestive words with the *Don Juan* of Byron, or with any story of the career of a man of the world by a writer of the school of Zola or Ouida, and it is at once apparent that to justify Goethe's *Elective Affinities* by pleading the methods of Scripture is to set up a plea which is both false and wicked. The offensive feature in Goethe's work is precisely that which is every-where absent from Holy Scripture. He describes the genesis and working of unlawful love with a skill that fascinates the imagination while keeping its criminality in the back-ground. He invests his characters with some charming qualities, and places them in such situations and under such necessitated natural conditions as excuse, if they do not wholly justify, the immorality of their emotions and the guilt of their desires and actions. Hence he moves his readers to pity where they ought to condemn. He disposes them to blame the law of marriage rather than the affections which give birth to the adulterous passions that culminate in a very sensational tragedy. The effect on the reader who surrenders himself to the fascination of the book is to put him in sympathy with the guilty parties, and to beget emotions kindred to those of its self-corrupted and mutually corrupting characters. And this effect is not obliterated by its tragic conclusion, by which Goethe chiefly, if not solely, expresses his "moral purpose" in writing it. This the reader regards as accidental, as something that he would have escaped had he been placed in a like situation. The ethical quality of the conduct described not being emphasized, he is not made to feel the retributive character of its tragic ending. He therefore rises from the perusal of the book a more or less demoralized man.

M. Taine, writing of the moral indignation caused in England by the publication of Byron's *Don Juan*, denounces that popular feeling as "puritanic prudery," and defiantly asks, "Can the proprieties prevent beauty from being beautiful? Will you condemn a picture of Titian for its nudity?" By these queries, put in the spirit of a man conscious that he is trampling upon sound moral feeling, he expresses the argument of many literary sentimentalists who, defending poetry and novels in which unwholesome depravities are portrayed with artistic skill, exclaim, "It is the beauty of their style and artistic construction that we admire. Their beauty affords us æsthetic pleasure, and we are not harmed by their realistic descriptions of the vices of society. Their beauty is beautiful in spite of their improprieties."

To this it may be replied, that such improprieties are subversive of the end of art, which Cousin fitly observes, is "the expression of moral beauty. . . Every work of art, whatever may be its form, small or great,

uttered—every work of art, truly beautiful or sublime, to a gentle or severe reverie that elevates it toward the canon be accepted, how can books which paint vice in afford pure æsthetic pleasure? They express, not but ethical deformity. Hence Sidney Lanier, writing lass, and describing their effect on his own mind, says:

> read none of these books without feeling as if my soul had raggled, muddy, miserable. . . . They play upon life as upon ridge, in the deliberate endeavor to get the most depressing f the instrument. This is done under the pretense of show- I had my way with these classic books I would blot them e earth.

ove of beauty was as intense as that of Keats. Yet, in- æsthetic sweetness to his highly developed sense of the f this sort were to him as vinegar to the teeth.

herefore, retort upon those who profess to enjoy the it be imbedded in the mud of social vice, the already ation of Dr. Johnson, to "clear our minds of cant?" literary cant, the insincerity of literary pride, to affirm ght can arise from the beautiful when thus united to he presentation of immoral conduct to a morally healthy ll its moral judgment into action? Does not that judg- ly condemn such wrong conduct? When it sees the y deliberately sacrificing duty on the shrine of passion, the's *Elective Affinities*, Byron's *Don Juan*, in Tolstoi's many other works, thereby taking on ignoble characters, ice, and violating the obligations of honor, truth, and t beget an instinctive aversion and a moral indignation that the charm of what is beautiful in the setting of e enjoyed? Do not the images of immoral deeds offend he reason, the heart? If ethical feeling be at all active e reader, this aversion and indignation must arise within of being fascinated, he must indignantly recoil from moral disgust, and be ready to say with Lanier, "If I these classic books I would blot them from the face of ould seem, therefore, that to talk of deriving pleasure n associated with moral misconduct is either literary f an ethically defective mind.

the immoral book that forestalls the action of one's sense If the book be moral and the author known to be im- f the beautiful becomes as a dove wounded by the shaft less, therefore, it can be said of an author that "there life to make one question the sincerity of his utterances, such beauty in the thought should fail to beautify the gs, though containing much that is charming, do not e of the beautiful. The charm of his thought and style to be felt than it is broken by its association with the

impurity of his life. But this is only further evidence that the truly beautiful and the truly good are normally so closely allied that there can be no real enjoyment of the beautiful except it be in harmony with rightly developed ethical perceptions and feelings.

In this age of many books and much reading no Christian educator or preacher can think without anxiety of the evil influence of immoral literature, especially when made attractive by the brilliant pens of men and women of genius. Mere protests against it, though not wholly unavailing, cannot keep it out of the hands of many readers. The young, especially, will seek acquaintance with it. But if a highly developed moral sense in those who read it robs it of much of its power to please and makes its immorality offensive, it follows that ethical instruction from the pulpit, in colleges, in our public schools, and in the Sunday-school may be regarded in the light of an antidote to its poisonous qualities. In truth, the materialistic spirit of the age demands for its correction a profound quickening of the national conscience, a more emphatic presentation of the ethical demands of the Gospel by the Church of to-day, especially because the influence of the literature of the New Theology is unfavorable to the broadening of men's ethical perceptions and the deepening of their ethical feeling. Instead of calling men to "behold the goodness and severity of God," as Paul did, this theology fixes public attention upon a sentimental view of his "goodness," but throws a veil over his "severity." It magnifies the divine mercy revealed in the Gospel, but fails to make conspicuous the awful fact that, even in this same Gospel, "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." It makes the purpose of the divine administration to be, not the maintenance of justice and righteousness, but mainly the forgiveness of human sin. Thus sin being made to appear not as a terrible and ruinous evil which God regards with infinite hatred, but as a venial and temporary obstruction to human well-being, men learn to esteem it lightly, to treat it as a trifle, and to admit it into their practice with slight compunction whenever it can be made profitable to their present earthly interests. And is not the confessedly low tone of moral feeling manifest in the political, financial, business, and social life of the country traceable in part to the evil influence which the literature and preaching of this emasculated theology has already had on the national conscience?

A higher ethical cult is, therefore, the need and the duty of the hour. The ethical feeling of the people must be developed through the teaching of pure Christian doctrine concerning God and human responsibility up to the high level of the Sermon on the Mount. Such a result reached, what a marvelous change would be wrought, not alone in the sphere of literature, but also in our whole national life! In the judgment of infinite Wisdom, it is not literary cult, nor sound political economy, nor free institutions, nor commercial greatness, nor riches, nor all these combined, that can secure the true greatness of any people. It is not these things, desirable as they are in themselves as elements of

hteousness, that exalteth a nation." Hence, to exclude
ples from the literature, the politics, the business, or
ne people is to withhold from them the salt which is
eservation and perpetuity of public peace and pros-

S' MEETING AND DR. McGLYNN — THEORIES OF HENRY GEORGE.

19th of September last, Dr. McGlynn addressed the
ist Preachers' Meeting, and at the conclusion of the
was passed by a majority vote recognizing his call
and commending his work in preaching the "father-
the "brotherhood of man."

e" of Dr. McGlynn, as it has been called, is generally
e with the sentiments of Henry George, and the theo-
ncerning land-ownership are supposed to be advocated
tor.

ne that those theories are not favored by the Methodist
those who voted for the resolution did not intend
the land theories mentioned. It cannot be that any
r of Methodists, whether of the clergy or the laity,
an doctrines of Henry George. They are, on the con-
nounced as Communism in its most radical form.
ne attempt to commend the culture, gentlemanly bear-
ous independence of Dr. McGlynn may be interpreted
a sanction of the fallacies of Mr. George concerning
nd.

n that had Dr. McGlynn belonged to the Methodist
ached the doctrines referred to he would have been
atic devotee, and the fallacies of Communism would
ed, though covered by the high-sounding designation
of God and the brotherhood of man."

sant doctor has espoused the land doctrines of Henry
receive aid and comfort from ministers or laymen of
ch. Those doctrines are believed to be repugnant to
r, and the peace and prosperity of the community.
y antagonize have existed since the foundation of our
he same principles are fundamental in the laws that
lands. There must be an upheaval of society and a
ments of jurists, law-makers, and writers on political
se laws can be changed to suit the George theories.
elements that commingle in the population of great
ecated that encouragement should be given to commu-
d especially that so graceful a writer as Henry George
rth, and so eloquent a voice as Dr. McGlynn's should

advocate them. The gloss of plausibility is spread over those doctrines in such graphic delineation and finished sentences that the unwary may be tempted to believe them, and the crowds in populous communities who have not given attention to the principles that every-where characterize the laws of civilized government may be disposed to accept them.

Mr. George makes many utterances which are true and forcible. Take this instance:

> That he who produces should have—that he who saves should enjoy—is consistent with human reason and with the natural order.*

And yet he claims that one who has invested his money in a piece of land which afterward is enhanced in value by the growth of a contiguous city appropriates the earnings of others!

> For land [as he writes] is not of that species of things to which the presumption of rightful property attaches. This does attach to things that are properly termed wealth and that are the produce of labor.†

> How ownership of land was acquired in the past can have no bearing upon the question of how we should treat land now. ‡

Again:

> It is needless to insist that property in land rests only on human enactment, which may, at any time, be changed without violation of moral law. §

1. There are no writers on political economy, nor jurists, nor judges, who have ever thus impugned the decalogue. With one accord they hold that property, including land, cannot be taken from the owner, even for public purposes, by change of the law, unless just compensation be given for it.

While it is true that land titles rest on human enactment, it is also true that the consent of all civilized nations and the practice of ages have determined the rightfulness of such enactments. Nor can there be any just distinction between the title to such property and the title to the ownership of the cattle of our neighbor, which we are, by the highest command, forbidden to covet. Time, circumstances, and the growth of a contiguous city may enhance the value of a herd of cattle, and are we to believe that such increased value is in the owner's hands the appropriation of the labor of others?

It is upon the ground of the general good that all laws concerning property are based. The public welfare has been the chief end of all human constitutions and laws. It were as safe to abolish human laws and statutory penalties against robbery, fraud, and theft as to overturn the laws that secure property rights. Such attempts would be every-where regarded as an attack upon the existence of society itself. The mature judgment of the cultivated intelligence of civilized communities has established the existence of rights of property, including the titles to land, and after centuries of experience and approval it is not probable that such judgment can be reversed unless Socialism shall become rampant,

* *Social Problems*, p. 60.
† *Answer to Argyll*, p. 49.
‡ *Answer to Argyll*, p. 51.
§ *Ibid.*, p. 49.

anarchy take the place of order and good government. said that to change the rules of property, without ade- n, is a mischievous violation of one of the elementary al economy. Legislatures have no such power. Hence, ership of land must yield to the public good, and the State, under the exercise of eminent domain, may take se, yet our constitutions provide it can only be done roper compensation to the private owner. It would be l law to do otherwise.

would intrust their rights of person or of property to to the fallacies of socialists or communists, but they t, constitutions and enact laws to secure both the one the most beautiful phenomenon in the history of man- ing prosperity of peoples of a constitutional govern- laws are made for the security of the rights of person Despotic rule, royal authority, and communistic theories subordinated to such fundamental rules and statutory itorial jurisdiction, though originally the tenure of the welfare of society and the progress of civilization, been r approved rules to private ownership and inheritance, rity of society and the march of improvement have not amilies are fixed in the homes of themselves and their irit of patriotic attachment to their country goes along the ownership of their lands. They are not nomadic, as es, nor are they careless of the improvement of their homes, as would be a promiscuous crowd each of whom, eorge theory, could say,

> "No foot of land do I possess."

government and the security of the common and statute pon which the right of private ownership rests. The s full of revolutions. There will be another revolution all be disregarded or that security shall be broken down. the community will gibe at the possibility of such a rup- tability. We are too far removed from the Dark Ages nments to sponge away our well-tried constitutions and s of written law. Nothing better has been devised by ts since the establishment of Christianity.

in a late speech at Glasgow, said:

> erty, that is, the right to possess peaceably what you have nderlies all society. . . . We may assume that, as a rule, no of property or the condition of its enjoyment are likely to be made, except either with the consent of persons affected h compensation if their assent is not given.

entitled, as Henry George admits, to the fruit of his in his *Social Problem*, p. 108, is fully asserted. How s comport with this principle of natural justice?

He says in another place: *

> I hold that the land was not created for one generation to dispose of, but as a dwelling-place for all generations; that the men of the present are not bound by any grants of land the men of the past may have made, and cannot grant away the rights of the men of the future. . . . I hold that the titles to the ownership of land which the government of the United States is now granting are of no greater moral validity than the land-titles of the British Isles, which rest historically upon the forcible spoliation of the masses.

Now, to procure many of the parcels of these lands industrious men have invested their hard-earned savings, and in numerous instances have executed mortgages for part of the purchase money. The mortgages have frequently been taken by other men who have earned by the labor of their hands the money thus invested. Their wives and children look to this security for their future support, and the widows and children of the purchaser look to the granted lands for theirs. What does Henry George propose? Will he treat this land as property, and thus save to the earners their rightful means? No; these titles are to be extinguished, for they began ages ago in "the forcible spoliation of the masses!" Let these lands, he says, be transferred to the State, and let the State lease them for rent to the best bidder! This is his panacea for existing poverty!

The language of the Duke of Argyll seems to be quite an appropriate comment:

> He [Henry George] preaches systematically not only the high privilege, but the positive duty, of repudiation. He is not content with urging that no more bits of unoccupied land should ever be sold, but he insists upon it that the ownership of every bit already sold should be resumed without compensation to the settler who has bought it, who has spent upon it years of labor, and who from first to last has relied on the security of the State and the honor of its government. There is no mere practice of corruption which has ever been alleged against the worst administrative body in any country that can be compared in corruption with the desolating dishonor of this teaching.†

Here is some of the teaching thus denounced:

> We should satisfy the law of justice, we should meet all economic requirements, by at one stroke abolishing all private titles, declaring all land public property, and letting it out to the highest bidders in lots to suit, under such conditions as would sacredly guard the private right to improvements.‡
>
> I do not propose either to purchase or to confiscate private property in land. The first would be unjust; the second, needless. Let the individuals who now hold it still retain, if they want to, possession of what they are pleased to call *their* land. Let them continue to call it *their* land. Let them buy and sell and bequeath and devise it. We may safely leave them the shell, if we take the kernel. *It is not necessary to confiscate land; it is only necessary to confiscate rent.* §

What nonsense is this! How can those who now hold it still retain "their land," if it is to be rented by the State to the highest bidder? And how can it be maintained that the procedure is not confiscation, when the "shell" only is left, and the communists get the "kernel?" Should valuable lands be thus rented how long would it be before they were denuded of their produce-bearing quality in the hands of unscrupulous

* *Answer to Argyll*, p. 51.
† *Prophet of San Francisco*, p. 23.
‡ *Progress and Poverty*, p. 291.
§ *Ibid.*, p. 392.

ts? And what sort of a tenant might the highest

ntains that private property in land is inconsistent with
His philosophy fails to show how the present owners
robbed of their rightful property should his proposed
or does it clearly appear why robbery of a land-owner
forcibly taking the property of a communist. If the
onestly by his property and paid value for it, there is
w or morals that can sanction a procedure to forcibly
ership without compensation. There is under our law
those who clamor for innovation, with nothing to lose,
he same methods of prudence, economy, and industry
as have been beneficial to many of these land-owners.
es of the poorer classes are drawn by Mr. George, as if
overty was the want of the particular lands of the land-
ch of want and poverty are due to indolence, intemper-
me is not mentioned. And whether if there were a
"lots to suit," among all classes, there would be an
y, while indolence, intemperance, vice, and crime con-
nteresting to inquire. Beggars and tramps would doubt-
he scheme suggested by Mr. George should ever be
ent it is well known that indigence and want are re-
easure by the liberal bestowments of the land-owners
itable institutions. Was David mistaken when he said:
d; yet have I not seen the righteous forsaken, nor his
l?"

opportunity at present to pursue the subject, but any
reading the books of Henry George will see many ob-
arian theories. Considerations will arise touching the
mpt to sweep away existing bulwarks of civilized so-
ning of the door to communistic tendencies, that may
l land into the horrors of socialism and anarchy. It
ne purpose of those who would benefit the masses to
the obligations of honesty and of love to our neighbor.
f social order and morality, the persuasions to industry
respect for the laws and the rights of property, are
poverty than all the communistic remedies that have
A land-owner is not an oppressor; in general, he is a
ose who would crusade against him are not called "to

s and laws of this land—in the particular now assailed
were established before such theorists came here. The
prosperous, and thousands of the poor have risen from
nce under the fostering beneficence of our institutions.
all attempts to overthrow them. E. L. F.

SENTIMENTAL SOCIOLOGY.

The organization of the laboring classes for the purpose of redressing their alleged grievances by means of strikes, "boycotts," and political action, is a fact so pregnant with dangerous possibilities that no Christian citizen can afford to treat it with contempt. And the more closely he studies it in the light of past history and of the law of human brotherhood, the more seriously he will ask himself, "How ought I to feel toward it, and what ought to be my action with respect to it? Ought I to promote it, or to do what I may to hinder it?"

This question of duty, the duty of both the individual and the Church, compels the further inquiry, What is the significance of this formidable array of the industrial proletariat against the more prosperous classes? Is it a protest against real grievances? Is it a crusade of sentiment begotten by extravagant and false conceptions of the practical benefits derivable from the democratic principles which underlie our governmental system? Or is it a providential movement, by which Christ is using an outburst of selfish human passion to compel the attention of his Church to the duty of making more determined efforts to win the working classes to his service? They belong to him, for he has redeemed them. They need him. And such is their ever-increasing number, and such the strength of their influence for evil, that his Church must either win them to the truth or be shorn of her influence over the lower orders of our population through their antagonism. May we not then, if we listen attentively, hear His still small voice whispering amid the clamors of these disturbed classes, and saying to his people, "These toilers belong to me. Bid them come to me, therefore, and I will give them rest?"

Is it said that these restless workmen have some real grievances? Unquestionably many of them have. Labor is sometimes, perhaps often, unjustly treated; but its wrongs are not now what they were in the dead past, when it had vastly more to endure than it has at present. For, let workmen say what they will, they cannot, if intelligent, be blind to the fact that during the last half century the spirit of justice and kindness, begotten by Christianity, has penetrated the business world so far as to sensibly ameliorate the condition of the working classes. When, in the history of humanity, was the workman so well paid, so comfortably housed, clothed, and fed as now? When was his manhood so respectfully recognized and treated as at present? When or where had he such opportunities to rise above his condition as he has in America to-day? Is it not a palpable fact that, if the working classes would lay aside their vices, live sober, industrious lives, and form economical habits, a very large proportion of them would be able to pass their days not only in happy ignorance of the miseries of poverty, but also in the possession of such comforts as would make their lives truly enjoyable? Nevertheless, with all this in their favor, it need not be denied that the lot of many is still hard—harder than it need be, or than it would be if the parties who own our mines, manage our great railways, operate our manufacturing establishments, and otherwise

rers, were obedient, as they ought to be, to the great otherhood. In so far, therefore, as working-men and orked, unfairly paid, or inhumanly treated, they have demand redress. And with their desires and endeavors ress every Christian citizen and every Church ought to ded always that the means they employ and the meas- judicious, morally right, and in harmony with sound l principles.

or themselves, as well as for the community, these labor rotesting against their real and imaginary wrongs have xed and angry temper of mind. In resenting injustice, unjust themselves. Resisting oppression, they have . By dwelling on what they judge to be their due, they orally confused as to be unable to distinguish between is not due them. They have consequently set up selfism f moral judgment. What they desire is, their false ideal osition to their desires they brand as injustice to them- by these confused ideas of right and wrong, they have eir most wanton acts of injustice to others as resistance njustice to them."

uestions the fairness of these statements look at their 'boycotts," their persecution of non-union workmen, at no workman shall perform more than a prescribed n a day, and that a minimum quantity; their claim for bor of unequal value; their dictation to employers re- oyment of non-union men, the number of their appren- es they shall pay; their demand that the pay for eight oe the same as is now paid for ten hours; and their pro- aw taxing land up to its full rental value for the benefit These are their favorite measures, their common practices. hem is rooted in rank injustice to others. They are all e bar of an intelligent moral judgment. They are the l, angry selfism, resenting real or fancied injustice by acts of injustice upon others.

, that while the proletariat agitation has its genesis in ess its grievances, it has already become a crusade of aggerated sense of wrong possesses it. But to conceal d give it an aspect of reasonableness, its leading agita- heir misguided followers that their measures, actual and fied by the principle of equality asserted in the Decla- lence. These leaders misinterpret the axiomatic truth ument, that all men are "created equal," by affirming ery man's right to occupy and use as much land as he or his subsistence, albeit it is obviously clear that this ouch the question of right to property of any kind; ven affirm the equality of men physically, morally, or in- only that every man has an equal right "to life, liberty,

and the pursuit of happiness." But their false interpretation of a great principle intensifies the working-man's sense of injustice, and strengthens his purpose to secure redress through organization and the attainment of political power. That he does not comprehend the meaning of the axiom invoked by his teachers in apparent justification of his efforts is made evident by the injustice of the measures he has adopted—measures which deny to his non-union fellow-craftsmen and to his employers the very same liberty and free pursuit of happiness which he claims for himself. By this denial he cuts from beneath his own feet the platform on which all human liberty, including his own, of course, reposes. Hence his crusade is not inspired by a principle intelligently accepted, but, as already observed, by blind, passionate purpose to seek retaliation for grievances which he greatly exaggerates, and which can only be removed by the triumph of Christian benevolence over the sordid greed of men who worship mammon and despise humanity.

As this sentiment is so largely the product of false theories, based on wrong interpretations of axiomatic truth, it must be checkmated by the propagation of sound social principles. Unlinked to reason, sentiment is blind. When it is inspired by clear views of truth, it is a spur to duty. When it is the effervesence of false opinions it becomes unreasoning passion, reckless of every thing save the selfish ends of the man in whose breast it rages. The French Revolution, as the reader knows, had its germs in Rousseau's sentimental presentations of his theories concerning "the pristine equality of mankind and the social contract." And in the sentiment begotten by the superficial and false sociology of the times we have a social force, a growing passion, sufficiently dangerous to move thinking men to earnest and kind endeavors to correct the erroneous notions which are in part its springs. Men must be taught from the pulpit and by the press that the doctrine of human equality is simply that of equal right to the free use of one's capacity for the acquirement, through honest industry, of the means of subsistence and happiness. Each man's share of the common gifts of God must therefore be determined, not by communistic laws, but by individual ability and diligence.

The attention of the disaffected working-man should also be called to the stubborn fact that much of the discomfort of his class arises out of thriftless use of wages, or self-indulgent habits. He must be made to look at many of his own craft who, with no better sources of income than himself, have purchased land and become the owners of comfortable homes, while others, owing to constant expenditures for tobacco and strong drink, and to frequent days of voluntary idleness, are living in hired, scantily furnished tenements. It surely cannot be difficult to wring from a man of ordinary intelligence a frank admission that much of the poverty of the poor is not chargeable to their employers nor to society, but to their own self-indulgence and unthrifty habits.

With respect to the oppression of working-men by covetous capitalists, it must be shown that its removal cannot be suddenly secured by legal enactments, but must be overcome by the gradual operation of that spirit

nevolence which is both the beauty and the glory of noted above, that spirit has already wrought a great he standing and condition of laboring men. It has, in- tself in laws forbidding many abuses once generally still working its way with ever-increasing energy into ety, creating a public opinion in favor of workingmen avaricious capitalists dare not openly defy. It shows disposition of very many employers to pay as liberal ofits fairly permit; in the voluntary annual distribution eir net gains among their *employés* made by not a few d in the favor with which some influential business o-operative principle. On every side there is evidence ruest friend and guide the poor man ever had or can ankind through his Gospel toward that practical recog- brotherhood which is destined to destroy both the form te, and to make rich and poor one in him. Not that be wholly destroyed; for so long as men are naturally ty they will be of unequal value to society, and there- warded for their labor. Out of this inevitable differ- n between rich and poor will perpetually arise. Disease, s, indolent habits, and debilitating vices will also cause or less dependent, and therefore poor. Consequently, ng to talk of annihilating poverty, or of compelling y equal prices for unequal service. Nevertheless, it is ertitude of faith, that as Christianity triumphs the spirit ll be so tender and so wide-reaching as to take thought- pless poor, to dethrone selfism from its supremacy in the nd to establish the reign of justice, truth, and benevo- mart of trade, every exchange, and every business or- land. Under the reign of these benign principles the ill have all their real grievances amply redressed.

tion, the impatient haste of labor organizations replies of Christianity are too slow. "We cannot wait," they easoning scorn. "We must have the redress we seek will compel it by political action, and through such aws as will free us without delay from the control of nployers." But these replies are the offspring, not of tion, but of excited, angry feeling. Counting their for- membership, they feel the confidence which is born of bent on achieving immediate results without regard to equences. Foolish confidence! It mistakes might for to the machinery of law for results which are unattaina- rowth of character. A remark by Bodin, an eminent is pertinent to this consciousness of strength: "The is," he observes, "the more justly and temperately he himself toward all men." And what is true of a mighty ue of an organized body of men, whose might is more in

their numbers than in the wisdom of their measures. Might, to be beneficial to any class, must be guided by wisdom and justice, since when allied with injustice it is gigantic wickedness, which can work nothing but evil.

To bridle the hastiness of these organizations their members need to be taught the lesson which God has written on every page of the history of humanity—that the progress of society is not secured by sudden precipitations, but by the gentle processes of slow growth. Therefore, says Bodin,

> We ought, in the government of a well-ordered commonwealth, to imitate and follow the great God of nature, who in all things proceedeth easily and by little and little; who of a little seed causeth to grow a tree for height and greatness right admirable, and yet for all that insensibly.

Von Logau expresses this grand truth by saying:

> "Though the mills of God grind slowly, yet they grind exceeding small;
> Though with patience he stands waiting, with exactness grinds he all."

Hence, unless man sets his mills at the same rate of speed at which Jehovah runs the mills of his providence, he may be sure that they will be dashed to pieces in their inevitable collision. Therefore, though it may be possible under our democratic system for labor organizations to bring about important and speedy changes in the laws, yet such changes, being inconsiderately made, and not in the interest of the whole people, but of one class only, may introduce such disturbances into the body politic as will bring down ruin upon the heads of the very class which procured them for its own special benefit.

In seeking legislation for their own exclusive benefit our labor organizations betray a selfism which bodes not good, but injury, to society. As Lord Bacon remarks:

> It is a poor center of a man's actions—himself. . . . The referring of all to a man's self is a desperate evil in . . . a citizen in a republic. For whatsoever affairs pass such a man's hands he crooketh them to his own ends; which must needs be often eccentric to the ends of the State.

Again he says:

> It is good not to try experiments in States except the necessity be urgent, or the utility be evident, and well to beware that it be the reformation that draweth on the change, and not the desire of change that pretendeth the reformation.

These words are nuggets of political wisdom, which deserve the attention not alone of labor reformers, but also of citizens who, without due consideration, are inclined to bring their political party into sympathy with them. This was done by those legislators who voted for the Saturday afternoon holiday and for the so-called "labor day," both of which, the former especially, have already proved to be "eccentric to the ends of the State," that is, to the general good. Who, then, can measure the dimensions of the evils that the embodiment in laws of the principles and measures of the labor organizations would produce? As to the selfism of their false principles there can be but one opinion. They are deduced, not from comprehensive study of the interests of society, but from the habit which Bacon calls "a desperate evil;" namely, the habit of referring all things

upposed needs of their class. Instead of thinking and
of the republic," they think and act as members of the
se interests they regard as supreme. And many of them
ossessed by this notion as to look on the propertied
aving no rights which they feel bound to respect. All
, and prejudicial to their cause and prospects. It is
-American, anti-Christian, and shows how deeply the
l, not in intelligent desire to promote the general good,
f human nature.

this proletariat agitation the Churches have a duty to
relation to it they represent the Christ, and are bound to
ence to the end for which they exist—the salvation of
he poor. Seeing that it is partly based on selfish senti-
nqualifiedly sympathize with it; but inasmuch as it has
es they can and ought to do what may rightly be done
evances. As to its sentiment, it needs to be noted that
e changed by direct and dogmatic antagonism, which
But it may be softened and even melted by awakening
If, therefore, the Churches, while condemning the un-
asures of these agitated classes, set themselves earnestly
appointed task of so teaching the doctrine of human
promote in the propertied classes, especially in those
ir Master, a disposition to further that amelioration of
e lower orders which Christianity has already so beau-
may beget in them a sentiment of gratitude and affec-
far toward displacing their existing selfish sentiment.
truest human friends of the working classes are in the
iable. That some church members are lacking in
lent, and just consideration for their *employés* is, alas!
tenderly charitable and just spirit of the Churches bring
brethren up to the true standard of human brother-
faithfully taught that their capacity to acquire wealth
wing them with power to become ministering angels
that when it is consecrated to the base, selfish, and
mulating a vast fortune for the sake of the prestige,
social position usually conceded to the owners of
fully prostituted. By such teaching, and by identify-
h every judicious measure for the moral and material
oring classes, the churches can most assuredly make it
truthfully contradicted, that the love of Him who was
an, and who died for poor men," possesses them; and
them a vision

justice, mercy, wisdom, tenderness
rong and pain, and knowledge of its cure;
these embodied in a Christly form
best transmits them, pure as first received,
God above them to mankind below."

Standing in this beautiful attitude of practical sympathy with the physical necessities of the working multitude, the Churches, aided by Heaven's richest spiritual gifts, will succeed perhaps as never before in drawing multitudes even from the lowest deeps of poverty into the fold of their Lord. In that glad day, come when it may, the social antagonisms which now disturb the peace and awaken the anxieties of the propertied classes will, if not at once wholly overcome, gradually melt away. For Christian love will prove itself to be the restorer of social order and the bond of brotherhood.

FOREIGN, RELIGIOUS AND LITERARY.

THE JESUITS IN BRAZIL are the source of much trouble and anxiety to the German Protestants, who have emigrated thither in great numbers. Their expulsion from Germany resulted in the transfer of many of them to German settlements in foreign lands, and a well organized society, with abundant means, is now in Brazil, with *padres* who know how to effect their purpose in the press and the confessional.

The province most annoyed by their presence is that of *Rio Grande do Sul*, in southern Brazil. For a long series of years now they have been working among a German population of not less than one hundred thousand souls. Most of the German parishes, in the cities as in the country, have fallen into their hands, and they have also succeeded in disturbing the friendly relations that formerly existed between the two confessions (Lutheran and Reformed), and have stirred up the Catholics to the point of fanaticism. Their influence in the matter of mixed marriages has been especially fatal, which can now be solemnized only by a priest of the State Church, and the danger of annihilation of the Protestant congregations is now only averted by the self-sacrificing activity and the greatest exertion of the Protestant clergy. Indeed, there are now many congregations in large and isolated districts where no evangelical pastor appears. This is partly caused by the want of energetic and practical workers, but more still by the need of money to bear the expenses of itinerating preachers.

The peculiar mission of the Jesuits in Brazil is the elementary school; and as their treasury seems always full they are able to establish schools wherever to them seems most desirable, and to erect buildings adapted to their purposes. About twenty years ago the Jesuits laid the foundation of an institution in San Leopoldo; and with the large appropriations which come to them from Germany and Italy they have yearly increased and improved their buildings till now they are veritable school palaces; and in a few years they will undoubtedly be in possession of an entire quarter of the city. As there are about twenty-five of the order engaged here, together with a number of "Christian brothers," they are always able to put the right man in place, and make the most of the pupils in-

heir care. In the absence of advantages for the Protestant and also, alas! from the indifference of the many, it is not hat many of them send their sons to the Jesuits and their the "Sisters" for their education. This field is so propi- *ropaganda* that it is not surprising that in the course of s many of the pupils acquire the desire to change their faith. te a number of those who have gone forth from the institu- come teachers, and have been sent by the government into colonies as teachers. In this precarious condition a call for ie forth from the "Evangelical Association for the Protestant America," and a faithful agent is now in the Fatherland l for the distressed Protestants.

FRENCH SCHOOL LAW compels the government to secularize all chools in the country within three years. There are many hich the majority of the parish council confide the parish he members of religious orders, and quite as many places ist the undoubted majority, the council dismisses the "con- sts" and installs—by force, sometimes—the teacher appointed ct. For some time, however, the secularizing of the element- in the parishes by which they have not been expressly de- been effected with less noise and with more gentleness to- ecclesiastical elements. The latter, therefore, now begin to hope to obtain in the Chambers, at least, if not from the Gov- e privilege of retaining the congregational schools now in nd they also hope that before the expiration of the term the oncerning the secularizing of the schools may be suspended. overnment will scarcely be able to grant this wish without the suspicions as to its relations with the Conservative members t; for the legally prescribed and organized exclusion of the religious education from the public school is regarded by the the greatest Republican triumph, together with compulsory dance and gratuitous instruction. If, therefore, the present Public Instruction, who seems desirous of fully carrying out l remains minister, and no special causes intervene, the new ance will be executed in the entire land before the expiration rs. And, moreover, in the recent budget estimate for the Instruction, for the year 1888, the State appropriation for the the primary schools was reduced from fourteen to ten millions. o the instructions of the minister, as the law provides, every e gratuitous instruction is introduced must make up the def- by the abolition of school dues. The State is to provide only er parishes, that are clearly not able to bear the burden.

LY there comes a reply of jeers and contempt to the intima- leader of the German Ultramontanes that they will restore the wer of the Pope. The *Popolo Romano*, the organ of the Italian

Liberals, sends to Windhorst and his colleagues the following words: "As to the German crusade, it is really a pity that they delay it, for it would aid in reviving the Roman Carnival, now in a moribund state. And as to our yielding to the pressure of foreign states, Dr. Windhorst may rest assured that as long as Italy has a soldier, a cannon, or a gunboat it will present a bold front, not only to the pressure, bgt also to the armed coalition, of the mightiest States. But these have very different matters to attend to from the temporal power of the Pope. In the resolutions and demands of the Clericals there remains but one thing that has in any measure a positive character, and that is the right of these gentlemen to present such demands—a right which, as far as we are concerned, they may continue to claim to the end of their days."

Now these are very plain words, and let him who would believe that they carry no weight since the death of Depretis look over the columns of the *Riforma*, the special organ of the present chief of the cabinet, Minister Crispi, and he will there see, in addition to the *fortiter in re* of the *Popolo Romano*, also the *suaviter in modo* of the present regime. This sheet, in discussing the papal brief to Cardinal Rampolla, called attention to the fact that nothing but the existing law of papal guarantee protected the writer in the Vatican from legal prosecution. For said brief was clearly a violation of the Italian press-law as to threats of violence against constitutional order. But the attorney-general of Italy was wise enough to let the matter rest.

One end, at least, has been obtained by this. The good-natured people of Italy, who were tempted to believe, by the papal allocution, in a reconciliation between the Quirinal and the Vatican, are now more than ever convinced that the Papacy means to remain on a war-footing with Italy. And therefore the earnest and dignified language of King Humbert in his telegram to Cardinal Agostini, patriarch of Venice, who had begged him to withhold his signature from the law concerning a war tax. In regard to the resolutions of the German Clericals in Treves, the Italian press puts the question: "What would the German government do if this ultramontane body should demand German territory for the temporal rule of the Pope?" It is well that the German pilgrimage of the papal jubilee is postponed, for they would receive a cold welcome now.

THE WAVE OF EMIGRATION from the Fatherland continues to increase the anxiety of the government and of many Christian bodies, both of which suffer materially by this depletion of their forces. The Lutheran Church is just now making a renewed effort to induce all emigrants to leave *via* Hamburg, where they can receive aid and advice from the Emigrant Mission there established. The annual report of this organization announces a large increase in emigration from this port, now nearly one hundred thousand annually. Of these by far the larger portion direct their course to the United States, but not all by the Hamburg vessels; many go to English and other ports to embark, though the tendency now is to leave from Hamburg direct. The mission is now warning emigrants

foreign vessels, and this appeal is evidently a matter of con-
not of business. The interruption of the journey and the
r ports are attended with expense and danger. And again,
the reports of gambling and fleecing the emigrants on the
els have reached the ears of the Germans. We have long
he cabins of many of the foreign steamers are little better
g saloons; but it seems that the cunning sporters of the lower
ssage in the steerage, with a view to entice the emigrants
play, and thus to rob them of the hard-earned savings with
ad hoped to make a start in the New World. Despair and
follow in the track of these gamblers, who, the missionaries
ded by their influence from the Hamburg vessels.
ermans, but Austrians, Russians, Italians, and even Scandi-
now being attracted to Hamburg to embark. Around all
ssion is endeavoring to throw its shield as a network of
e and religious influence. Many gaps will of course remain
w nearly half of the great stream flows to England to em-
ous ports, many to South America. The good office that
ill perform is to meet them as they come and welcome them
refuge while they are waiting to embark, and to take their
aces of destination, to learn their religious preferences, and
vice or circulars that will tell them just where they can find
friends on the other side, instead of falling into the hands
would use and advise them for selfish purposes. Valuable
n to them regarding location, soil, forests and plains, wood
d even industrial interests in various sections.
est endeavor is naturally made by this mission to keep them
nds of other denominations, or rather, in the hands of the
rch. They therefore consign the emigrants who will accept
agents in the States, who welcome them to a temporary
ovide them with useful information in regard to their jour-
a great blessing to emigrants, who would otherwise fall into
interested agents paid for leading them where their advisers
bounty from them. It would be a great blessing to us if all
ere thus religiously and morally cared for from the start; and
y assist us in keeping the stream of German emigration
ath, and prevent it from drifting off into the ranks of sab-
and free-thinkers.

ATIONAL CONVENTION has just been held in Zürich against
intoxicating drinks, to which there came delegates from
and of the most various views. Some came to combat the
hers to condemn the use in any shape, of alcoholic drinks.
e associations represented expressed their opinions in very
, they all joined heartily in the battle against drunkenness,
the general use of liquors.
l has assumed the monopoly of the sale of spirits, and, ac-

cording to the assertion of the director of the Swiss bureau for this trade, who was present and opened the discussion, it is there regarded as a necessary evil. All the cantons are now brought under one rule, and from the profits of the trade each canton is to receive its fixed share. Ten per cent. of this is to be applied to the effort to decrease the use of liquors. One canton, that has not yet engaged in the manufacture of spirits, has resolved to use its entire quota for that purpose. The spirit-monopoly has failed in Germany, and it were to the credit of Switzerland had she too refused to become a dealer in spirits to the demoralization of her people. The congress considered also the mode of treating the drink question in the schools, being incited to regard and study this matter by the report made from the United States, which was quite a surprise to many of them. After some discussion, it was resolved that it is advisable that the subject be brought to the knowledge of the children in the elementary school-books, and that cards of warning against the use of liquor be hung in the schools, so as to attract the attention of the young.

In Hanover they have had a *summer school* for instruction in the home mission work, and it was a decided success. It lasted about ten days, and was attended by over sixty clergymen and theological students, mainly young men. They were all accommodated in one building, so that they could be in constant intercourse. The entire day was given to the study, the work being divided into sections. Among the teachers were some of the most distinguished clergymen of the land, whose advice and training on the basis of their long experience were invaluable.

During the ten days of the course various institutions in the city and surrounding country were visited and inspected, including the asylum for idiots and the working colony for the reform of tramps. To these were added studies and lectures regarding the press and colportage, the care of abandoned children, discharged prisoners, young men's associations, and the whole long list of the benevolent work of the age. One valuable session was devoted to the consideration of the relation of home mission work to the Church. In the course of this discussion it was demonstrated that the work is the product of historical development finding its origin naturally in the Church, but branching out in all directions to aid it in the suppression of vice, the alleviation of suffering, and the spread of gospel truth with gospel work. Special reference was made to the growth of the work in all Germany, beginning with the noble trio of Christian philanthropists—Fliedner, Löhe, and Wichern. The final conclusions reached were, that the Church and the home missions need each other; but the Church must be the solid background on which all rests, and the guarantee for the continuance of the work.

The Papal Jubilee will soon be in full blast. On the last day of December, 1887, it will be fifty years since the Pope was consecrated as priest. On this day an international deputation will present to him the congratulations of the Roman Catholic world, and the money gifts that

it to Rome. On the following day, on an altar expressly ne occasion, the Pontiff will read a mass for all who have n this contribution. On the same day, in presence of the position of the Vatican will be opened in a building ex- d for this purpose in one of the courts of the Vatican—to fts of all lands sent to the holy father. From the first of ne month of May the pope will receive the pilgrimages from and sections. The larger bands of pilgrims will be received , and "*with closed doors if the situation in Rome shall not be red before that time.*" The mass will be read over the grave he pope will sit on a throne, and the pilgrims will pass by ne may see him and receive his individual blessing.

MISSIONARY INTELLIGENCE.

THE GENERAL COMMITTEE.—The General Committee the duty of making appropriations to the various missions ist Episcopal Church, of deciding what fields shall be occu- ons, and of apportioning the amounts to be raised to the rences, held its annual session in this city in November. s report was an inspiring one, showing that the "Million en fully reached and passed, the total receipts amounting The receipts by collections only did not, of course, reach ne, being $932,209, a clear increase of $95,616 from this 86. There was, however, a large falling off in legacies. In ed up $133,958; this year only $35,844, a decrease of nearly ne other item of income—sundries—yielded this year $76,743 8 last year, the proceeds of the sale of a farm helping to e difference. The clear increase of the year's receipts over was $52,667, which seems to promise that the million line be held with proper effort. The return by Conferences y fourteen Conferences exceeded the apportionment, though exceeded the contributions of 1886. The fourteen Confer- aised more than was asked from them were the Central Illi- man, Illinois, Idaho, Minnesota, Nebraska, Newark, North n-west Iowa, North-west Swedish, Philadelphia, Southern uth-west Kansas, and West Nebraska. Philadelphia is the ence, raising upward of $62,000. The next largest sum is ted to the New York East Conference.

Committee considered three different amounts as the basis of for the coming year. Secretary McCabe named $1,100,000, ught was enough to ask of the Church, which desired a l after its strenuous exertions. Bishop Fowler named olding that the Church would respond to that reasonable

advance. Dr. Hatfield named $1,150,000 as a medium sum, and that figure was accepted, and the committee proceeded to make appropriations on the basis of that amount. The summary of appropriations was as follows: Foreign missions, $635,628; Missions to foreigners in United States, $71,272; Domestic missions and miscellaneous, $494,921; total, $1,201,819.

In connection with the discussion on the appropriations for Africa the fact was brought out that Bishop Taylor had returned the draft for $1,000 sent him for new work among the heathen on the borders of Liberia, saying he was willing to administer for any established work of the society, but preferred not to undertake the opening of new work himself. The question of the bishop's salary was considered. The amounts heretofore appropriated as salary have been refused by the bishop. He is not willing to receive his salary from the missionary treasury, but desires to be paid as the other bishops are paid, from the Episcopal Fund. The majority of the committee agreed that appropriations should be made to him at the rate of $3,000 a year, and accordingly $12,000 was set apart for him for the quadrennium, including $3,000 for 1888, and the amounts heretofore appropriated.

Bulgaria received much attention, as usual. Some of the committee thought the mission fulfilled the definition of a western mine—"a hole to put money into." Others thought the mission had never had a fair chance, and that it was important that the only Protestant mission north of the Balkans should be continued, however discouraging present circumstances might be.

The Work of the American Board.—The annual meeting of the American Board, which was held after the contents of our November number were prepared, was more notable for its controversial than for its missionary character. Its sessions were so fully occupied with the ecclesiastical and doctrinal questions at issue that the missionary papers of the secretaries, which are a prominent feature of the board's anniversaries, were not read at all. The decisions on the matters at issue were, we may say in passing, such as the Congregational Churches anticipated, and gave general satisfaction, although it is felt that a reorganization of the Board, so as to bring its methods of administration more in accord with Congregationalism, is desirable, and as soon as the smoke of the present conflict clears away it is probable that steps will be taken to make the Board a representative Congregational society instead of a close corporation.

The annual survey notes an unprecedented increase in the number of young women who offered themselves during the year for missionary service. The missions in papal lands grow very slowly but steadily. There is more interest both in Mexico and Austria, though persecution continues. The missions in Turkey have been disturbed by the proselyting labors of Baptists and Disciples of Christ, and some of the schools have been interfered with by government authorities. The churches are growing stronger and more self-reliant, and are becoming more and more

extending evangelical influences As to the missions in In- said of the importance of enlargement. There is a larger lation in India to-day, it is said, than when Gordon Hall over sixty years ago. Over 3,000,000 Hindus are familiar ish tongue. The missionary work has not kept pace with education and the change in religious belief. Much more to be available for Christian schools. The Christian Col- the money for which was subscribed at the annual meeting t Portland in 1874, in response to an appeal from a Japanese ow over 300 students. Over sixty of these became Chris- . Christianity is now a power in Japan. The missionary n be over if American and European Christians will respond e appeal of the present opportunities. The slow progress in China will soon become, Secretary Smith thinks, a rapid

labor of many years is at last taking effect upon the convictions of ers and people; the aim of this Christian work is better appre- public opinion of the outside world is beginning appreciably to of this great empire.

has, with the new men sent out, seventy-seven laborers in om twenty-five are ordained missionaries. There are four Foochow, North China, Shan-se, and Hong Kong. The last ssing need of re-enforcement. In Africa the Zulu mission y prosperous year. The new East Central Mission, on In- 500 miles north of Durban, is hardly yet fairly established. tral Mission reports the baptism of fourteen young men at the organization of a Church. The stations at Bihé and e several hopeful cases of inquiry.

in the Pacific Islands affords great encouragement. The ent, which we described in our November number, was an insurrection of the Ponapeans, who expelled the Span- eneral summary of the Board shows that there are 22 mis- ons, 891 out-stations, 166 ordained missionaries, with 291 , 155 native pastors, 393 native preachers and catechists, eachers, 325 other native helpers, 325 churches, 28,042 mem- schools and theological seminaries, with 3,623 pupils; 41 ols for girls, with 2,318 pupils; and 878 common schools, upils. The additions to membership during the year were eceipts of the Board from all sources, including a small bal- easury September 1, 1886, were $680,954. Of this amount e by donations, $98,414 by bequests, and upward of $203,000 and Swett legacies.

VIANS AMONG THE HOTTENTOTS.—The Moravians have been sesqui-centennial of the landing of the pioneer of Christian outh Africa, the Rev. George Schmidt. Schmidt was a re- . He left Bohemia at the end of a six years' imprisonment

for conscience' sake to endure almost equal hardness in far-off Africa. He landed at Cape Town July 9, 1737, and soon after went to work among the Hottentots, perhaps the most despised people of Africa, at a place called Baviaanskloof (Baboon's Glen), whence he was driven by the persecutions of the Dutch clergy in 1743. He was driven from the country, and not allowed to return. The Dutch Christians in those days did not regard the Hottentots as any thing more than dogs, and it is said that the inscription "Dogs and Hottentots not admitted" might frequently be seen over the doors of their churches. The Dutch masters would not allow their slaves to be baptized. Accounts had reached Herrnhut, in Saxony, of the sad state of the Hottentots, and it was these that fired the soul of George Schmidt, who was then only twenty-seven years of age. The examining committee sought to dissuade him from going to Africa. They said: "The language of the Hottentots is extremely difficult. They have nothing but wild roots to feed upon." But he was determined to go. "With God," he said, "all things are possible, and, as I have assurance that it is the will of God I should preach the Gospel to the Hottentots, so I hope firmly in him that he will carry me through the greatest difficulties." Arrived in Africa, he was treated with hostility by the Dutch from the first, but the Hottentots gathered about him and he taught them Dutch, and some of them were brought to a saving knowledge of the Lord Jesus Christ and were baptized. The Dutch colonists would not, however, allow the Hottentots to become Christians, and Schmidt was forced to return to Europe, after six years of fruitful work, driven away by Protestants. These Protestants had no regard whatever for the Hottentots, except for the service to be got out of them, and they could even coolly contemplate the open seizure of their property without a qualm of conscience. In 1652 Governor Van Riebeck wrote in his journal:

> The Hottentots came, with thousands of cattle and sheep, close to our forts, but we could not succeed in traffic with them. We feel vexed to see so many fine herds of cattle, and to be unable to buy to any considerable extent. If it had been allowed, we had opportunity enough to deprive them to-day of ten thousand head; which, however, if we obtain orders to that effect, can be done at any time, and even more conveniently, because they will by that time have greater confidence in us. With one hundred and fifty men, eleven thousand head of black cattle might be obtained without danger of losing one man; and many savages might be taken without resistance in order to be sent as slaves to India.

Such was the Christianity that drove Schmidt from his attempt to elevate the Hottentots. Not till 1792 was the mission renewed; and though nearly fifty years had elapsed since Schmidt's withdrawal, some of the fruit of his labors was found by those who came after him. The new missionaries were persecuted as Schmidt had been, and outrageously misrepresented. The good Dutch colonists even went so far as to say that if "missionaries come here to convert the Hottentots they ought immediately to be put to death." Near the close of the century the Boers in a memorial to the government demanded that the Moravians be not permitted to teach the Hottentots, for as there were many Christians in the country who were not instructed, it was not proper that the Hottentots

The days of Dutch rule were, however, numbered, and under ection the missionaries went on with their work. In 1797 a erected at Baviaanskloof capable of accommodating several ers. At that time there were eighty-four baptized Hotten- mmunity. The old name gave place to that of Genadendal e), and in 1808 another station was established. From this ve grown the large mission interests of the Moravians in South ; Hottentots, Bushmen (an allied tribe), Kaffirs, and others. ny and Kaffraria there are now sixteen stations besides out- missionary agents, and 12,300 converts. The old church is at Genadendal, much dilapidated, but precious in memories. y the natives themselves, and is plain and destitute of orna- ble. As a memorial of the labors of Schmidt the natives se money enough for its renovation. On the festival day, nadendal alone $350 were raised for this purpose, and it is e it ready for the celebration (in 1892) of the centenary of the e mission. A few years ago a faithful Hottentot minister, labors many came to know and accept Christ, passed to his f the fruits of the work begun by George Schmidt, and one rovertible evidences that Hottentots, who used to be con- west of human kind, may become intelligent and effective he Gospel.

LIC ASSASSINS IN MEXICO.—In our November number we nt of the murder of several native Protestants, including reacher, at Ahuacuatitlan, Mexico. The latest information . J. Milton Greene, D.D., of the Presbyterian mission in ich the victims at Ahuacuatitlan were attached, shows that are still unpunished. As soon as President Diaz heard of rdered the arrest of the chief of police, Cazares, and the ra, believing that they were responsible for the plot. moved from office, and Father Vergara and seven of those nediately concerned in the crime were arrested, but noth- as done to bring them to trial. Accordingly, Dr. Greene dent Diaz pleading for justice. In four days he received a g to press the officials to action. After waiting two weeks eene received information that two of the seven prisoners sed on the payment of $50 each, and were threatening the maining members of the congregation. Vergara had also on the payment of $100, and had resumed his priestly e same time the state government published a statement to t witnesses who could identify and convict the prisoners secured. An investigation of the facts showed that the ge of the case had carefully avoided calling those who had murders. On October 8, Dr. Greene had an interview with z, and told him how justice was being defeated, and sub- a list of fifty persons who were seen to take part in the

attack, together with a list of witnesses who were ready to testify. The president was indignant at the action of police and judiciary, and promised to do his utmost to have the miscreants brought to trial. Here the matter rested at last accounts. The Protestants are not very hopeful of a favorable issue. The president and governor of the State are anxious to have the murderers punished, but the local judges and officials will do all they can to screen them. Dr. Greene, as showing the trend of Catholic opinion, gives the following from an organ of Romanism in the city of Mexico, *La Defensa Catolica:*

> True charity consists in opposing our neighbor, injuring him in his material interests, abusing him and even taking his life whenever this may be necessary out of love to God. In the love and service of the Lord we ought, if necessary, offend men; we ought even to wound them and kill them; such acts are virtuous, and are permissible in the name of catholic charity.

UNDER the permissive legislation of the Northern and Southern Presbyterian General Assemblies of last May, the missions of the two Churches in Brazil have resolved to unite their organizations and form a single Church in Brazil. Similar action is expected in other countries.

IT is the general impression that the interior slave-trade of Africa is dying out; but the Rev. D. C. Scott, of Blantyre, East Africa, of the Church of Scotland mission, writes that it is making "frightful progress," at least in the Nyassa region. Caravan after caravan of Arabs goes into the interior from the east coast, and acre after acre of fair country is desolated, thousands are slaughtered, and thousands enslaved. Villages through which you might march straight on almost a day's journey, from one end to the other, are now deserted. The traffic was never more inhumanly conducted than now. "Missions need," says Mr. Scott, "to be multiplied, for they are a mighty foe to this barbarous business."

THE ENGLISH BAPTIST MISSIONARY SOCIETY has lost in its Congo field no fewer than fifteen of its missionaries, including two women, in the eight years of its occupancy of that region. Five others have been disabled, and are now serving elsewhere, making in all twenty out of thirty-six who have been laid aside. The most recent losses are those of Messrs. Whitley and Biggs, who died of fever.

THE English Baptist Society in retiring from the Cameroons Mission, West Africa, gave its right, title, and good-will to the Basle Society, which is carrying on the mission quite successfully on pedobaptist principles. Much trouble was anticipated with regard to baptism, but none has been encountered so far. As soon as the German missionaries were installed, one of the native evangelists came forward and of his own accord asked them to baptize the twins whom his wife had just given birth to. And then another native Christian, similarly situated, asked for the same favor. And thus without any difficulty and without a word of reasoning or expostulation, the native Christians seem to be ready to accept infant baptism.

IE MAGAZINES AND REVIEWS.

of the relation of the Roman Church to the American
o occupy the attention of the thoughtful. A writer
atholic Review sees that, while the Roman Church is
ca, America is equally influencing the Roman Church.
es, mediæval and modern, react on each other with
l freer conditions than ever have been obtained be-
on is made, which will surprise many, that a majority
x bishops are now American-born, and statistics are
ate the well-known fact that Roman Catholic families
number of children. A striking proof, in the mind
the liberalizing influence of American institutions,
made for the favor of the Knights of Labor by the
e, which prevented a condemnation of that order. He
f English official influence with respect to the appoint-
ishop of Dublin to the opposing pressure of the whole
y. Proof is set forth to show that there was a wide-
ne part of leading men of the hierarchy to turn the
e over to Mr. Blaine; but the writer finds consolation
his plausible and plotting stage of the Catholic Church
ntially transient in its nature, and gives, as reasons for
ct that the perfection of the machinery of the Catholic
danger in the American mind; that there is almost as
osticism, and free thought among educated Catholics
eople in America. The heart of the Catholic, however
be from the Church, never pulls away from the candles,
nanting, the robe and perfumed ceremonial, even when
y rejects the mysteries upon which these depend. He
frequently and to confession not at all. The McGlynn
the spirit of revolt rife in the ranks of the American
the greatest danger to the American Church is held to
the protests of the people against foolish priests; all
the priests against despotic bishops; all the charges of
st the clergy and communicants, must be referred to
ration. This is a very brilliant number of the *Review*.

read a single issue of the English reviews without
ne important article relating to the problems of Amer-
July *Edinburgh* a study of the international law of the
upies a prominent place. It is admitted that the United
l a great part, and are yet destined to play a further
on of modern international law. The international law
tes is characterized by marked individuality and inde-
ght. The statesmen of the republic have rested their
r principles, which they have enunciated without ob-

scurity and with perfect straightforwardness. The successive secretaries of state have been keen to see practical advantages, and have urged their views with ingenuity, sometimes with enthusiasm, always with dignity, power, and resolution.

There is a most thoughtful, conservative, and yet sympathetic article in this number on the education of women—a subject which occupies large space at present in English thought. It is strange that those who are ultra-conservative in this matter do not see that there is a steady advance in educational opportunities for women, as well as a larger number of occupations and professions opening to them yearly. The special object of attack in this paper is the opinion of the strenuous Dr. Maudsley, who argues that the vital energies of women are so heavily taxed that no further strain can be laid upon them.

Mr. Romanes, in an article in the *Nineteenth Century* of May last, has perhaps more strongly than any other writer, and certainly more fairly, declared that the theory that the mental faculties of the two sexes are identical is absurd, though he by no means denies that they may be equal, each having its own peculiar and distinctive qualities. Starting from the fact that the average brain weight of women is about five ounces less than that of men, he observes that we should expect a marked inferiority of intellectual power among women, and that this displays itself in a comparative absence of originality. The female intellect is essentially receptive, prompt, and subtle to take in all outward impressions. In no department of creative thought save fiction can women be said to have approached men. Some very important considerations are given in this paper concerning the bearing upon this fact of the education which has been permitted by men to be given to women. As a whole it is one of the most thoughtful and interesting discussions of the subject which we have seen.

Brander Matthews turns the tables upon English complaints, in his paper on "American Authors and British Pirates," and demonstrates that the English, in respect of pirating foreign authors, have been as great sinners as the Americans. Longfellow in 1876 wrote to a lady in England, who was groaning over American republication without compensation: "It may comfort you to know that I have had twenty-two publishers in England and Scotland, and only four of them ever took the slightest notice of my existence, even so far as to send me a copy of the books." Twenty years before that, Hawthorne visited a leading publishing house, and saw one of the firm who expressed great pleasure in seeing him, as he had published and sold (without any compensation of the author) uncounted thousands of his books. Emerson's works have been reprinted in England; the visit of Dr. Holmes to London called forth a mass of reprints; while Warne's *Star Series* contained in 1885 ninety-one numbers, and at least thirty-six of these were of American authorship; among them *The Wide, Wide World*, *The Prince of the House of David*, *That Lass o' Lowrie's*, *Uncle Tom's Cabin*, *Little Women*, and E. P. Roe's

nother series, called Warne's *Selected Books*, contained nineteen nd of these all but two were by American authors. Ward, Tyler have their several series. One is the *Home Treasury* d of the thirty-eight volumes of this series thirty were written n authors. In another series there were seven American books, r, Mr. Channing, J. T. Headley, T. T. Munger, and Professor atthews being the victims in this case. *The Good Tone Library* volumes, and all but three of these are of American author- *e Women* is No. 15, and No. 16 is *Good Wives*, a sequel to the e author follows the British catalogue remorselessly, and shows have known before, but what up to this time has had no ade- g forth, that the complaint of the English press is cant.

o are interested in the question, "What Kind of Wine was e Master in the Lord's Supper?" will find President Hovey's f the question, in the *Baptist Quarterly* for July, of consid- ortance. He particularly discusses the phrase "fruit of the declares that he publishes his views reluctantly, for he ex- is devotion to what he believes to be the truth will cost him ng those who hold a different opinion. His conclusions are, t that Jesus did not use the word "wine," and did use the is cup," and "this fruit of the vine," does not favor the idea quor was unfermented. The phrase "fruit of the vine" he a perfectly suitable designation of wine, and that only since it believed that fermented grape-juice is poisonous has the dis- made that wine is not the fruit of the vine. He holds, also, t that the Jews were forbidden to use a leaven in any form passover does not prove that Jesus gave other than fermented during the Lord's Supper, because no passage of Scripture e, or any kind of wine, to Jews during the passover. The commanded to remove all leaven from their borders during r week. Now, if in their minds leaven and fermentation were t does not seem credible that midway between one vintage xt all fermented juice of the grape was destroyed and that tion should never be expressly mentioned. We cannot give ons for Dr. Hovey's opposition to modern theories in this re- he paper, whatever may be thought of his conclusions, is one the attention of thoughtful men.

found our neighbor, the *Catholic Magazine*, apart from its ith much of which we can have no sympathy whatever, a and interesting publication. The second article is by Henry D., upon a subject which is very interesting—"Cruel Nature." ad so many studies of Mexico from Protestant stand-points y of its educational and industrial relations from the Catholic is of peculiar interest and value. A writer, reviewing an ar- ecent issue of the *Forum* entitled, "For Better, for Worse," too strongly of the scandal brought upon the marriage rela-

tions through the lax divorce laws of New England, but omits to state that the legislation of all the leading Churches almost as absolutely prohibits divorce as that of the Roman Catholic Church.

The October *Nineteenth Century* (L. Scott Publication Co., Philadelphia) naturally represents the preoccupation of the English mind with the Irish question, having articles by Gladstone, Dicey, and Hill on that or kindred subjects. Yet much of interest to American readers will be found in the study of Europe as revisited by Sir Salar Jung, in the story of "Dock Life in East London," and "Mr. Mivart's Modern Catholicism," by Justice Stephen.

Psychologists will find much of value in Mr. Gurney's "Letters on Phantasms," where some phases of thought-transference are discussed, and Mr. Gurney is not persuaded that they can be all accounted for by coincidence. Justice Stephen, in his trenchant way, shows that Mr. Mivart's views of the possibility of free thought in the Catholic Church are very wide of the mark—that his methods are destructive, for instance, of all faith in the incarnation. Mr. Mivart must not choose among his historical facts which he will believe. While the paper of Justice Stephen is not over-favorable to Christianity, it is yet worth something as a protest against "comprehension."

Robertson Smith re-appears in the October *Contemporary* in an article on the "Date of the Pentateuch." Dr. Smith seems to be moving on in his negations of faith in the Old Testament, holding, contrary to many scholars, that recent Egyptian discoveries throw no light on the date of the Pentateuch. We fear that Robertson Smith's methods leave little basis for faith in the divine legation of Moses, though we hear him speaking of "a miraculous guidance which made the Jewish race the sole depositary of the religious truths on which Christianity is founded."

David A. Wells, an American writer, has a careful study of the fall of prices since 1873, which exhibits the best comparison of the purchasing power of money we have seen. The other papers are of scant interest.

Robert Ingersoll opens the November number of the *North American* with "The Agnostic Side," a reply to Rev. H. M. Field, D.D. It is painful to see Mr. Ingersoll fighting a Christianity which did exist, but which has never existed in Methodism, in the elements most condemned by him. How far he is astray in his conception of the Gospel appears in the following sentences: "Religion has been the enemy of the social order, because it directs the attention of man to another world. Religion teaches its votaries to sacrifice this world for the sake of another. The effect is to weaken the ties that hold families and states together." He seems to have forgotten all commands as to the shining light, diligence in business, caring for one's family. Wm. Hosea Ballou has a very good article on the "Possibilities of Animal Intelligence," maintaining with much force the thesis that animals are approaching man. In "Possible

" John Sherman is exploited as a coming man. John Ball, not succeed in convicting Cardinal Gibbons of any very serious n his account of the evils which threaten modern civilization.

. Carlisle, in the October *Forum*, defends, and prophesies the ce of, Democratic rule. Bishop Huntington shows the relations ducation and lawlessness. He is not over-happy in the greater f the schools in elective studies and school government. "If l have respect for law appear in the life of a nation you must o the schools."

or E. J. V. Huiguinn has a remarkably interesting study of the athema, *apropos* of a recent excommunication. We commend ttention of our ministers.

im of Human Life," according to Professor J. Peter Lesley, is to order and practice good-will." Professor Lesley has much to insufficiency of Christian orthodox motive, but he can do no n give a Christian rule of conduct after all. His aim as here only another phrase for St. James's definition of pure and un- ligion. Alice Wellington Rollins writes strongly in the "New n's Cabin," against the tenement house evil.

gationalism lends Prof. J. M. Hoppin to the Protestant Epis- rch for the purpose of a thoughtful article in the September *eview* on "The Principles of Art." Prof. Kinloch Nelson, D.D., Arthur Lowndes, M.A., both discuss in this number the rela- Anglicanism and the Scottish Kirk. Mr. Lowndes seems to be essed of the succession fantasy, and, though an Englishman, he Protestant Episcopal Church to take on the name "The America." No better thing could happen for Methodism and ominations. The pretended unity of the "Church" would e shown to be the empty thing it is. The Protestant and parties are exclusive of each other, and alliance between them t the expense of principle. Changing the name would hasten tion of this fact, and much would be gained.

bliotheca Sacra for October maintains its scholarly traditions . The article on the term "Son of Man" in the New Testa- ws the teaching of the late Professor John Morgan, and is em- an argument for the authenticity of the four gospels and for the f Christ. Professor Schodde completes his translation of the Jubilees," and opens this very ancient book to the English the first time. Rev. John Williams, of Chicago, unfolds the hool Calvinistic Doctrine of Regeneration." It is interesting only as it shows how our Calvinistic brethren of Calvinistic ts still struggle with their bonds. Dr. Wm. DeLoss Love tinguishes, in a strong paper, between Hades and Gehenna.

the righteous was a prison only as a body was a prison to the soul. he patristical view, and the Petrine and apostolical view. The primi-

tive saints believed that their salvation would not be complete until they were delivered from their detention in Hades. Hence they looked with great expectation to the resurrection, particularly until they received the idea that the souls of the righteous were to be transferred to be with their Saviour at the right hand of the Father. . . . Adding to this the fact that Gehenna of itself was not called a prison, but something far worse—a place of fire—we are further helped to the conclusion that Christ, preaching to the spirits in prison, did not preach to the impenitent dead. He did go to paradise, or Abraham's bosom, when he died, for he was to be there that day with the penitent one on the cross.

The *Andover* is well sustained in strength. In its October issue the Rev. Asher Henry Wilcox discusses "The Ultimate Criteria of Christian Doctrine." This he defines to be the common Christian consciousness:

This is the product of all that is most valuable in the Christian experience and knowledge of all Christendom. Here the idiosyncrasies of the individual are left behind, his errors corrected, his narrowness enlarged, his weakness made strong. . . . The individual Christian consciousness is modified, corrected, and aided by the common experience, the common feeling of the saints of the whole Church of God on earth.

He illustrates in conclusion the following points:

The common Christian consciousness as an interpreter of Scripture and of Scripture doctrine is universal in its influence. The common Christian consciousness as an interpreter of Scripture and Scripture doctrine is progressive. The common Christian consciousness, while continually interpreting and testing the Scriptures and Scripture doctrine, can never supersede them.

In the November *Andover* Rev. J. B. Heard writes "The Story of Three Panics, by One who has Lived through Them." The three are the papal aggression panic of 1850, in England; the second that which followed the publication of *Tracts for the Times;* the third came from the essays and reviews of Dr. Temple and others. He counsels the American Churches not to quake over fresh discussions of the old foundations. The editor is not wholly happy over the result of the great discussion at Springfield, Mass., of the relation of the American Board to the Churches. It would seem that the editors of the *Andover* hardly expected that the vote would be so heavily against the council project. But those who know the facts know that a small and able group of men may make a great deal of noise, and it is probable that the really influential minds who find a second probation for some necessary to their theodicy, are not more than five or six. The vote at the Springfield meeting shows what is well known to New England students, that the masses of the Congregationalist Church are untouched by the new theology.

A study of the article on "The Professional Education of Ministers" reveals the fact that many besides our Methodist fathers have had reasont o fear that theological seminaries do not train pastors well. Yet in our own seminaries the objections here mentioned hold to a very slight degree.

The *Southern Methodist Review* for November has many good articles. One on "Unity Better than Union," by Rev. J. W. Hawley, states

he difficulties in the way of organic union of Protestant bodies, nsists that unity is not only a possibility, but a growing fact. on between the two great Episcopal Methodisms, the writer is ul. He emphasizes the points of difference, and declares that h South cannot surrender its view of the episcopacy and other

tholic Review is, from its own stand-point, always strong, and articles valuable to the Protestant Christian. Thus in the Oc- e the question, "Has Professor Huxley's Mission Been a Fail- ably discussed, and the conclusion given that the agnosticism fessor is an avowed failure as an argument against Christianity. lso a thoughtful paper on "Some Aspects of Private Fortunes," Gilliam, LL.D., which shows how much danger to popular nd public welfare lies in large fortunes selfishly used. The cles are chiefly of Roman Catholic interest, and some of them

BOOK NOTICES.

IGION, THEOLOGY, AND BIBLICAL LITERATURE.

lvation after Death? A Treatise on the Gospel in the Intermediate By E. D. Morris, D.D., LL.D., Lane Theological Seminary. 8vo, pp. ew York: A. C. Armstrong & Son.

s won high reputation as a clear and able writer by his *Eccle-* hich is fully sustained by his timely treatise on the vexed ques- robation after death. Fully apprehending the gravity of his brings the problem to "the testimonies of Scripture, the wit- ristian symbolism, the evidences drawn from Christian theology, sts of Christian experience." Recognizing the fact that it must if at all, not by speculative reasonings or by human feeling, but ealed word, he examines a series of particular passages, grouped lasses, which have a bearing on this topic. Of these groups hat those which speak of the "fullness and freeness of salva- "divine forgiveness," of the "limitations of punishment here- d of "judgment after death," can only be claimed, at best, as inferential support to the dogma of future probation. But his examination of them shows that, properly understood, they do such inferences as the advocates of that theory appear to draw n. His investigation of passages supposed to directly affirm the doctrine is dispassionate, candid, and, we may add, conclusive. phatically true of the crucial text, 1 Pet. iii, 18–20. Frankly that this passage is difficult, obscure, perhaps unfathomable, xposes the astounding unreasonableness of building a theory true, requires a complete reconstruction of Christian theology,

on a single text of uncertain import. As to what this text does mean the doctor modestly declines to determine by any exposition of it. He contents himself with a very sensible suggestion concerning what the apostle really meant by it. He then proceeds to show that the dogma, which totters to its fall without the support of St. Peter's word, has no prop in the parable of Dives and Lazarus, in the restoration of the son of the widow of Nain, or in certain words of our Lord concerning the destiny of unbelievers, all which have been alleged to teach it. Thus he exhibits the theory as sheer speculation, without any scriptural foundation.

Reviewing the "general testimony of Scripture," our author fails to find any thing that can be justly made to support the dogma in question. To the inferences drawn by its advocates from Paul's doctrine of the headship of humanity, he replies that our Lord's headship is not natural but spiritual, and based on the response of human faith to God's wondrous love. As to the claim that God's love and justice make a future probation necessary to their vindication, he fitly responds that men are no more competent to explain what those perfections require than they are to solve existing mysteries in the divine administration. So also of the work of the Holy Spirit, which is admitted on all sides to be indispensable to human regeneration, he shows that Holy Scripture uniformly represents it as provided for man as he is in the present life, and not as he is to be in the hereafter. With similar breadth of view and force of reasoning the doctor discusses the "witness of Christian theology" and the "witness of Christian experience," neither of which can fairly be made to testify favorably to this boldly-asserted theory.

The spirit of this admirable contribution to theological thought is not sharply dogmatic, but calm, and eminently judicial. There is no asperity in it. Its style is precise, vigorous, dignified, and clear. The scheme of the work is comprehensive, omitting nothing material to the question discussed, and it is skillfully wrought out. It is a volume which the advocates of the so-called progressive theology will find it easier to condemn than to answer with satisfaction to themselves. One cannot help regretting, however, that in an incidental allusion to Arminius Dr. Morris represents that great theologian as being one in doctrine with Pelagius; whereas, in his dissertation on the seventh chapter of Romans, Arminius, after stating the views of Pelagius as given by St. Augustine, expressly disavows them, and affirms that his own opinions are a signal confutation of the leading falsehood of the Pelagian heresy. When will Calvinistic theologians deal justly with Arminius?

Of the Doctrine of Morality in its Relation to the Grace of Redemption. By ROBERT B. FAIRBAIRN, D.D., LL.D. 12mo, pp. 331. New York: Thomas Whittaker. Price, $1 50.

To minimize the value of Christianity some of its modern assailants exalt false religions by claiming, as Celsus in the third and the deists in the eighteenth century did, that its moral teaching is not peculiar to it, but is only a reproduction of moral precepts common to all religions. Dr. Fair-

ok discusses this apparent objection. Admitting that the hu-
is so constituted that its wants naturally lead it, when under its
tions, to the perception of moral truth and to the development
of duty to do those acts required by its relations to society, he
to show that Christianity does not profess to reveal a special
tem, but only to explain and enforce those moral ideas which
or less clearly taught by natural religion. What Christianity
loes is, to so unfold the relations of men to God and to each
the nature and obligations of moral life are placed in a divine
ch broadens and deepens their moral perceptions and intensifies
of the conscience. But its crowning achievement is its revela-
at redemptive grace by which alone an ideal moral life is possi-
se views are very ably and vigorously wrought out by Dr. Fair-
his timely and thoughtful volume.

be regretted, however, that in his "Introduction" he charges
eyan revival with being the source of "a feeling adverse to
which has not yet faded out;" in other words, of Antinomian-
support this indictment, the Doctor gives the authority of
istory of England in the Eighteenth Century. Had he consulted
orities as Tyerman's *Life of Wesley*, *Wesley's Journal*, or Stevens's
Methodism, all which, on this question, are better guides than
would have learned that the Wesleyan revival was as remark-
s moral as for its spiritual results. Wesley insisted, from first
right moral conduct as the indispensable fruit of a true spiritual
judged the professions of his converts more by the correctness
norals in every-day life than by their utterances in the class-
I dread every approach to Antinomianism," he wrote: "I have
ruit of it over the three kingdoms." But it was not in his so-
t this poisonous fruit was produced. It had its roots in the
sm of the Moravians, in the Calvinistic dogmas of "imputed
ess" and absolute predestination, and in the extravagant views
n perfection taught, not by himself, but by parties whom he cen-
who withdrew from his fellowship. It is indeed a matter of
history that, despite these incidental drawbacks (for which
sm was no more responsible than was the Pauline gospel for
tinomians whose key-note was, "Let us sin that grace may
the Wesleyan movement was eminently a moral revival. Be-
ng up a numerous "people zealous of good works," it also pro-
ery marked reformation of manners throughout England. Then,
Vesleyanism, while strongly insisting that "without faith it is
to please God," also emphasizes the truth that "faith without
lead."

of Methodism. By DANIEL DORCHESTER, D.D. 16mo, pp. 182. New
hillips & Hunt; Cincinnati: Cranston & Stowe. 70 cents.

ime ever come when works on Methodist apologetics will cease
ten? Probably not, for as the changes in human thought make

Christian apologetics necessary, though nearly nineteen centuries have passed since Christianity began its work, so Methodism, for like reasons, will in every age be called upon to defend its right to be. This fact justifies Dr. Dorchester in writing *The Why of Methodism*, which, viewed as a brief and popular presentation of the question, is one of the best books of its class hitherto produced. In strong and pithy style it treats of the origin, the character, the influence, and the polity of Methodism. By vigorously seizing the salient points of these topics the doctor avoids prolixity, holds the attention, and impresses, if he does not always wholly capture, the judgment of his reader. His comparative statistics, which are given as tests of the success of Methodism and of the superior advantages of its polity, must have cost him very great labor, and they are, as a whole, quite conclusive. His valuable tabulations of the duration of what are called settled pastorates furnish him a ground for his belief that "the general extension of the term of Methodist pastorates" would not be productive of good. He nevertheless concedes that "possibly some exceptions in large cities might be made advantageously to the Church." Very good. But since his tables demonstrate that "in the whole country the average term of service in the Congregational churches for the settled pastors and stated supplies is only 3.8 years," it is a fair conclusion that there is no danger that our itinerant system would be imperiled if its present "time limit" were abolished. If with the policy of a settled pastorate a practical itinerancy is maintained, our system, itinerant in principle, would certainly be able to retain this its peculiar feature. Given, then, our plan of annual appointments by bishops having authority to reappoint as long as the exceptional needs of a given church and the special fitness of a pastor to meet them might require, its exceptional cases might be provided for without peril to the continuity of our itinerant plan. Human nature will always take care of the itinerancy.

The Scottish Pulpit, from the Reformation to the Present Day. By WILLIAM M. TAYLOR, D.D., LL.D., Minister of the Broadway Tabernacle, New York City; Author of *Peter the Apostle*, etc. New York: Harper & Brothers. 12mo, pp. 287.

This is a volume of sketches addressed to the students of Yale Theological Seminary in 1886. Its first chapter is "Introductory and Historical," and contains a lucid synopsis of the Ecclesiastical History of Scotland from the beginning of its struggle with the Papacy down to the grand and memorable disruption of 1843. This is succeeded by graphic sketches of John Knox, who never feared the face of man; of Melville, the educator, who "made Scotland Presbyterian;" of Rutherfurd, who was as sharp in controversy as he was saintly in character; of Dickson, the noted revivalist; of Livingstone, "the most popular preacher of his time," and specially distinguished for one sermon which won five hundred sinners to Christ; of Archbishop Leighton, whose writings are still in demand because of the beauty of their style, the appositeness of their illustrations, their devout spirit, and their rich stores of theological thought. After these come glimpses of the leaders of the unevangelical Moderate Party.

shown Chalmers, the most powerful preacher of the modern
pit, and in no mean sense the restorer of the evangelical
Scottish Church. Its final chapter briefly describes the rep-
nen of the Dissenting Churches in Scotland. In all these
Taylor has broadly outlined the leading facts in each man's
out the sources of his influence, and noted the characteristic
is preaching. Hence, though he does not theorize on homi-
ractically illustrates homiletical principles. His plain style
gorous, and clear. His apt use of personal anecdotes makes
entaining as they are instructive.

ts and Forces. By NEWMAN SMYTH, Author of *Old Faiths in a New*
12mo, pp. 267. New York: Charles Scribner's Sons. $1 50.

s no preacher of smooth things, nor a writer of dull, meaning-
es. On the contrary, he hurls ethical truths upon slumbering
with a force born of deep moral convictions and clear intel-
eptions. His style is characterized by a nervous strength and
tractiveness which command and hold the reader's attention.
venty discourses in this volume, mostly on themes suggested
hought and passing events. These topics are treated more in
r bearing on practical life and Christian experience than of
ns to speculative beliefs. Yet their author does not conceal
y with the dogmas of the "New Theology." He suggests,
tively asserting, the idea of universal salvation. His "Study
ement" presents a view of that mysterious doctrine which he
d not find either in Paul's discussion of it or in the sayings
l. He affirms that Christ, by "*identifying himself with our*
usness, makes a perfect repentance for sin and confession of
her. Christ *experiences our sin* and confesses it." And again,
lizes the cost of the sin of the world. . . . Thus God can be
forgiving and forgetting our sins. . . . And that which satis-
self will be sufficient to meet any demands of his law or
f his moral government."

ust be confessed, is very plausible; but who can understand
could "identify himself with our *sinful consciousness* . . .
ce our sins?" That he could suffer as the representative of
a comprehensible fact, as it is also that in his momentary sense
saken by the Father he "tasted death for every man," it be-
od that conscious separation from God is the essence of the
ath," which is *the* punishment of sin. But how he who
in" could have *consciousness and experience* of our sins who
? It may be clear to Mr. Smyth. To us Peter's statement
ffered the just for the unjust," and John's sublime declaration,
the *propitiation* for our sins," are far better and more satisfac-
nts of the philosophy of his wonderful act of self-sacrifice.
, the volume, despite these few "dead flies," is, as a whole, ex-
teresting, eminently suggestive, and full of living thoughts.

The Biblical Illustrator; or, Anecdotes, Similes, Emblems, Illustrations, Expository, Scientific, Historical, and Homiletic, gathered from a wide range of Home and Foreign Literature, on the verses of the Bible. By Rev. JOSEPH S. EXELL, M.A. 8vo, pp. 688. New York: A. D. F. Randolph & Co. $2.

The motto of Sir Henry Wotton, "I am but a gatherer and disposer of other men's stuff," is applicable to Mr. Exell, whose work is well described by its title. The present lusty volume is devoted to St. Matthew's gospel, which is profusely illustrated and explained, verse by verse, with apposite, varied, and suggestive extracts from a vast number of ancient and modern authors. The meaning of words, the lessons deducible from the text, the doctrine it teaches, the duty it enjoins, pithy remarks of commentators and other writers upon it, and anecdotes with which to enforce its teachings, follow each verse. The author generally displays sound judgment, good taste, and wide acquaintance with the best writers, both of the past and present. He has put the condensed substance of many commentaries into one, giving the results reached by many learned exegetes, and has thereby produced a volume of great practical value, not to preachers only, but also to Sunday-school teachers, and to all, indeed, who take delight in searching the Scriptures.

According to Promise; or, The Lord's Method of Dealing with His Chosen People. A new book by CHARLES H. SPURGEON. A companion volume to *All of Grace.* 12mo, pp. 130. New York: Funk & Wagnalls. 75c.

These twenty practical discourses of the most popular preacher of his time in England invite one to inquire, What are the sources of Spurgeon's popularity? The homilies suggest that it is neither displayed learning, depth of reasoning, brilliant rhetoric, nor great breadth of thought, but simplicity of statement, homely, well-chosen illustrations, pithy and quaint sentences, brief discriminating expositions, earnest persuasiveness, restrained yet deep spiritual feeling, and direct appeals to men's common sense, which give Mr. Spurgeon his strong hold upon the public mind. Excepting the homily on "Whose are the Promises?" in which the dogmas of an almost effete Calvinism are very distinctly set forth, a Christian reader will find much in this volume to quicken his affections, stimulate his faith, encourage his hope, and feed his spiritual aspirations.

The Story of the Psalms. By HENRY VAN DYKE, D.D., Pastor of the Brick Church in New York; Author of *Reality of Religion.* 12mo, pp. 259. New York: Charles Scribner's Sons. $1 50.

Every lover of the Psalms of David—and what Christian is not?—will be interested in this volume, which is expository, practical, and illustrative of the occasion and spirit of many portions of "the Hebrew Hymn-book." Dr. Van Dyke is an attractive and able writer. With admirable skill and judgment he draws out the lessons of the Psalms, associating them with the events in David's life which inspired their composition. His book is eminently religious in its tone, and is therefore a fitting companion for the Christian in his hours of retirement and reflection. It also abounds in thoughtful observations on Christian life and duty.

Commentary on the International Sunday-School Lessons for 1888. By
IN H. VINCENT, D.D., and Rev. WESLEY O. HOLWAY, M.A., U. S. N.
k: Phillips & Hunt. Cincinnati: Cranston & Stowe. 8vo, pp. 351.
25.

thought, after a brief examination of this volume, was that it
l of cheapness ; our second, one of almost unqualified admira-
contents. Lucid in its exposition of the text, pointed in its
eflections, and cogent in its application of the truths taught, it
aluable aid to the teacher. Its pictorial illustrations are also
often lose much of their artistic effect from not being, to use a
hrase, *well made ready*. A little more care here would have
book indeed admirable.
Books in three grades, adapted to the Commentary, are also
ice fifteen cents each.

OSOPHY, METAPHYSICS, AND GENERAL SCIENCE.

of Theism. By BORDEN P. BOWNE, Professor of Philosophy in Boston
y; Author of *Metaphysics*, *Introduction to Psychological Theory*, etc.
pp. New York: Harper & Brothers.

m Hamilton designates philosophy an "intellectual gymna-
e truthfully affirms that "philosophy lies at the basis of all
l science worthy of the name;" and speaking of it historically
sometimes perverting the simplicity of Christian faith, it has
e to its rescue and beaten back the hosts of infidelity and error.
philosophy the Germans have been seduced from evangelical
philosophy they are returning to it. Thought encounters
peculation wages war with speculation, till at last truth emerges
strife vigorous and triumphant. . . . On which ground we
he amplest and freest discussion in the domain both of religion
ophy.
in this light Professor Bowne's *Philosophy of Theism* is a timely
ble contribution to the interests of Christianity; timely, be-
his age of mental activity men will think—indeed cannot help
And to think is to philosophize, rightly or wrongly. The pres-
e philosophizes rightly as well as ably, and is in this sense an
much of the abounding false philosophizing of the times.
r Bowne evidently has a genius for philosophy. His intellect-
t is deep, his perceptions clear, his concepts distinct, his
culty remarkably strong, and his verbal expression concise and
To these qualities is joined another that is rarely found in phil-
writers; namely, a mildly sarcastic wit blended with a touch of
This quality both invigorates and enlivens his style, so that his
with all its profundity, positively entertaining. To be con-
the truth of this latter remark one only needs to read the "In-
" to this lucidly written volume, in which he wittily and logic-

ally brushes aside certain theories which lie in the foreground of his theme.

Our author seeks "the rational foundation of the theistic idea" in the theistic consciousness of the race. He finds it in "the demand of our entire nature, intellectual, moral, æsthetic, and religious." Very judiciously, he "does not propose to prove the divine existence, or to clear up all the puzzles of metaphysics," but only to show "that without a theistic faith we must stand as dumb and helpless before the deeper questions of thought and life as a Papuan or Patagonian before an eclipse."

In working his way to this conclusion the professor discusses, 1. The Unity of the World-Ground; 2. The World-Ground as Intelligent; 3. The World-Ground as Personal; 4. The Metaphysical Attributes of the World-Ground; 5. God and the World; 6. The World-Ground as Ethical; 7. Theism and Life. In his discussion of these several theories our author speaks confidently where confidence is justifiable, but is singularly frank in admitting whatever force he can find in anti-theistic arguments. It is not necessary to affirm that his logic is in every instance impregnable, but it is simply true to say that he satisfactorily proves that, as Morrell observes in his *History of Modern Philosophy*, "if there be any such thing as truth at all, if there be any common principles on which the human reason can rest, then assuredly the universe has a ground, or cause, and that cause is self-existent, absolute, infinite, eternal."

The Science of Thought. By F. MAX MULLER. No Reason without Language. No Language without Thought. Two vols., 12mo, pp. 656. New York: Charles Scribner's Sons. $4.

These volumes, as the learned author informs us in his Preface, are an amalgam composed of his earlier views and the results of his later labors. He gives this work to the world because "it is the result of a long life devoted to solitary reflection and to the study of the foremost thinkers of all nations, and contains certain truths which deserve to be recorded." Its special value lies in the fact that in it Müller carries the results of his profound linguistic studies into the realm of modern philosophic thought. Hence in the first volume we find him discussing, with his usual lucidity of expression, The Constitutent Elements of Thought; Thought and Language; Kant's Philosophy; Language the Barrier between Man and Beast; The Constituent Elements of Language, and The Origin of Concepts and Roots. The second volume is devoted to The Roots of Sanskrit, the Formation of Words, and Propositions and Syllogisms. His aim in the chapter on "The Constituent Elements of Thought" is to establish the proposition that what we call reason is simply our power of "gathering and combining;" a process which "begins with sensation and passes on to perception and conception, and reaches its full perfection only when it has become incarnate in the Logos, or Word." The basic principle of this proposition is, that there is "no reason without language." In defending this principle he reviews the theories of Mill, Whately, Lotze, Locke, Abelard, Hume, Leibnitz, Kant, Hegel, Schopenhauer,

Mansel, etc., showing how nearly most of these philosophers
but without giving it such definite and exact expression as he
elf. In treating of "thought and language," Müller, after
nat "both philosophy and philology have established the fact
age is thought and thought is language," proceeds to argue the
n that "the true history of the human mind is to be found in
of language." The beginning and growth of language being
n this argument, he is led to discuss the question of its evolu-
also of evolution in general. In doing this he rejects the
Darwin, and claims as an established fact "that the whole genus
sses something—namely, language—of which no trace can be
he most highly developed animal, and that therefore a genea-
cent of man from animal is an impossible assumption." He
a brief view of Kant's philosophy, which he presses into a support
ory. In chapter four he renews his assault on Darwin, and says
speech: "If there is something in men which could not possibly
inherited from a monkey or any other animal—something of
most rudimentary germs are absent in the whole animal genus
ng which has imparted to man a character entirely different
her living beings, namely, language—why represent him as the
t of an unknown, but certainly speechless, ape?" Having
e the philosophical objections to his theory of words as related
s, our author enters upon the more strictly philological por-
s work, which, it is needless to say, he treats with unsurpassed
ull mastery of his subject. Evidently, Müller is a philologer
arned to philosophize.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

utes of General History. Being a Companion Volume to the Author's
titutes of our Constitutional History, English and American. By E.
ANDREWS, D.D., LL.D., Professor of History in Brown University.
. 440. Boston: Silver, Rogers & Co.

is as unique and comprehensive in its plan as it is skillful
rly in execution. Unlike ordinary histories, it does not record
of the ages in detail, but gives what the author correctly calls
tate" of them, which "renders prominent the rationale of his-
vement." Important details and distinguished characters are
in notes which are marvels of condensation. Each of its six-
ers is preceded by a select bibliography of exceeding value to
ent seeking full acquaintance with the literature of the period
sideration. As a help to teachers of history, as a guide and
for historical students, and as a book of reference, it merits the
aise. Its author is evidently deeply learned in the lore of his-
the book contains the keys which open the doors that lead to an
ding, not of history only, but also to the philosophy of history.

The Boy Travelers on the Congo. Adventures of Two Youths in a Journey with Henry M. Stanley through the Dark Continent By THOMAS W. KNOX, author of *Boy Travelers in the Far East*, etc. Illustrated. Quarto, pp. 463. New York: Harper & Brothers.

This attractive volume is a condensation of Stanley's *Through the Dark Continent.* Colonel Knox prepared it for the benefit of youthful readers at the request of Stanley himself. That Mr. Knox did this is sufficient assurance that it is well done—that intelligent young people will read it with avidity. The number of its illustrations is "legion," their artistic merit superior, their realism unquestionable, because they were drawn or photographed from the scenes and persons represented. It is one of the books which both fascinate and instruct. It is, in truth, a sort of wonder-book, revealing the secrets of the long unknown "dark continent" to the eager curiosity of the young concerning things strange and unlike to the familiar objects of their native land. To parents who are inquiring, "What book shall we give our children this holiday season?" it is safe to reply, "Give them *The Boy Travelers on the Congo.*"

A History of the Negro Troops in the War of the Rebellion, 1861–1865. Preceded by a Review of the Military Services of Negroes in Ancient and Modern Times. By GEORGE W. WILLIAMS, LL.D., Colonel and late Judge Advocate in the Grand Army of the Republic; Author of the *History of the Negro Race.* 12mo, 353 pp. New York: Harper & Brothers.

This extremely interesting volume demonstrates, from the official records of the war of the rebellion, that the negro displayed in that protracted struggle the highest qualities of a soldier in many a hard-fought battle. Courage to attack, bravery to endure, fearlessness under deadly fire, and daring in assault, were as conspicuous in him as in the bravest and best of his white fellow-soldiers. That these qualities should be found in men belonging to a race long enslaved and generally despised is evidence that there is in the race a moral and intellectual basis for the highest culture. All that men have attained they may attain. Colonel Williams, who is himself a colored man, proves by his book that he can guide the pen with skill, force, and sound judgment. In its sixteen chapters he tells us what the negro has done as a soldier, both in ancient and modern times; and he has done this in a style and spirit and with a degree of intelligence which make his volume eminently readable, instructive, and historically valuable.

Memoirs of Wilhelmine, Margravine of Baireuth. Translated and Edited by Her Royal Highness, Princess Christian of Schleswig-Holstein, Princess of Great Britain and Ireland. With Portrait. 16mo, pp. 454. New York: Harper & Brothers.

The fact that Wilhelmine was sister to Frederick the Great is sufficient of itself to kindle a desire in every lover of history to read what she wrote concerning a life passed in association with the court of that heartless monarch and his narrow-minded father. Her almost tragic story is profoundly interesting. Being autobiographic, it unfolds both the external events of her life and many of her mental struggles caused by

n of her father and mother to bring about her marriage with the crown of Great Britain. She wrote of those trials with frankness which captures one's sympathies. Her memoirs princess nobly born, and yet cruelly tried by intrigues that affections as of no consequence when weighed against the eed of the kingdom of Prussia to increase its importance marriage with the heir of England's crown. Those intrigues , and she was almost forced to marry a German prince with was scarcely acquainted, but whom, fortunately, she was sub- le to love. Her narrative does not touch the last fifteen years but her letters to Voltaire, now in course of translation, will el to it. The volume, apart from its historical value, illus- much-despised words of the Master of Wisdom which affirm n's life consisteth not in the abundance of the things which he

n Wood by Members of the Society of American Wood-Engravers. n and Descriptive Letter Text, by W. M. LAFFAN. Large folio. l covers. New York: Harper & Brothers. $12.

inks that American engravers on wood are in any sense infe- e of France, Germany, and England needs only to examine cent folio to be convinced that he is much mistaken. More e will be compelled to confess that they have attained the e in this admirable art. Here are twenty-five engravings ngs so highly wrought, so exquisitely finished, so deep in n in color, and so vigorous in expression as to be almost as l effective as engravings on steel. They are by Bernstrom, e, Davis, French, Johnson, King, Kingsley, Krull, Muller, nam, Tinkey, Wellington, and Wolf. The Harpers never pro- rk more mechanically beautiful in execution than this. We ether any other establishment in America could equal it. It masterpiece both of wood-engraving and printing, and is a fitting ornament for either the library or drawing-room table. e thing for persons seeking something unique and elegant for or New Year gift.

ned; or, The Story of Esther, the Jewish Maiden. By Rev. J. N. g, Ph.D., D.D., Member of the American Oriental Society, etc., *Witnesses From the Dust*, etc. New York: Phillips & Hunt. 12mo, 0 cents.

a superficial reproduction of the beautiful monograph of ained in Holy Writ, but a carefully and tastefully written that charming story, in which its realism is illustrated by o it many facts from classical and Oriental histories which go en its minute truthfulness. These facts, with descriptions ient customs, are not so presented as to rob the story of its rather to explain its allusions, and thereby add to its value the biography of a woman who played a very important part

in the history of her people. Hence it has both literary and historical value, and is a commendable addition to the list of works written for the entertainment and instruction of young people.

MISCELLANEOUS.

The Wonder Clock; or, Four-and-twenty Marvelous Tales, being one for each hour of the day. Written and Illustrated by HOWARD PYLE. Embellished with Verses by KATHARINE PYLE. Quarto, pp. 318. New York: Harper & Brothers.

The Messrs. Harper have sent out many good things for the entertainment of the young folk, but it may well be doubted whether they have ever provided a feast better adapted to meet their demand for "the evening hour" reading than this stately volume. Mr. Pyle is both a fabulist and a teller of fairy-stories. He uses natural objects, animals, and imaginary personalities as instruments to afford amusement and to teach moral lessons without moralizing. His humorous pictorial illustrations add not a little to the charm of the book, as do also the playful verses which precede each story. As a holiday gift-book it must be popular. Lads and misses will devour it, and the little ones too young to read it themselves will clamor to have it read to them.

Animal Life in the Sea and Land. A Zoölogy for Young People. By SARAH COOPER. Illustrated. 12mo, pp. 413. New York: Harper & Brothers.

To lure young people to a habit of observing, and to the formation of a taste for studying natural history, is to do them substantial and lasting good. To this end the volume before us is judiciously adapted. Eschewing formal scientific descriptions of the objects of animated nature, it is nevertheless based on scientific classification. Beginning with sponges, the lowest forms of animal life, it proceeds upward to man, the crown of the animal kingdom, describing not the minute parts of living objects, but those which are readily found by the unassisted eye, and such of their habits as can be most easily observed. This is done in clear, well-chosen language, which is made still more intelligible by two hundred and seventy-eight illustrations most admirably engraved and finely printed. It belongs to that class of useful and entertaining books of which it may be said that too many of them cannot be put into the hands of young people.

Young Knights of the Cross. A Hand-book of Principles, Facts, and Illustrations for Young People who are Seeking to Win the Golden Crown of Pure and Noble Character. By DANIEL WISE, D.D. 12mo, pp. 270. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe.

Dr. Wise intends this book to be a *vade mecum* for youth just entering their teens—a work to guide their conduct and teach them what is the right thing to do in the play-ground, the school, the home, the place of business, and wherever else they may be called to act.

THODIST REVIEW.

MARCH, 1888.

ARMINIAN THEORIES OF THE ATONEMENT.

ration of the Arminians from the Calvinists involved tial difference between the parties in respect to the t except in the important particular of its *extent*. The flict was on the doctrine of predestination—the abso- ion of certain souls to eternal life and the absolute on of other souls to eternal death. Arminius denied rine, and held that the redemption of Christ was avail- ll men, and that they all had power to accept or reject at their salvation was conditional upon their exercising er power.

ew of the atonement prevailing among the more pro- Calvinists of the time referred to was a considerably d form of Anselm's theory, which had been in sub- e Church doctrine for five hundred years. This theory fly stated, as follows. I quote from Knapp:

wes reverence to the character of God and obedience to Whoever withholds this . . . robs God of what belongs nd must not only restore that which he withheld, but pay onal amount as amends for the dishonor brought upon God. stands with sinners. The payment of this debt is the *on* which every sinner must make to God according to re of his offense. For God cannot in justice remit the punishment) unless satisfaction is made. This man ver do, nor indeed any other than God himself. And m as judge must this satisfaction be made. The expe- s then devised for the Son of God, as God-man, by his make this satisfaction. He was able to make this satis-

faction only as God; but as man he was able also to be surety for men, and then himself actually to pay the debt or make satisfaction for them.*

As we shall see presently, it is probable that Anselm himself held a rather mild form of the theory which takes its name from him. It was subsequently developed, modified, and intensified in various ways. The more extreme form of it at the end of the sixteenth century implied that, in order to make the satisfaction required, Christ must have undergone all the sufferings which would, but for his substitution, have come upon all those for whom he suffered, and that all their sins were imputed unto him, that he assumed all their guilt, and was thus regarded as guilty before God. † It is not necessary to suppose that all who were regarded as orthodox Calvinists held to this extreme view. As matter of fact, there were many who variously modified it, and in whose minds it took on a milder tone. Particularly was this true as to the amount of suffering which was thought requisite to render a complete satisfaction. To the general doctrine of satisfaction rendered, and of the imputation of man's guilt to Christ and of Christ's righteousness to man, Arminius himself, so far as I can learn, did not object, except, as before stated, as to the extent of availability.

Various modifications of this view, however, took place among the followers of Arminius after his death. At first these were not pronounced or definite. They consisted mainly in the softening of its more rigorous features and yielding to a more liberal tendency. This was certainly the case with Episcopius, who was substantially the leader of the party in his day.

Grotius, the eminent civilian, and, though a layman, one of the chiefs of the Arminian party, made the first obvious departure from the satisfaction theory as previously held by Protestants in general. He left on record, in a somewhat elaborate form, his opinions. He made a clear distinction between God as a person and God as a sovereign. He held that it was not competent for God in the former relation, namely, that of

* *Christian Theology*, p. 402.

† It was also held that the obedience of Christ would be imputed to the elect for righteousness, instead of their own obedience.

ded party, *as such*, to inflict punishment. But as the r of the universe it was his duty to punish sinners. necessity was purely governmental. This distinction loubt philosophical and logical. *Personally* God not ld cherish no vindictive feeling toward sinners, but he fectly free to exercise that love for them which im- m to devise, at an infinite cost to himself, a way where- could be saved notwithstanding their sins. So far ld appear to accord with the facts implied in the l account of Christ's mission and teaching. But how he demands of just government was another question. tius held to have been accomplished, though not in the g of satisfaction in the Anselmian sense. So far as the of debts was concerned, God, like any other creditor, iberty to remit them without any consideration. But ental ends could not be compassed by simply remit- penalty which had been explicitly published as affixed ions of law. Were this done, it might not only oper- trously in other ways, but it would especially indicate kness and imperfectness in the divine character and ent.

ne, Grotius admitted that God might relax his law or lty for its violation. But he would say:

not in the position of a judge who is simply a minister w and bound by its provisions. His position is rather ruler of the moral universe, upon whom rests the office rving and promoting its best interests. But while God may relax the law which affixes penalty to sin, his very as a wise and perfect ruler is a bar against any relax- ich might imply a light estimate of the claim to obe- It tends to break down the law when its demands are not sserted. Were God to proclaim a universal amnesty, he same time take no pains to declare his abhorrence of s regard for righteousness, he would open the road to nd endanger the security of moral government. A penal must go along with the proclamation of amnesty. In ing Son of God the most effective example is provided. of such a Being, of incomparable dignity, paying trib- roken law by his passion and death warns men that the h offers pardon for past sins in no wise excuses from n to future obedience. Thus, while the law is in a sense suitable compensation is secured.*

* Quoted from Sheldon's *History of Doctrines*, vol. ii, p. 143.

In this view the offering of Christ was rather of the nature of a substitution than of a satisfaction. It served to express God's infinite hatred of sin, and at the same time, and in the same act, his infinite love for the sinner. Thus was manifested the divine goodness and the divine severity.

Grotius, though forming no distinct school or party based on this view of the great subject, and though his doctrines were not definitely accepted by the Arminians as a whole, was yet the pioneer in a field of thought the working of which was perhaps the imperceptible, but nevertheless the actual, cause of important doctrinal modifications in the whole theologic world. Episcopius, Curcellæus, Limborch, and other great lights of the Arminian school held largely with Grotius; yet they at the same time clung to the notion of Christ as a sacrifice to God, and as in some sense a satisfaction to the divine justice. The Arminians of the immediately subsequent period maintained a variety of opinions on the subject of the atonement, ranging all the way from the slightly modified views of Anselm to the low and loose notions of Socinus.

After these times the first complete, distinct, and systematic presentation of Arminian theology is found in the writings of Wesley, Fletcher, and Watson; notably in those of the last. But even here the system appears only in a process of development, not yet having cleared itself of much of the scholastic and metaphysical dogma of the party from which it had been originally a departure. Its anthropology was still substantially that of Augustine. The doctrine of original sin, in its radical form of inherited guilt, though softened, was not discarded. Indeed, the notions involved in and cognate to this theory still linger in writings of prominent British Wesleyans of the present day, though they are not accepted by the great majority of American Methodists.

The *soteriology* of the early Wesleyan Arminians was not widely different from that of the moderate Calvinists, at least so far as the procuring cause of redemption was concerned. There was a certain gratifying inconsistency between their theoretical theology and its practical application; but this was not such a peculiarity of this party as to occasion surprise to any moderately close observer of human nature elsewhere.

e Arminian view of the atonement as set forth by
rs differed from that of the pronounced Calvinists
important though subordinate particulars. The lat-
at Christ, in order to render satisfaction to the divine
k upon him the sins of those for whom he died, and
a just penalty for their sins, and thus rendered it
id consistent for God to remit this penalty to them.
n were regarded as included in the list of those for
suffered, but only a select number, the remainder
wholly unprovided for. Not all of those composing
just now under consideration accepted the extreme
o the *amount* of Christ's sufferings; some taking
t they were so much as was sufficient, and that this
did not imply an amount equivalent to the natural
all the offenders. Something like this appears to
the view of the early Wesleyans, though character-
milder form of statement, and especially adding the
thought that the propitiation was for the *whole race;*
ver, that while such satisfaction was made, that the
t due on account of actual transgression and of in-
might be remitted, this remission became available
gh such action as each individual might voluntarily
hat there was also involved in it the power to enable
o take this action, but that he was free to accept or
proffered conditions.

liffered, though not so clearly, from the Calvinistic
spect to the doctrine of imputation. This was, that
was imputed to all his descendants, and that they
shable for his sin; but that to the elect Christ's
ess was imputed, so that whatever might be their
character they were to be regarded as righteous on
nt. The latter doctrine was emphatically repudi-
sleyan theology, though of the former notion we find
es, and, as I have intimated, it lingers among the
esleyan theologians, and with a few American Meth-
rs unto this day; but perhaps it is more theoretical
cal.

s view of the atonement is probably as well set
e following passage as in any condensed statement
d in his works. The effect of the death of Christ

upon the mind and the administration of God as the ruler of the universe

> is a "satisfaction" or "contentment" of his *justice;* which means, and which can only rationally mean, the satisfaction of the mind of a just or righteous governor, disposed from the goodness of his nature to show mercy to the guilty, and who can now do it consistently with the rectitude of his character and the authority of his laws, which it is the office of punitive justice to proclaim and to uphold. The satisfaction of divine justice by the death of Christ consisted, therefore, in this: that this wise and gracious provision on the part of the Father having been voluntarily carried into effect by the Son, the just God has determined it to be as consistent with his own holy and righteous character and the ends of law and government to forgive all who have "true faith in the blood of Christ," the appointed propitiation for sin, as though they had all been personally punished for their transgression.*

Of course this statement, in order to a complete understanding of it, needs the arguments and explanations which lead up to and follow it. But we gather from it several pretty positive indications of Watson's theory: 1. We find that he rejects the Anselmian view, as interpreted by the high Calvinists, not only as to the extent of the benefits of the atonement, but also as to the character and effect of Christ's sacrifice. 2. He does not follow what we may presume to have been the original Arminian theory of the satisfaction which this sacrifice made to the retributive justice of God. 3. He distinctly differs from Grotius in that, although he leans strongly to the governmental aspect of the subject, he also insists that there must have been some satisfaction rendered to the general justice of God; distinguishing here between *general* and *retributive* justice. 4. He believes the sufferings and death of Christ to have been substitutional and propitiatory in the proper and natural sense of these terms. 5. He holds that the sacrifice of Christ was declarative of the righteousness of God.

This I take to be the substance and basis of the prevailing views among Methodist Arminians, both in England and America, to this day. There have been variations and modifications of it, to say nothing of departures from it. Dr. Raymond makes a nice distinction, which appears to me both origi-

* *Institutes*, vol. ii, p. 139.

luable, when he says that the sufferings of Christ
"substituted penalty," but a "substitute for a pen-
ning that the sacrifice was such as to render it safe
tent for God to give his love free scope and save
ead of inflicting upon them the legitimate conse-
their sins.

re, as it would appear, *four* more or less distinct the-
e atonement which have been held or are now held
ans:

irst is what may be called the *judicial* theory. It is,
, the Anselmian view as interpreted by the Calvinists,
t it repudiates the limitation in the latter, regards
t as available to all men at their option, and softens
xtreme features of the doctrine. This view is enter-
probably only a very few who claim to be Arminians
sent time. We might almost say, it has gone into
is desuetude."

second theory is that which is known as the *purely*
ntal. This removes the subject from the sphere of
rocedure, and makes it a matter of sovereignty and
administration. It makes the demand for an atone-
e not in the essential nature of God, but in the exigen-
oral government. "It may be deemed an expedient
the honor and majesty of moral government are sus-
connection with the offer of pardon to the sinner."
ars to be nearly the view maintained by Dr. Miley, of
ological Seminary; but he carefully states that there
ive justice in God, though this is a feeling or impulse
action of which the divine nature does not necessarily
He says: "God as a righteous Ruler must inflict
penalty upon sin, not, indeed, in the satisfaction of
e personal resentment, nor in the satisfaction of any
retributive justice, but in the interest of moral gov-
or find some rectorally compensatory measure for the
of the penalty. Such a measure there is in the re-
e mediation of Christ." This is the doctrine held by a
able minority of theological scholars among American
sts, including some of our most prominent men. It is
ntained by the great body of thinkers who represent
call the Edwardean, or New England, theology in the

Congregational churches of this country. For, whatever may be the traditional and hereditary views of this school, they are in all important respects Arminians—Arminians, too, by whom Arminius himself, if now living and holding the views peculiar to himself in his day, would be regarded as a rather high Calvinist!

The main objection urged against this theory is, that it has too much the character of an ingenious device to evade a difficulty—a logical artifice—rather than a natural plan consistent with and growing out of the very nature of things.

3. The third of the leading Arminian views is what has been called the *modified governmental* theory. It claims that the sacrifice of Christ is a satisfaction to the ethical nature of God as an expedient for sustaining the honor and majesty of his government while proposing to forgive the sins of the penitent. It does not at all accept the notion that there should be a distinction between the moral *laws* and the moral *nature* of God, as held by Grotius and others. This view appears to be that held by Watson, and, as it seems to me, substantially the doctrine maintained by Pope and Raymond,* and many other Methodist writers, though variously modified by different individuals among them. It is the theory generally prevailing among Wesleyan theologians in Great Britain, and is held by a smaller proportion, though probably by a majority, of Methodist thinkers in this country. It is not without its vulnerable points, and is often assailed with no small effect.

4. The fourth theory is that of so-called *moral influence*. This does not regard the work of Christ as at all a condition on the divine side of man's restoration, whether that condition be located in the nature or the government of God. All that was needed, as is claimed, was some restoring agency, some manifestation of God's desire to restore the lost souls, and one which should powerfully and wholesomely influence them in this direction. There are several varieties of the theory which goes by this name, and they range all the way from the lowest

* Dr. Raymond's presentation of this subject is characterized by greater clearness than that of almost any other writer of this class; it is also free from some of the more objectionable features; it emphasizes and gives larger proportionate importance to the conception that the atonement was "declarative of God's righteousness;" and, as before said, it makes a somewhat unique point of the distinction between a "substituted penalty" and a "substitute for a penalty."

nism, which makes the moral influence consist in the pon humanity produced by the example of a man of un- nted and unparalleled goodness, up to the lofty spiritual f Bushnell, who at least closely approximates the theory h propitiation is an essential element. This theory is d by a comparatively small number of thinkers in the ist denominations. It was held by Coleridge, and is ned by many of the Broad Church theologians of the of England. It is the theory, too, of the real Unita- this country, that is, of that portion of them who do not te all theories which imply either the fact or the need restorative scheme whatever.

hief objection to this theory is found in the conviction fails to meet the demands of our ethical and spiritual In its lower forms it is superficial and jejune. Even epresentation of it by Bushnell, whose profound piety ious and intense sincerity, and whose genuine candor, o great power of literary expression and persuasive have proved a powerful attraction to many minds, ng is felt to be wanting. Some even of those who are nto deepest sympathy with this remarkable mind nev- s realize that this conception does not meet their deep- s nor satisfy the requirements of their souls. And yet l's view is something much more than a mere moral e theory. It rather implies a mighty spiritual power and brought in by the sacrifice of Christ, and made e for the salvation of human souls. But even so, the Scripture which require ingenious explanation in order adjustment to this theory are too numerous and too to afford satisfaction to most minds.

he most part, this discussion has been confined to the nt of the *atonement proper*, only referring incidentally eneral scheme of redemption. It is possible that we len too much into a habit of regarding atonement and ion as synonymous terms. There is a radical distinction them, which it is well to keep clearly in mind. The redemption includes all that has been going on from ndation of the world, and perhaps long before, for the nce, salvation, and glorification of men. All the prep- of the world for the advent and mission of Christ, all

that he did and suffered, and all that has since been done by his intercessions, by the ministry of the Spirit, the agency of the Church and of good men to restore humanity, together with the providence of God in history—these all are comprised in the grand scheme of redemption. The atonement proper is the one central sacrifice made by Christ to remove whatever obstacle there might be to man's pardon; the pivotal point on which the whole scheme rests—not only the *sine qua non* of the vast complicated plan, but the essential and vital element in it. This allows large range and the widest scope for moral influence, including all the spiritual forces which Christ brought into the world and which can never be unduly magnified.

But this, also, implies that there was *some obstacle* which only an infinite sacrifice, prompted by infinite love, could remove. What if we do not know just what, or very nearly what, this obstacle was! It certainly is not absolutely necessary that we should comprehend it. Of the many millions who have lived and died in the firm faith of the Christ offered as a propitiation for the sins of the world, probably not one in a thousand has ever had a clear or definite theory which answered the question as to what made it necessary on the side of God that Christ should die. Yet the common sense of the great mass of those who have an intelligent faith makes it appear clear to them that, if the Bible teaches any thing, it is that through the sacrifice of Jesus Christ a way, otherwise impossible, has been provided whereby pardon may be granted to the guilty and sinners saved from their sins.

G. M. Steele.

T. II.—MEMORIALS OF THE TOLTEC RACE.*

hread of Mexican history is rapidly losing its tangled
er. Never, in any part of the world's annals, have more
mistakes been made than here, or wrong impressions
ermitted to remain uncorrected for a longer time, or
naccountable differences prevailed among honest his-
ekers for the exact truth of a condition involving vast
s interests. It is only since the birth of the Mexican
c (fifty years), and the later removal of the Roman
c Church from special privileges throughout the land,
e are beginning to see what kind of a rule the Spaniards
ed over Mexico for three black centuries; what methods
nployed by the Jesuits to propagate their doctrines; and
ains have constantly been taken to conceal the operations
uel Inquisition which prevailed over a territory about
-five hundred miles from north to south, and from Vera
on the Gulf of Mexico, to Acapulco, on the Pacific

harnay, the author of *The Ancient Cities of the New*
, is the latest inquirer into this rich and still uncertain
His task brings him only remotely into relation with the
ental questions involved in Spanish rule. But what-
ght is thrown on the Mexican centuries long before
caught sight of the icy peak of Orizaba while still sixty
t sea, and landed on the spot where Vera Cruz now
and marched up to Mexico city and brought to an end
asty of the Aztecs, is of the gravest importance to the
course of Mexican history. Every ray which falls on
ot, whether Toltec, Aztec, or Spanish, reveals some of
th which belongs to all. For history is a combination
metries. Nothing is really violent. Every effect has
lred cause. Hence every fact, from whatever period it
into the field of vision, helps us the better to see the
try of the whole, and to determine the moral forces

Ancient Cities of the New World. Being Voyages and Explorations in
nd Central America, 1857–1882. By M. Désiré Charnay. Translated
French by J. Gonino and Helen S. Conant. Enriched by 250 illustra-
New York: Harper & Brothers. 1887.

which gave color and form to the peoples and their civilizations.

It is well worth the while to glance at some of M. Charnay's predecessors in this enchanting field of Mexican archæology and history. Humboldt, in the glow and vivacity of his youth, made the tour from South America northward, and was the first to bring both the natural wealth and the monumental remains of Mexico to the knowledge of the scientific world.* Ward, still later, dwelt more particularly on the mining resources of the country, and in this respect has not even yet been superseded.† Lord Kingsborough, a little later, produced the most sumptuous work on the antiquities of Mexico that has ever appeared.‡ All the collections of the Old World were drawn upon to add to the completeness and wealth of this colossal undertaking. John L. Stevens, of New York, in his works on Central America and Yucatan, did more to popularize this region and create an interest in its present life and monuments than any other traveler.§ Prescott has dealt with the history alone, and confined himself to the Spanish conquest, with a preliminary view of the ancient Mexican civilization.‖ Squier and Brantz Mayer have also been original seekers in this field.¶

In addition to all these literary causes of the increase of popular interest in Mexico and its antiquities three important events must be considered: the war between the United States and Mexico in 1845, the attempt of Napoleon III. to erect an empire under Maximilian, and the opening of direct railroad

* *Vues des Cordilleres et Monumens des Peuples Indigenès de l'Amerique.* Paris, 1810. (This work contains sixty-nine large plates of Mexican picture writing, hieroglyphics, bas-reliefs, costumes, and views, and was published at the price of 567 francs per copy.)

† *Mexico in* 1827. 2 vols. London, 1828.

‡ *Antiquities of Mexico.* 9 vols., imperial folio, with upward of one thousand plates. London, 1830–48.

§ *Incidents of Travel in Central America, Chiapas, and Yucatan.* 2 vols. New York, 1841. (The sale of this work in the United States in four months was fourteen thousand copies.) *Incidents of Travel in Yucatan.* 2 vols. New York: 1843.

‖ *History of the Conquest of Mexico.* 3 vols. New York, 1843.

¶ Squier, *Notes on Central America.* New York, 1855. *Nicaragua.* 2 vols. New York, 1853. Mayer, *Mexico, Aztec, Spanish and Republican.* 2 vols. Hartford, 1853.

unication between this country and Mexico. Within the
ve years many works have been produced in the United
which are the result either of scientific investigation,
h Bandelier; or of travel and observation, as with
Gilbert Haven and E. E. Hale; or of industrial and
ercial interests, as with Castro; or of general information
e traveling public, as with Conkling and Janvier. The
of M. Charnay is entirely in the archæological interest,
t so much incidental matter is deftly interwoven with
lentific treatment that his work is a charming piece of
. The illustrations, for the most part made by himself
photographs and sketches on the spot, are exceedingly
The volume, as a whole, is a joint triumph of the art of
blisher and the skill and enterprise of the author.

author visited Mexico in 1857, having been sent out
elegate by the French government to explore parts of
untry. In 1880 he was again commissioned by the
government to study the monuments of Mexico and
the country. At the same time Mr. Peter Lorillard, of
York, determined to fit out a scientific expedition for the
urpose. By a little good management M. Charnay was
d to combine the two objects, and headed the expedition,
bore the name of the Franco-American Mission. He
luable helpers during his tour, and all needful appliances
al investigations. The fruit of his journey, as a literary
ement, is so valuable that it must occupy a permanent
eside the productions both of historians and scientists in
d of Mexican investigation.

are always fascinated by a man who writes with a pur-
It is all the better if he never forgets his purpose, and
up his argument by all the helps he can find. Even
is best written if the historian aims at proving things.
not care for his party, and if now and then his political
nces come out too plainly it only serves as a little spice
on the dish. One of the great charms of Macaulay is,
never forgets that he is fighting a Whig battle on every
f his *History of England*. His history is none the less
ng and instructive on that account. The partisan part
y call padding, and pass it by. What author do we ever
whom we do not find many a paragraph which, with

much saving of time, and sometimes of patience, we can easily omit?

Now one of the great attractions of M. Charnay is, that he is trying to prove something; namely, that the Toltecs are a recent people—certainly not over a thousand years old—and that the great temples and palaces of the valley of Mexico and Yucatan and Guatemala, which they built, give positive proof of the late civilization of that remarkable people. He never forgets this purpose. He knows very well that there are many Mexican explorers who assign to the builders an antiquity far beyond the dimmest dawn of modern times; who assert that the Mexican memorials in stone, terra cotta, and obsidian go well back to the splendid times of the Assyrian and Egyptian civilizations, and that the builders enjoyed an enlightenment hardly inferior to that of those advanced peoples. The magnificence and humane qualities of the Toltecs are constantly before M. Charnay. Whenever he gets out of their track he seems ill at ease. But when he camps on the ruins of a Toltec palace or within the sacred inclosure of one of the temples he forgets the tedium of his journey, the wretched cooking of his François, and the abounding mud and reptiles, and lets his imagination find play in the glories of the splendid race who have left those magnificent ruins. It matters not that his predecessors pay no such high tribute to the Toltec empire as M. Charnay does. Such slight difficulties do not disturb him in the least. He goes right on with his excavations, sees in every vase and relief and toy wagon only proofs of his argument, and now and then congratulates himself on his discovery. When he wanders away from the pathway of the Toltec race, as when he visits the splendid ruins of Mitla, in Guatemala, he loses interest in his subject, but, unwilling to let any advantage be taken of those magnificent remains of a dead civilization, he makes no concealment of his pleasure when, in the last sentence of his work, he quotes both Torquemada and Orosco in proof that there is a "Toltec influence in these monuments."

There are many respects in which all the Mexican authorities agree. One of these is the historic order of the civilizations, whatever be the divergence on the question of antiquity and the relative splendor of the pre-Hispano empires. No one doubts that the founders of the magnificent cities and the archi-

f the sculptured edifices, now only in part revealed to plorer, were, first of all, the Toltecs. These were suc- by a group of tribes who came from some mysterious and in due time were reduced to the surviving fittest— tecs—who ruled over the region formerly occupied by the , and whose supremacy continued until violently termi- by the Spaniards under Cortez. The general dates as- by M. Charnay for the two civilizations are, say, seven es for the Toltecs, or from the seventh to the fourteenth es; and two centuries for the Aztecs, or from the four- to the sixteenth. The great wealth of Mexican archi- and sculpture, which every year is coming to the light nerous and varied forms, is, if we follow this author, growth of the Toltec civilization, while the time during the Aztecs ruled was too short for any great development onal fiber.

question of the origin of the Toltecs, as well as of the who succeeded them, is of the gravest character. The s of Mexican antiquities are confronted by it at the ing of all their inquiries. The three theories for account the origin of the American races are thus stated by Mr. Rice, in his valuable introduction to M. Charnay's work:

> , that the American races are autochthonic, and this was Agassiz, in accordance with his doctrine of multiple cen- creation; second, that they are of one blood with the nhabiting the Eastern Continent, from whom they were ed by the subsidence of the intervening land; third, that epresent a migration from Asia, *via* Behring Strait, or he Pacific in lower latitudes.

third is the most probable hypothesis, and has the sup- the strongest archæological evidence. The monumental s of the Toltecs bear so many striking reminders of the se and Chinese that it is well-nigh impossible to escape nviction that they are of the same race. M. Charnay by a Toltec temple in Palenque, a most striking resem- to the sacred Japanese architecture. He suggests the ce of a Japanese civilization through the extensive com- carried on in the remote past on the north-west of ca, and by the fortuitous immigration resulting from ecks.

But apart from this author we hold that the great races of Mexico and Central America are descendants of immigrants from Asia by the way of Behring Strait. The type is thoroughly Asiatic, and the methods of architecture are of as close resemblance as the new conditions and the long flight of time since leaving the old home would naturally permit. While the origin of the North American Indians, and of the various rude tribes of South America which bear no analogy to the finer types, the Toltec and Aztec, is a question too remote for our present inquiry, we may say: Supposing all the races of America to have descended from Asiatic immigrants by the way of Behring Strait, the varieties of character, and the degree of civilization, and the extremes in the capacity of government can be fully accounted for by climate and other natural causes. If the nomadic Indian of the territory now occupied by the United States is many degrees lower than the Toltec and the Aztec of Mexico, one must remember that the races which migrated from Asia, in small colonies and by a long wandering, may have been of the same extremes of character. The varieties of race observable in the Italian and the Albanian of the south, and those of the Russian, the Finn, and the Lapp in the north, would argue nothing more than immigrations from different starting points, and at different times, with climate, opportunity, natural wealth, and neighbors to exert their potency and cause a constantly increasing diversity.

We shall now confine our attention to the Toltecs. To study them aright, we must follow the track of empire. In the splendor of their power they ruled at Tula, a city not far from the city of Mexico. To-day it is only a wide field which the husbandman has been plowing for three centuries, and has only stopped within the last few years to let such rude disturbers of his peace as M. Charnay, and others of similar rudeness, stop awhile, and dig out some of the buried treasures, and then move off again. But the Mexican has the advantage. No sooner does the intruder leave, and pack up his finds, than the native of the soil begins to fill up the great holes with broken pillars, massive statues, and every thing else that the stranger could not carry off. If other curious people will only stay away long enough, it will not be twelve months before the crops will be again growing above the

remnants of the buried palaces and temples of a great

may be considered a typical reminder of the ancient plendor. In former times, say six hundred years ago, ied far and wide over the plain, and hugged the lower f Popocatepetl. The delightful air from the icy heights he people as they sat in their courts, and listened to the he fountains, and witnessed the sports of their children. rket-place, in the morning used for the sale of every kind ice and manufacture, and in the evening the resort of nd old for small talk and easy games, was the busiest the whole capital. But the Aztecs put an end to all eful life. The city was conquered. The people who t killed, and were skillful enough to escape, drifted rd, where they lingered for a time in comparative til at last borne away by the wave of conquest. The to-day is but the faintest echo of the old-time metropo- e Pyramid of the Sun is only a vast mound of rude o irregular in their position as to give one a poor idea riginal outline. Here, in one place, is a Toltec caryatid, et high. The legs and feet are all that remain of this lt figure. The greaves and ornamental carvings are e complete, and, though archaic, are of pleasing effect. s a broken column, whose exterior is carved with palms, and serpents' scales. It is not a monolith, but which fit into each other in sockets, like the polygons iant's Causeway. Here, wonder of wonders! is a fine ng; for tennis was a game of the Toltecs, and there is roof that they were attached to it. So much were they to it, that, as with the baseball craze of our day, differ- munities competed with one another. One city played another, and, if we may believe one of the historians, the betting was enormous, and every thing, even liberty as staked on the result. Here, in another place, is the ofile of a warrior in full armor.

hese individual ruins are as nothing compared to the ons of palaces and temples of Tula, which, in the remote re the name of Palpan. The whole plateau on the hill upied by a royal park, and possibly by the residences of obles. Two sides were fenced by a natural wall of per-

pendicular rocks, overhanging the river. Mounds, pyramids, and esplanades are to be found at frequent intervals. Here were the royal villas, the great temples, and all the public buildings. But not a trace of a building is to be found. The luxuriant cactuses, nopals, gum-trees, mesquites, and gorambulloes cover all the space. In one direction, by a little digging, Lémaire unearthed the first Toltec house. Cisterns, sleeping apartments, frescoed walls, seats, courts, and entrances have been as clearly identified as the various parts of a Pompeian house. A cement pavement connected the houses, but the pavement of the inner rooms was of red cement. Here, too, is the ground-plan of the ancient Toltec palace. This was the center of the greatest power in North America. The fragments of walls are so large and so well defined that there is no mistake as to the identity. Many curious objects were brought up by the busy spade of M. Charnay, such as huge baked bricks, filters, straight and curved water-pipes, vases, seals, knives of obsidian, and other strange articles.

From Tula M. Charnay proceeded to Teotihuacan, a ruined Toltec city still nearer to the present city of Mexico. Here, too, was a palace of the Toltecs, and its entire outline has been unearthed. In digging, the explorer came at once upon some cement, and this served as proof that he was on the site of an ancient city. In due time he came on enough of passage ways and halls to reveal the entire ground-plan of the principal ruins of Teotihuacan. The Pyramid of the Sun, the Citadel, the Pyramid of the Moon, the Palace, and the Path of Death were all made plain. Vases of black clay, a molded mask, an ax, and obsidian knives were discovered. No glass was found, nor was any expected, as the races of Mexico did not know the art of making it.

The plan of M. Charnay took him up to the side of Mount Popocatepetl, where he found an immense ancient cemetery, and succeeded in bringing to light some rich pottery of exquisite coloring, together with other valuable memorials of the Toltec period. He then proceeded to Vera Cruz, where he sailed along the coast, and finally landed in Chiapas. Hence he proceeded to Yucatan, Honduras, and Guatemala, and after terrible hardships in the last named country returned to the city of Mexico.

The ruins of southern Mexico in the States of Chiapas and Yucatan are on a magnificent scale. The luxuriant tropical vegetation has grown so rapidly that the courts and halls of ancient palaces and temples have become a very wilderness of creepers and trees. The insect and reptile worlds have added their tribute to the wildness of the places. But by the industry and enterprise of the archæologist the forest of loathsome animal life and rich growths of plant and tree have been pushed aside. The camera has been planted in the midst of the wayward vines, and made to reproduce the sculptured wealth which still lives here, the only witness to the magnificence of the distant days. Pyramid and temple mingle in strange brotherhood. In Comalcalco one sees a vast pyramid, a great palace, over and through whose covering of earth a very forest has grown and thrust its long and tangled roots, towers of massive construction, and a great entrance to a subterranean hall. The carvings which cover all these monumental ruins are minute, purposeful, and of great delicacy of finish.

But Comalcalco is greatly surpassed by the far-famed ruins of Palenque. Here are palaces and temples in abundance. One palace court abounds in rich bas-reliefs. There are now empty niches in the corridors and apartments of the palace, which once, no doubt, contained figures in honor of gods and men. There are still rich decorations over doorways, while towers stand out at favorable angles of the palace to aid in defense. The temples are still so well defined that one can tell, by various unmistakable signs, the special names which they bore far, far back in those days when Spain, the later conqueror, had not emerged from its gross provincial character as a part of the later Roman empire. Here we find a Temple of Inscriptions, a Temple of the Sun, and a Temple of the Cross. Each portion of the temple was considered a fit place for the display of the sculptor's art. Much of the ornament was of stucco, put on as relief, which has proven to be so firm, even beneath the wasting climate of Yucatan, as still to present almost the appearance of being a part of the very stone itself. The staircases of the palaces were favorite places for inscriptions, as if one could easily learn the wisdom of history while in the slow process of ascending.

In Izamal the Toltec ruins are of less number and splendor.

Pyramids and palaces, as elsewhere throughout southern Mexico, take the lead of all other ruins. Here is one pyramid whose basement is a colossal head. Every-where there are reminders of the distant times when this great Toltec people lived in all this region. At Chicen-itza we find repeated the magnificence of Palenque. Here are great sculptured columns, heavy door-posts, bas-reliefs from pillars of a sanctuary, a temple in the very center of a great tennis court, tigers' bas-reliefs on a portion of the tennis court, statues of Tlaloc, a Toltec god. Uxmal is not behind Chicen-itza in magnificent remains. Many of the ornamentations remind one of the finishing of the early Hindu temples, especially of the old temple of Saranath, in the suburbs of Benares. The elaborate architecture of Uxmal amazes one by its scope and finish. The taste of the Toltec was refined and venturesome. His arch was almost Gothic, but with less curve, and every part was ornamented with figures and plants. He built firmly for the future. As to where he lived, excepting only the palaces of his emperors, he cared but little. Hence we have but few remains of the private and humble homes of the people. The temple where the Toltec worshiped is to this day his finest monument. Worship with him was his passion. Every pyramid of the Toltec race meant worship. The ancient Egyptian built his pyramids as burial places, but the Toltec built his as a basis for a temple. The present Roman Catholic church which crowns the top of the pyramid of Cholula, a few miles from Puebla, gives one a fair idea of the early use made of the pyramid. It was only a pedestal, although of vast area and graceful slope, for a temple.

A visit to Tikal, Copan, and Mitla completes the tour of our ever-cheerful and companionable guide. The ruins here are also fine, but the Toltec origin is not so clear, and hence our traveler, who is to the end in ardent search for proofs of his theory, takes less interest in them.

We must rejoice that through such a scientific companion as M. Charnay, with all the other explorers in this delightful field, so much light has been thrown on the early inhabitants of Mexico and Central America.

The leading place in that strange civilization we must concede to have been occupied by the Toltecs. They were

prudent rulers, and had public granaries, which, like the Egyptians, they opened in time of famine. Their entire system of government was paternal and patriarchal. They had military orders and titles, which they bestowed on men distinguished in the field or in council. They were passionately devoted to education. They made education a national duty. At Utatlan there was a school of seventy teachers and five or six thousand pupils, all educated at the public expense.* They had schools of art, and we cannot doubt their public buildings took their beauty and finish from wise and gifted masters.

Unlike the Aztec, the Toltec never made human sacrifices to his gods. His nature was humane and forbearing. His aspirations beyond the grave were free from grossness and cruelty. His heaven was a resting-place for the weary, a perpetual spring, amid fields of yellow maize, verdure, and flowers. His offerings were fruits, flowers, and birds. His laws were the same for high and low. He prohibited polygamy, and not even kings were allowed concubines. There were mosaists, painters, and smelters of gold and silver. The jewelers and lapidaries could imitate all manner of animals, plants, and birds. The people possessed the art of interweaving with fine cotton the delicate hair of animals and birds' feathers. The cross was to them a favorite symbol, which they never wearied of employing in sacred architecture. As to where they derived the figure history gives no sign; but we find the symbol, under many varieties, wherever the Toltecs built and lived. They possessed the art of making implements of fine quality where copper was the principal part; but their sculptures were executed by delicate implements of obsidian.

Still, with all these powers of achievement, and with a vast number of the great monuments before us, the last word on this wonderful race, the Toltecs, has not been said; but, for that matter, has the last word been said on any race which rose and ruled and fell? The earth has many a story yet to tell of those who have vexed its crust. J. F. Hurst.

* Juarros, *Compendio de la Hist. de la Ciudad de Guatemala*, tom. i, p. 87. Cited from Charnay.

ART. III.—PROBATION AS INFLUENCED BY THE STUDY OF GOD'S WORD.

AMONG the fundamental propositions or doctrines of the Christian religion there are three which hold prominent place. The first is, that of man's immortality; that there is for him a future endless life. To this fact religion, as commonly understood, owes its chief interest. Setting aside the fact of immortality—of future endless being—it is doubtful if men would have any special interest in cultivating religious ideas or in aiming at religious lives. In morals they would indeed be concerned, because morality is necessary both to human happiness and to human existence. But the chief, the strongest motive to religion, seems to be borrowed from the idea of a life to come.

The second proposition of Christianity is, that the knowledge man needs concerning the future life, concerning its fact and the relations in which he is to put himself to that fact, has been made known to him, and that the medium of that knowledge is the sacred Scriptures—the book which we call the Bible. This fact of a communication of this knowledge would seem to follow as a postulate, a necessity from the first. Grant that the Author of man's being has destined him for another life; that some action is necessary on man's part in order to put himself in right relations to that life; then there would seem to be a demand on the justice and goodness of the Creator to convey to man, in some way, knowledge of these things. But this knowledge is not conveyed by nature; question her as much as we will, she is inexorably, pitilessly dumb. It is not announced by reason; the best reason can do is to draw some inferences. Christianity assumes that it has been conveyed by a special divine revelation, and that this revelation is contained in these Scriptures. At all events, if it is not here Christianity dares affirm it is nowhere; if light on these absorbing themes streams not from this source there is no light, and we are wrapped in impenetrable darkness.

The third proposition of the Christian system is, that these great truths of immortality are definitely, clearly, and positively revealed; so that man, coming to the Scriptures in the

right way, with a right spirit, may learn them. This proposition would seem to follow also as a postulate—a necessity from the two first. Let it be conceded that there is a future endless life for man; that this life and all he needs to know concerning it have been revealed to him in these Scriptures and there only, then the Scriptures must be intelligible to him; it must be in his power, if he will, to acquaint himself with all needful knowledge on this subject. Evidently an obscure, doubtful revelation would be of no use to him; it might as well not have been given. Christianity maintains that as to all *essential* knowledge the Scriptures are clear and intelligible, and that no man need fail to find in them the truth of God.

That these statements of the Christian faith and doctrine are correct may be seen by reference to those formulas in which the creeds of the Church universal are set forth. We might quote these at length, but presume that to our readers quotations are needless.

Assuming, then, the three propositions—that of a future endless life; that this life and all connected with it which man needs to know have been revealed in the Scripture; that this revelation is so clear and positive that no one need mistake its meaning—all who will may learn here the mind of God—then it follows of necessity that the salvation of every soul to whom the Scriptures are accessible—on whom the light of this divine revelation has shone—depends on the attitude he may assume toward those Scriptures. And that attitude must be one of two. Either he must willfully reject this testimony of God, turn away from it without examination, without an effort to find there this life and the way to it, or he must come to the Scriptures and exercise the powers God has given him in an effort at interpretation—an effort to learn there the truth given. In the first case, the man settles the question of his salvation simply by neglect; he willfully turns his back upon the light, and in a spirit wholly devoid of reverence, candor, and sincerity walks away into darkness. For such action, it would seem, there can be no excuse.

In the second case, where the man approaches the Scriptures seeking their light on the way to life, the question of his salvation will depend largely, if not wholly, on his way of interpreting them. Observe again, and carefully, this fundamental

assumption of Christianity. It is, that the fact of eternal life and all relating to it that man needs to know, is here. It is revealed upon these pages, and so revealed that none need mistake it; all who will may find it. The question is, Will the man find here eternal life; its fact, and the way to obtain it? Naturally, we would reply, He will; he cannot fail to do so. These things are discoverable, and he will not fail to discover them because he is immensely interested in their discovery. But is that answer justified by what we often see as to the results of searching the Scriptures? Do these inquirers after the truth of God always find it?

Two facts confront us here, and they are certainly facts of no little moment. One is, that men interpret the Scriptures differently; truth there is not to one what it is to another. One man finds in the Bible what another does not, and says he cannot, find; one affirms as true what another denies. We see two men of equal mental endowments, both equally capable of reaching truth, with the same word of revelation, and, we must think also the same divine Spirit of illumination, yet in their inquiries after truth, in their efforts to learn the mind of God, they reach utterly diverse conclusions; and that, too, be it observed, not only in reference to things which may be regarded as non-essentials, but also in things which must be reckoned essential. This, as we know, is a fact of frequent occurrence.

A second fact is, that these men cannot both be right; for truth cannot be contradictory. It must be one and consistent; therefore we are driven to the conclusion either that the truth is not discoverable to one of the parties—he could not find it—or he has failed to search for it in the way that he might and ought to have searched. But we have assumed that truth—the mind of God—*is, must be*, discoverable; otherwise it might as well not have been revealed. How is it, then, we may fitly inquire, that men thus situated, with equal opportunity and power, see truth in such different lights? How is it, for example, that one sees in the Scriptures the doctrine of miracles and believes it, but another does not see it and declares he cannot? Another sees there the doctrine of the supreme deity of Jesus Christ, another that of endless punishment, or of the atonement of Christ, or of future probation, but others see none of them. All about us are men who find these teachings in the Script-

ures, and reverently, fully, believe them; others do not find, and so deny them. What is the explanation of this? We can, perhaps, anticipate the reply that is on the lips of a portion, if not all, of our readers. We will not now voice it, but call attention to some points which seem clear and certain, and on which, probably, most will be agreed.

The first is, that fundamental position of theology, that man's relation to the Scriptures is simply that of an interpreter. He is not an author, not an originator, of truth. The truth is revealed from God, and man's business, his only business, is to find it and explain it correctly. The relation of man to religious truth is the same as his relation to the truths of nature and philosophy. It was the dictum of Lord Bacon, the cornerstone of his system of philosophy, that "man is the priest and interpreter of nature." * He is simply to ask questions of nature, and hear what she has to say in reply. He is not to invent answers of his own, nor give to those of nature the color of his own conceptions, prejudices, or desires. He is to take nature—the universe about him—just as it is, and inquire of it, and listen for its answer only. That is admitted to be the spirit of true philosophy. Not less is it the spirit of true religion. Man is to approach the Scriptures just as he approaches nature, and take them just as they are. In them, as we assume, is the mind, the revelation, of God. And the simple question is, What is that mind—that revelation? Not what does man think it is or ought to be, nor what would he like it to be. But he is to find it as God has given it. "What saith the Lord?" That he is to discover, and interpret to himself and to others to the best of his ability.

Secondly, having done this, having come to the Scriptures, the fountain-head of life and light, and having done all he can in an honest, humble, and teachable way to interpret God, to learn his mind and will, he can do no more. He must then be acquitted. Whatever may be his conclusion, right or wrong—whether he reach truth or error—he must then be accepted of God. This would seem to be the affirmation of both reason and revelation.

And just here, as it seems to us, is the vital point of the whole matter: this doing all one can to interpret rightly the

* *Homo naturæ minister et interpres.*

Scriptures to find in them God and life. Here are the two questions, and in them is all with which man is concerned. They are the two proposed by our Lord to the lawyer who came to him with the question, "What shall I do to inherit eternal life?" The first is, "What is written in the law?" in the book of God. Something is there written, and it claims to be God's truth. Behind this veil of words is this great thing that man needs to know, believe, and do. His only concern is to find that; to read out of it the thing that God has put into it. The question with him is not what other men may read, or think, or do. It is not, What did the fathers read or teach? what was Luther's, or Calvin's, or Wesley's doctrine? In the ultimate issue no commentator, expositor, or other religious teacher can settle the matter for him. God has put into the man's hands his own book, and holds him responsible to read and interpret it himself. If other men can help him to interpret and understand, then he ought to go to them for help. It is a part of his duty, as we have already said, to do all he can; to avail himself of all the aids that God has made available. Like the bee, he is to cull honey from every flower that blooms; but in the exercise of his own powers he is to try this honey by the word of God, and so decide whether it is the divinely-provided food for his soul.

This, then, is the first great question, "What is written in the law?" Here are the words; what will the man find in them by his own searching, and by the help of others? What will he read into them? What will he read out of them? What will he read between their lines?

The answer to this first question depends chiefly on that which will be given to the second. That second question is, "How readest thou?" With what mind, what spirit and purpose, will the man dig into these treasures of wisdom and knowledge? Will he come simply as an interpreter of God, ready and willing to hear, believe, and practice any thing which God may offer? Or will he come with prejudices, preferences, and opinions of his own, and through this dimming veil see God; by the light thus cast, interpret him?

Here, if we mistake not, is one of two great elements of human probation. Probation, as commonly understood, is to do all one can to find and obey the truth of God in this earthly,

temporal life. Granted that God has provided eternal life for man, it seems certain that he who does these two will obtain it. The nature of God pledges it to him. But there are very great difficulties in the way of both. We need not now speak of the difficulties to be met in doing God's will after it has been discovered. The purpose of this paper is rather to call attention to the difficulties in the way of reading the word of God; of so interpreting the Scriptures as to learn what God has there said. These we conceive to be chiefly three:

1. Those arising from the human reason. One of the first demands which the man finds imposed upon him, as he opens the book to read what is there written is, that he shall believe; he shall assent to what is therein stated as true, as binding on his faith and conduct. This demand, it must be confessed, is exacting, and sometimes very hard. It is a great trial, a great test to the soul; for, we are to observe, the mind cannot give its assent without evidence. There must be some evidence that the thing assented to is true, is worthy of belief. And what evidence have we that the things which the Scriptures require us to believe are true, are worthy of belief, and so ought to be believed? For some of them, let us remember, and these among the most vital and important of all, there is no evidence save the testimony of God himself. Besides the declaration of God that these are truths of his eternal counsel and will, there is no authority whatever. No man *knows* them to be true; no man has ever known or can know them to be true. No man can comprehend, much less explain them. They are utterly beyond the reach of his intellect, beyond the utmost grasp of his reason. In any light through which he can gaze at them, save the light of faith, they seem impossible. And the demand, absolute, unyielding, is, that he shall believe them on the evidence given, and on this alone. No matter how contradictory to all evidence of his senses they may appear; no matter how contrary to any laws whose phenomena are known to him; no matter how deep and dark the mystery which enwraps them; yea, no matter how much they may wring his own heart and soul, still there is the demand; he must believe. On the authority of God he must take them to be true, and with that be content.

We need not stay to show that this is a probation, a trial,

great and terrible; that here many a soul finds its greatest conflict. For we perceive at once the difficulty here. Reason, that god-like faculty in man, rises up, and against this demand of God asserts its demand; it would assert and maintain its own prerogatives. But wherein do these two clash? Whence comes the conflict between what reason claims and what God requires us to believe? One thing must be held as certain: revelation can require nothing which is contrary to reason; the two must be in harmony. Revelation, we are sure, cannot require belief in the impossible or the absurd. But it does require belief on testimony alone; belief without any evidence such as in other cases reason is permitted to have. And therein lies the great trial.

In two ways reason is led to give its assent to facts or propositions which are presented to it. First, when by perception, comparison, judgment, and inference it can raise the thing from the sphere of speculation, from the possible or probable, to that of actual knowledge; or, in other words, when it can prove it to be true by those processes which reason ordinarily employs.

Second, reason assents to a fact or proposition when it is seen and known to be true. It requires no proof that it is as stated, for the fact that it is, is self-evident. Reason may not comprehend it, may not understand how it can be, but sees, nevertheless, that it is. But some of the most vital facts of revelation do not come under either of these heads. Reason cannot prove them, cannot raise them to the plane of knowledge, because it has no data, no other facts of the required nature, on which to base its operations. Nor is reason compelled to assent because the truth of the thing asserted is before it, and cannot be questioned. The class of truths to which the Scriptures demand assent are unique and exceptional. How can reason prove the trinity of persons in the Godhead, the immortality of the soul, the endlessness of future retribution, the resurrection of the body, or the justice and benevolence of the dealings of God with men upon earth? It has no existing precedent facts on which, as stepping-stones, to ascend to these. Evidently they must be accepted wholly on testimony, if accepted at all. We cannot prove them, cannot understand them; we do not see that they are. We are shut up to the alternative of believing that they are, simply because God in revelation has declared

them, or of rejecting them altogether. And the disposition of reason, if allowed to assert itself, is to doubt, deny, reject. Its disposition is to apply to the supernatural the same tests that it applies to the natural; to comprehend, understand, and explain.

But God in revelation will not be tested as will God in nature. He hides himself from reason's searching gaze and refuses to be comprehended or explained. Out from these Scriptures sounds a voice, and it cries, "Hear ye the word of the Lord;" and believe it because it is the word of the Lord: not because you comprehend it, because you can prove it to be true; not because you can see it to be wise and good and just. But accept it, trust it, obey it on the authority of faith in it as the word of God.

Here is man's first difficulty in interpretation, in reading the Scriptures so as to find there truth and life; here is the first element of his probation. The temptation is to read through reason's eyes rather than through the eyes of faith; to believe because he sees, comprehends, knows, rather than though he may do neither. The trial is to enthrone faith above reason, while reason clamors to be lifted above faith. Faith must precede knowledge; he must believe some things in order to know them, and others though he cannot know them. Reason is affronted at this place assigned it in revelation; it would reverse God's order. Reason must sit at the feet of revelation, and take its words unquestioned. But this, it must be confessed, is a lowly place, and proud reason rebels. The trial, the probation, here is great, too great for many. Over this barrier which reason erects many do not climb; over it they stumble and fall. He who insists on reading God's word by the light of reason alone sees the truth of life in forms indistinct, indefinite, doubtful; yea more, in reason's light truth is sometimes altogether hidden. It is only when faith's clearer, more penetrating light falls on the sacred page that truth is seen; then

> "The invisible appears in sight,
> And God is seen by mortal eyes."

Happy he whose eyes catch that vision; who has learned the reasonableness of believing in the inscrutable, the incomprehensible, the unknown; who has learned that greatest of all lessons, that faith is the revealer of God.

A little while before his death, that eminent French statesman, Gambetta, said to a friend, "Who knows about the future? It is a great toss-up [uncertainty] what lies on the other side of death." Yes, to the eye of cold reason, of worldly wisdom and philosophy, it is indeed a toss-up, a huge uncertainty at best. But not so to the eye and ear of faith. Faith pierces the shade, and cries, with Stephen, "I see heaven opened;" with Paul, "There is laid up for me a crown of righteousness." The ear of faith hears a voice breaking the dumb silence of nature, reason, and worldly wisdom, and, with John in Patmos, is sure it is not human—it is the voice of God. But to so see, to so hear, is indeed a probation, and he who can meet its test has in great measure overcome the world; he has surmounted the first, and to man the greatest, difficulty in the way to eternal life.

2. The second difficulty to be met in the effort to interpret the Scriptures is, human pride. But what is this thing that we call pride? We are sufficiently familiar with it in language and in experience, but a brief analysis of it may help to measure its adverse influence in our attempts to learn from the Scriptures the mind of God. We know there is a principle or quality recognized in the Bible bearing this name, and that it is every-where spoken of as something of great evil, specially displeasing in the sight of God and injurious to man. Against scarcely any other principle of evil are more impressive admonitions and warnings uttered; more than almost any other does this appear as a bar between God and man. It is every-where and most emphatically represented as utterly inconsistent with, utterly opposed to, the divine favor. God and man cannot approach each other where it exists. What, then, is this forbidden thing, this formidable obstacle which we call pride? It consists of two elements or qualities. The one is undue exaltation of self; inordinate, unreasonable esteem of self; the other abasement, disesteem of others. Its cardinal vice is to attribute to self more than its just right, and to others less than theirs. Its prevailing disposition is to be in subjection to self only, and to repel subjection to another; to rebel against all restriction and all control which may in any way interfere with what it considers the rights of self. Such essentially is pride—the thing that lives in every human soul, and more or less sways

every human life. How opposite, how antagonistic it is to the whole spirit and teaching of the Scriptures may readily be seen. Manifestly it must prove a great barrier to a right understanding of the word of God. He who comes, then, in this spirit comes with an impenetrable veil before his eyes; he is as a blind man with his face toward the midday sun. No matter how much light there may be, it is hid from him. Revelation's demand upon him is one at which his soul at once rebels. He finds, first of all, that the fundamental law of the spiritual kingdom is, "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted;" that "God resisteth the proud, but giveth grace to the humble." The demand upon his intellect and understanding, upon his whole spirit and life, is one that abases self but exalts God; one that gives God all honor, all praise; to man none. It lays man in the dust, it puts God on the throne. It presents the door to the kingdom of heaven as so small that none but a little child can enter therein, and assures man that he must become as a little child or he cannot enter. It shows the seeming paradox—so difficult of conception to men—that man must go down before he can go up; that greatness comes only through littleness; and that he must be stripped of all before he can have any thing. Is it any wonder that pride—the pride natural to every human heart—halts at these demands and finds it hard to see God in them? Is it wonderful that this divine idea is so hard to be received? that this "offense of the cross" is "a stone of stumbling and a rock of offense" to many souls? Remembering how large is the inheritance of every human heart and soul in this dower of pride, we may in some measure abate our wonder that the Jews did not see in the lonely man of Nazareth their Redeemer and Deliverer; that he was of them despised and rejected. The probation to find in such a one their Messias, their life, was so severe that they, in their pride, failed to endure it. But He who was their probation in the flesh is ours on the pages of the holy Scriptures. Happy for us if pride do not so blind us, also, that He who is now, as then, the Life, be hidden from our sight.

3. The third hinderance to a right interpretation of the Scriptures is, human selfishness. To some souls this difficulty is greater, perhaps, than either of those mentioned; they can

silence the clamors of reason and the protests of pride easier than the demands of selfishness. He who comes to the Scriptures to learn there the way to life finds at once this insisted on, positively, imperatively: that he shall deny self. That element of his nature, inherent in his spirit and in his flesh, he finds demanding many things which the Scriptures refuse. They insist that these must be sacrificed, surrendered, in order to obtain life. He must make his choice of the two; it is impossible to have both. But man wants both; he does not want to yield either. On the one hand, he sees objects of time and sense which minister much to his gratification, in the possession and enjoyment of which, as it appears to him, the good, the happiness, of life largely depends. His vision has not yet become clear enough to perceive—as that of so many has not—that there may be greater happiness in the pursuit of life than in all these objects which seem to him of so great consequence. On the other hand, he sees the boon of life, with all its infinite, and as yet largely unrevealed, good. The terms, the only terms, on which the latter is to be gained are the denial, the surrender, of the former. There appears no other way to honestly interpret the divine requirements. At many a point in the road to life he finds that he must pass over the prostrate form of clamoring, protesting self; along that way only must he walk, or he cannot walk with God. But self cries: "Is there indeed no other way?" Here appears another element of trial, of probation, in dealing with the word of God. The history of the race, all human experience, shows that it is an ordeal which searches as by fire. The trial is not simply that self clamors for indulgence, protests loudly against denial, but also that it assumes the *role* of advocate in its own behalf, and pleads its case with wondrous but always perilous ingenuity. It seeks to show, and with how great success we need not state, that the thing it wants is right; is not forbidden of God and not hurtful to man. With marvelous subtlety and skill it brings to its aid such specious reasoning, such attractive plea, that the soul is blinded, puzzled, deceived. Self looks at the word of God through the entrancing medium of its own desires, and interprets God in harmony with them. The thing it wants it argues to be right and good. True, God says, "Nay, it is not right and good." But self

reasons in the ear of conscience," You do not hear God aright." And many do not hear God aright; and why? Not because the word of God is unintelligible or doubtful, but self in them does not want to hear it; nay, often will not. Self shuts its eyes, and affirms there is no light; it closes its ears, and declares there is no voice. But there is light, nevertheless, and there is a voice. The one is visible enough, the other audible enough, to one who is willing to hear.

On this element of probation we need not enlarge, nor array in support of it many proofs. The first chapter of its history was opened in the garden of Eden, and ever since the race has been furnishing more in abundance. They can be found in all times and places. Always, every-where, men have made good evil and evil good, truth error and error truth, not because they could not have known them, but because they did not desire to know. They willed to have them otherwise than as they were, and to them will became God, truth, duty. Into this horrible delusion, we cannot doubt, self has argued, still argues, multitudes of souls. To thrust self into the background, and turn to it a deaf ear while inquiring the way to life, is a probation which they do not abide.

In conclusion, we may be permitted a word to our brethren of the sacred profession. If what we have said be true, the office and duty of the Christian ministry will be at once apparent. Ministers stand before the people as interpreters of God in things pertaining to eternal life. Their business here is to find the thought of God, and announce that, and that only, to men. While, on the one hand, they are not to close their ears to the voices of reason, of worldly wisdom and philosophy, and so become simply credulous or superstitious, on the other they are to take heed that they listen not too much to calls from these quarters. They need to be guarded lest they mistake their own thought for that of God, their own preference, their own wish, for the will of God. That such is the tendency in some of the pulpits of to-day we regard as quite too evident. There are men about us, assuming to be oracles of God, who have wandered so far off into the mists of speculation and the fogs of worldly wisdom that they have almost lost sight of the God whose voice we have been wont to hear, and whose form to behold, in his revealed word. Those

old paths of faith in which the fathers trod have evidently become quite indistinct to their sight, and in some cases are entirely lost. But the Christian minister should walk before men as a man of lofty, even of daring faith. In proportion as it is evident that he gives place to doubts and questions and negations will he be shorn of his power, and unfitted to be a leader of men in the way to life. He must sometimes cry in the presence of truths that stagger reason and daze philosophy, "I believe, and for this reason I speak; though I may not explain or comprehend, nevertheless I believe." He must let it be seen that a life of faith is to him an adequate, satisfying substitute for a life of knowledge. Such it is to many, and such it may be, ought to be, to all. He who fails at this point will be but a blind leader of the blind, and both leader and follower must fall into the pit. A ministry of faith is a ministry of power, and no other is or can be. The leaders of the militant Church must have their eyes unfalteringly fixed on the invisible, or they will never lead to victory. And if, in addition to this, the minister be, like his Master, a man of lowly spirit, walking before God and men in humility of soul, great in his littleness, strong in his weakness, wise in his simplicity—if he show that he is in the kingdom of God as a little child—then will he have another element of that subtle indefinable thing which the Scriptures call power.

And if he join with these two the third quality, a constant, hearty, loving abnegation of self, showing beyond doubt that he seeks the honor, the exaltation of God, the profit and saving of men, and that in the getting of these he gets what he most craves, then will he have gathered into his life the three great elements of true mightiness in which to walk as a prince among men, and prevail. The age calls loudly—as every age has called—for men of faith, humility, self-denial. They whose tracks shine brightest along the path of the Church in all her past have been men of this class, and her most illustrious servants to-day are they in whom these virtues are most radiant. Such preachers are known and honored of men, known also and honored of God. The roots of their power draw nourishment from the soil of both worlds; their leaf cannot wither and their fruit cannot fail.

GEORGE S. CHADBOURNE.

ter, was the occurrence, "soon after the present century," of two or three cases that gave the bishop "great annoyance." This suggests another examination of facts. Of the four hundred traveling preachers in connection with the Annual Conferences at that time only twenty-seven had been on their present circuits or stations more than one year. Most of these appointments were large circuits, some of which were on the frontier, while others presented so much of hardship that to be retained on them for a second year could scarcely be considered a mark of episcopal favor or the object of selfish ambition. Of these twenty-seven preachers there were three who had been three years without change of appointments; and by going back to the Conferences whose sessions had recently been held we find two more of this class—five in all, and no more, since "commencement of the present century." Can the two or three cases referred to by Mr. Hunt be found among them? Why had Tobias Gibson been held four years at Natchez? Let his name and the name of the circuit answer: he was kept there because his heroism was adequate to the severe and protracted demand for self-sacrifice in that distant missionary field. No suspicion of self-seeking can ever touch the name of that first pioneer of Methodism in the southern Mississippi valley. The same may be said of William Gassoway, whose conversion from profligacy was characterized by repentance so protracted and so profound as to saturate his whole life with humility; whom Stevens characterizes as a "saint and apostle," and of whom Bishop Capers speaks as "that most godly man and best of ministers." His staying three years on a large and expanding circuit on the extreme southern frontier, in the midst of poverty and with a family on his hands to support, needs no other explanation than his heroism and his adaptation to the field to which he was sent. Hamilton Jefferson was serving a third year on Fairfax Circuit in Virginia. It is said of him that "his talents as a preacher were not of the most brilliant kind;" his circuit was not one of the "pleasant stations" to which Aaron Hunt refers; and, as his Conference affirmed when commemorating his virtues, he was "respectful and submissive to his superiors." Evidently, then, it was not his appointment that "gave the bishop great annoyance." Thomas Morrell had been three years in New York; but that scarred veteran

of the Revolution, himself a military officer, never chafed under the discipline of the itinerancy. Besides, as with Jonathan and David, the soul of Morrell was knit with the soul of Asbury. It could not but be that Morrell was where Asbury wanted him and was ready to leave on command. There is but one case left—that of Cyrus Stebbins, who had been four years at Albany. Concerning him there is room for suspicion. Indeed, papers still extant show that his case is the one which Mr. Hunt mentions as having come under his "personal knowledge." To remove Stebbins, then, in the discretionary exercise of the appointing power would, we are told, "*rend the society.*" But if this were the view which the Conference had of the situation, it is very strange that it exempted the three northern Conferences, in one of which Albany was situated, from operation of the new rule for one year; and it is more strange that Asbury did not wait for the time-limit to do what, it is affirmed, he "*could not*" do, but did remove Stebbins immediately after the General Conference, on his own judgment of what ought to be done, and that, too, without injury to the society. And still the wonder grows, when we observe that, though he removed Stebbins, he took advantage of the year's exemption of the northern Conferences to appoint Billy Hibbard, of the New York Conference, and Aaron Humphrey, of the New England Conference, to their respective circuits for a third year. Manifestly, he continued to the very last to exercise his judgment to the full extent of his liberty in making the appointments.

It is not difficult, however, to believe that there were "two or three cases" that gave the bishop "great annoyance." That of Stebbins was doubtless one of them; that of the popular, discontented Thomas Lyell, who located at the end of his second year in Boston and soon joined the Episcopalians, was, perhaps, another; and among the thousand appointments made in the four years since the century began, the third "unhappy case" could probably be found. But these cases, which, according to Hunt's own testimony, furnished the occasion for the enactment of the new rule, also indicate its nature and purpose. Its whole aspect in the light of the history here traced is, not that of a fundamental principle in Methodist economy, but that of an expedient to meet the exigencies of the times. Such it was,

and such it must have been to pass the General Conference of 1804 on the heels of a sharp debate* which put the defenders of the episcopacy again on guard against every measure that would signify the permanent restriction of the appointing power. As such it served the immediate purpose of its authors, and as such it should be treated, whether assailed or defended, whether approved or condemned, whether preserved or abolished.

II. This brings us to consider the *utility* of the rule under discussion. Here a correct judgment depends on keeping in mind the immediate and express purpose of the time-limit, the service it has rendered, and the advantages sacrificed for the sake of that service. Thus we see, for instance, how irrelevant to this question of utility is the comparison of the advantages and disadvantages of the itinerancy with those of the settled pastorate, since the itinerancy is not the time-limit and was not created by or based upon it. In the same view we perceive how groundless is the assumption of any proven inability of the appointing power to administer the itinerancy without the aid of the time limitation. The real question is the practical difference between an *itinerancy* without a time-limit and an *itinerancy* with it. In Asbury's day this difference was not precisely the same as it is now. It was a practical question for the men of that day to consider with reference to the exigencies of their times. Whether or not on the whole they decided wisely we need not trouble ourselves to ascertain. We may, however, consider the effect of their action.

Here it may be conceded that the fathers builded even better than they knew; that providence led them to enact a rule which, exceeding the wisdom of their purpose, served during the trial period of the itinerancy—when the very principle on which it was based was frequently at issue, and prophets of evil were predicting its failure—to strengthen the system and to assert its permanency. That rule did emphasize the itinerancy. It did write the word upon the banner of the young Church. It did declare a settled conviction that the itinerancy was to abide with Methodism. This manifestation of faith and purpose helped to fix its place in the ecclesiasticism of the age, and to hold it firmly until it should become rooted and be able

* On elective presiding eldership.

to stand in the strength of its acknowledged merits. This, beyond the "relief" which it was intended to furnish to the appointing power, was the grand purpose which the fathers of 1804 unconsciously served in the enactment of the limitation. But it entailed some sacrifice. In a careful study of the early administration of the Church I have been impressed with the obvious fact that, with perhaps the exception of Stebbins at Albany, no appointment during the whole of Asbury's administration was made or could have been made with a more intelligent and conscientious regard to the special needs of the work than the few which he made for the third and fourth years to the same stations or circuits. This would naturally be so, because of Asbury's general preference for very short terms, and his determination to keep up "a circulation of the preachers;" but the facts, as I have already intimated, sustain the presumption with almost surprising force. To forbid the making of any more such appointments beyond the limit of two years, as those of Gibson at Natchez, Gassoway on the Santee and Catawba Circuit, Hamilton Jefferson at Fairfax, Aaron Humphrey at Hallowell, Thomas Morrell in New York, Billy Hibbard at Dutchess, Henry Willis* and John McClaskey in Baltimore, was certainly a sacrifice of great possibilities of usefulness which the practical wisdom of Asbury had hitherto advantageously improved. And the sacrifice was not for his time only: it continued to increase with the rapid increase of these possibilities, in connection with the growth of the Church and the extension of the field of its operations. It has to some extent been obviated, especially by that exception which exempts missionaries from the operation of the time-limit; but in the general field of the itinerancy the loss caused by preventing those appointments which exceptional circumstances and needs have indicated as especially desirable has been so great as to call for further modification of the rule or for its repeal. In Asbury's time this loss might not, on the whole, have been so great as not to be easily compensated; but it has gradually increased as the real itinerancy, the traveling evangelism of his

* The obituary of Henry Willis in the Conference Minutes mentions him as supernumerary all the time he was in Baltimore, but the historians seem to have followed the lists of appointments, which show him supernumerary only during his last, or fourth, year.

day, has been displaced by the interchanging pastorate of the present. When the appointments generally were large circuits, and a great majority of the preachers were only occasional visitors to their several congregations, there was comparatively small demand for that wide range of personal qualities and ministerial qualifications which the Methodist pastorate now requires, and hence, in general, there was far less need of the widest liberty in the exercise of the appointing power for the adaptation of men to places than now exists. There was then but little danger of damage by "misfits" or of great loss in any respect in changing preachers every year from circuit to circuit, while there was a probability of some considerable gain through the freshness and effectiveness of their preaching.

If the purpose of this article were to compare the utility of the rule of limitation in Asbury's time with its utility to day, I should dwell on the great changes that eighty-four years have brought about in the conditions under which the work of the Methodist ministry is to be done; but I must leave this fruitful field to the intelligence of the reader—and to his astonishment also, if for the first time he shall give it more than a cursory examination. We of the present generation should consider the utility of the time-limit in the "itinerancy" as it now is with reference to present conditions and demands.

The following are some of the most important considerations which should influence and determine our judgment at this point:

1. The time-limit is a restriction of the appointing power, and to the extent to which it becomes operative as a substitute for that power in the displacement of pastors it must discredit the principle on which the itinerancy is based. Wherever the power of appointment may be lodged—whether in the hands of the Conference, as in England, or in the hands of the bishops alone, as in the Methodist Episcopal Church, or in the hands of the bishops in conjunction with some coordinate or associate authority—the fundamental theory of the itinerancy is, that the appointments shall be wholly subject to the discretionary exercise of that power. The little discredit brought upon this principle by the rule of limitation when it was seldom operative was recompensed by the needed em-

phasis which it put upon the itinerancy itself; but now, when the itinerancy needs no such emphasis, and when the rule is *often* operative, and that, too, in connection with local pastorates and under circumstances which render both pastors and churches intensely conscious of its existence, the discredit referred to is serious and damaging. Indeed, with the general public, and, we fear, with the great mass of Methodists also, the effect is to fix attention on the *rule* rather than on the *principle*, and to make it stand out as the essential thing in Methodist economy.

2. Another consideration, implied in the foregoing but deserving special mention, is that the rule or limitation excludes the *displacing* of pastors (a most important part of the bishop's work) to a great extent from the scope of that prayerful, intelligent judgment which is supposed to be exercised in the making of the appointments. Will any one say that the displacement of pastors is less important than their appointment to new fields of labor? The question of removing a pastor who has been only one or two years in a place is often the most serious question which the bishop and his advisers are called upon to consider. The pastor may have been successful; he may have won the hearts of his people, and indications may point to still greater prosperity, perhaps to a rich harvest of souls, as the result of his continuance in the same service for another year. But there is a demand for him elsewhere. Shall he be removed? His *removal* is the serious question; his appointment, in the event of his removal, is clearly indicated. He is consulted; his presiding elder is consulted; and they both make the matter a subject of prayer. The bishop is in doubt, and he also seeks divine guidance. And why not? Such deliberation and prayerfulness forcibly and beautifully illustrate the theory of the itinerancy. But suppose that that pastor has reached the end of his third year, with precisely the same demand for his reappointment. Prayer is now useless! And how often are prayer and episcopal judgment thus precluded! Nearly or quite one third of the removals of pastors which take place every year in our itinerancy are effected without prayer, without thought, without judgment, by this arbitrary limitation; and the rule makes it possible that *all* the removals shall be so made! Does not such a rule fearfully dis-

credit a system that professes to be based upon the intelligent exercise of an appointing power?

3. A law limiting the time for which any pastor may be reappointed to the same charge is sure, in the course of a few years, to compel some *inopportune* appointments, such as will occur at times in the midst of revivals or at critical moments in important church enterprises. If such emergencies could be foreseen a year in advance they might sometimes, perhaps, be provided for by anticipating the change of pastors and securing for the approaching exigencies the men who would be best fitted to meet them, and who would not necessarily be removed until the special occasion for their services had passed. But they cannot be foreseen, and, besides, nearly every such emergency grows directly out of the work of the incumbent pastor. Wherever the limit is placed, the inopportune removal will be the occasional result; and in almost every Conference, among the large number of removals made in the course of a few years, there will be many cases of this character. The result in many Conferences, as seen in a review of the history of their several charges, is not always pleasant to contemplate. Lincoln applied the principle of his homely maxim, "Never swap horses while crossing a stream," in the hour of the nation's crisis. It would have been lamentable if he had found himself compelled by the national Constitution to "swap horses" at that very hour. If the maxim is worth any thing, it cannot be wise to start out on a long journey under contract to swap horses at every third milestone whether a stream be there or not.

4. An itinerancy with a brief pastoral term limited by law must, in the nature of the case, compel every pastor to surrender that personal influence which is acquired by intimate acquaintance with his people, despite the fact that it is manifestly necessary to his greatest usefulness. It is true that this element of power is not the only consideration that should determine his fitness for the particular field of labor in which it has been acquired: he may possess it, and still be deficient in other requisite qualifications for the work in hand. But in itself it is of great value, and is always requisite in order that the pastor may be at his best; and no pastor, while thus at his best, should be compelled to surrender it without large and adequate compensation for the loss. Does the arbitrary limitation

always secure such compensation to the *pastor?* To the circuit-rider of former times, who continued for the most part to be a stranger to his people, and often was the more useful because he was such, this consideration was of comparatively small importance. It is the *pastorate* that most fully utilizes acquaintance and personal influence; and this fact suggests, at least, that in carrying the time-limit regulation over from the large circuit to the pastorate we have carried it beyond the sphere of its usefulness. This remark is applicable to the general work of the ministry; but both in the cities and in the little villages, both in the older Conferences and in new fields on the frontier—every-where, in fact, and in all the churches—there is often some special work to be done which nothing but the continuous, wisely directed, and indefinitely protracted efforts of a pastor intimately acquainted with the people can accomplish. In the city the position of leadership must be gained, without which it is impossible to direct the energies of the Church, hold it in its proper relations to the religious and benevolent enterprises of a vigorous Christian community, or sustain it amid the rivalries that call for ceaseless vigilance and wise counsels; and such leadership is sometimes dependent on a knowledge that is slowly acquired. Under these circumstances the frequent arbitrary interruption of pastoral relations prevents the success that would otherwise be possible. In the village some pernicious error may be flourishing under local conditions that must be thoroughly studied and skillfully and patiently dealt with; or some evil social custom may have been fostered by influences that can be successfully resisted only by long and steady pressure, or by the corrective force of right teaching skillfully and personally applied. Here the minister who is adapted to the work in hand, and has gained an advantage by acquaintance with the elements with which he has to deal, is invaluable, and, until his work is done, he cannot be superseded by a stranger without peril to the interests involved. On the frontier, amid the rush of immigration to new towns, the pastor must, so far as his church is concerned, be the agent of union to bring together the old and new elements. His success in the work of gathering in the "new-comers" is often largely dependent upon an intimate acquaintance with resident families, and an acquired command of the social forces of the

place. These illustrations of the variety of special interests which may be jeopardized by a frequent and compulsory change of pastors are sufficient to show that the Church which organizes its pastorate on the basis of such changes, ecclesiastically and arbitrarily predestinated, must expect to sacrifice in some degree a very important element of pastoral power.

5. The zeal and success of every pastor is somewhat dependent upon the hope which he bases on the possibilities connected with his own labors. He naturally desires to build on the foundation which his own hands have laid, and will cheerfully labor on in obscurity and hardship for the promotion of an enterprise committed to his care until success crowns his endeavors. There is, it is true, much of support and encouragement to the Methodist minister in the thought that he sustains a pastoral relation to the Church as a whole. Theoretically, the world is his parish, and this relation is one source of compensation for some of the sacrifices which the itinerancy necessarily involves. It is true, also, that there is no inspiration really worthy of the Methodist ministry but that which leads to a self-absorbing zeal for Christ and his cause; but it is nevertheless beyond dispute that the sublimest heroism, the purest and most exalted devotion, intensifies the consciousness of one's identification with one's own work. This principle suggests a kind of loss which a Church may incur by positively forbidding any of its pastors to remain more than three years in one place.

I do not here intend to intimate that long terms of pastoral service are always, or even frequently, necessary to insure the full measure of the pastor's usefulness in any one place; but sometimes their *possibility* is necessary to this end. Much less would I confidently affirm that it belongs to the mission of Methodism to build up immense congregations whose size and coherence shall be due chiefly to the powerful personality of their respective pastors. *Nor would I confidently assert the contrary*, or affirm that a Beecher, a Parker, a Talmage, and a Spurgeon in our Church would be a force too mighty for Methodism to utilize. If four or five such congregations as theirs should be developed in this country under our system of appointments, with the time-limit abolished, who would be authorized to declare it a misfortune to Methodism or to the evangelical Christianity of our times? Were the Brooklyn

Plymouth Church in Methodism to-day it would soon find a worthy successor of its lamented pastor; and the search for him would be made not in the name of a theology bearing a personal image and superscription, but in the name of a Church whose symbols of faith are the same in all the world. The possibility of a few such churches (and few they would be at most) need not frighten us. Their development under Methodist economy would be extremely improbable and could easily be prevented; but to *decree* in advance that they shall never exist would be to intrench somewhat upon the domain of Providence. Methodism, now in its manhood, fullgrown and strong, can afford to accept any responsibility that may come through the unrestricted application of the principle on which it is based.

6. Experience shows that the rule of limitation often tempts both pastors and people to protract the term of pastoral service under strained relations beyond the period of usefulness. This it did when the limit was two years; it does the same now under the limit of three years; and the same effect is manifest in those Churches which have an itinerancy with the term extended to four and five years. This result under the rule is inevitable, and so manifest is it that many have been led to think that the average pastoral term, with no time-limit, would be shorter than at present. I do not so think, but I can see that the flexibility which the absence of the time-limit would give would permit more of real itinerancy where it is needed, and longer pastorates where they would best serve the Church.

These, as I have said, are some of the considerations which should determine our judgment respecting the present utility of the restriction. Their effect is to condemn the rule, as a hinderance and embarrassment to the itinerancy.

The counter arguments, in favor of the rule, base the claim of utility made in its behalf chiefly upon the general principle, that safety requires that discretionary power shall be limited by the provisions and positive injunctions of law. Obedience to law, it is affirmed, is secured much more easily than obedience to men, since the natural tendency of the governed, under even slight provocation, is to suspect the motives that control the discretionary exercise of power. Upon this principle it is claimed that the *rule* saves both ministers and churches

from a perilous and, sometimes ruinous, strain upon their loyalty.*

The philosophical ground of this argument renders it worthy of consideration. But rejoinder is made as follows: (1.) The loyalty of Methodist ministers is due, not to the fact that the law of the Church forbids any of them to stay more than three years on any circuit or station, but to the intelligence and sincerity with which each has consecrated himself to the ministry under a system which at the outset required of him that his field of labor should be constantly subject to the *will of an appointing power*. His surrender to this demand was the test of his *acceptance* of the itinerancy, and continues to be both the explanation and test of his loyalty. (2.) The loyalty of churches also is due to the preference which their members have for an ecclesiastical system under which they accept pastors at the hands of an appointing power; and an administration which should test their obedience by an occasional removal, in the exercise of episcopal discretion, of a pastor whom they would retain would be more favorable to the preservation of their loyalty than a regulation which enables them to anticipate his removal and select his successor. (3.) Under the present rule two thirds or a larger proportion of the removals of pastors, occurring every year, are effected without the aid of the time-limit, and it is not presumed that there is more loyalty on the part of ministers or churches than there would be if the proportion should be largely increased by extending the time to four or five years. The argument is, that a proportion which may be indefinitely increased without incurring danger may be safely increased until it includes the whole. (4.) Whatever dissatisfaction would be caused by the exercise of discretionary power on the part of the bishops, it is a question whether it would exceed that now caused by the arbitrary time-limit.

But it is claimed—putting the foregoing argument in a more concrete form—that but for the time-limit a popular preacher of great personal power would be able, during an extended pastorate, so to fortify himself in his position that the bishop would be unable to dislodge him without provok-

* See this argument strongly stated by E. O. Haven, D.D., *Methodist Quarterly Review*, 1878, p. 404.

ing a revolt, even when his removal should be manifestly demanded either for the good of his people or by the greater need of his services elsewhere. To this it is replied: (1.) In the nature of the case — considering the obligations which Methodist ministers assume in their entrance upon the itinerancy, and the importance of loyalty in its bearing upon the standing of both ministers and churches—the instances of such disobedience would be very rare; perhaps rarer and less troublesome than those of disobedience and revolt under the present law. (2.) The possible defections caused by such exercise of authority are to be considered only in comparison with those caused by the friction of our present method.

There are many minor arguments, *pro* and *con*, bearing on the question of the probable effect of rescinding the rule of limitation, but as they are subordinate, and can have no determining force in this discussion, they are not here produced.

From the premises here presented I am led to these conclusions:

1. The time-limit in our itinerancy has neither historical nor philosophic ground for a claim to be regarded an essential part of Methodist economy.

2. Great as the utility of the itinerancy continues to be, there is now none in the time-limit itself.

3. Though it would not be wise to force the repeal of the rule in opposition to the sentiment of the Church, yet the sooner the Church shall demand its repeal the sooner will she be able to utilize to the best advantages the forces at her command.

O. H. Warren.

ART. VI.—THE METHODIST EPISCOPAL CHURCH IN THE SOUTH.

HAS the Methodist Episcopal Church a mission in the South beyond her work among the colored people? After more than twenty years of occupancy and enlargement in this field, many of our own people in the North are inquiring whether there is really any call for the prosecution of our work among the white population of the Southern States. Our own people in the South have no doubts about the "call;" but those of the Southern Methodist Church believe there is no mission for our Church here. This is a very grave question, and one upon which many good men differ. Many of our people, through lack of knowledge of the situation, have failed to appreciate our past success and present opportunities, and have been somewhat too easily led to believe that, for any thing more than to help the colored people, the Methodist Episcopal Church has accomplished nothing that the Methodist Episcopal Church, South, would not have done in her absence. For all who believe that our Church is called to be in the South there will be many perplexing questions to solve as to what the work is and how it shall be done. It is the purpose of this paper to present some facts and arguments showing the correctness of that belief, and how it has happened that there has not been a better understanding in the North about this work, upon which has been expended over three million dollars in twenty years.

Upon the threshold of every door we enter here this question meets us: "How will your work affect the fraternity that is being cultivated between the North and South?" It would seem, on its face, that any thing that hastens the era of good-will between the two great sections of our land must be good, and that any thing which postpones that day should not be encouraged. And this is the ground upon which we have been urged to give up the work of the Methodist Episcopal Church in the Southern field. This peace argument has been greatly re-enforced from the consideration of great commercial interests to be promoted by fraternity. But shall we seek for the earliest peace, and obtain it at any cost? Nay, let us, rather, seek for a peace that will endure.

It is worth careful inquiry to ascertain if, peradventure, we may not have been running too fast after fraternity. The radical difference of the two Methodist Churches upon very grave questions would have made some friction inevitable in the working of "formal fraternity," even though the machinery had been well constructed, which it was not. There was lack of perfect and full understanding *ab initio ad finem.* The late editor of this *Review* * gave some points along the line of "construction" in 1886:

At the General Conference of 1872, held in Brooklyn, the subject of our relations with the Southern Church was brought into notice by "sundry petitions, memorials, and resolutions," all of which were referred to the Committee on the State of the Church, which body, in due time, reported in substance, and their report was adopted, that the Methodist Episcopal Church having entered the parts of the country in which the Methodist Episcopal Church, South, has most of its members and churches, and, having there received many members, and established numerous local churches, and all proper ecclesiastical institutions, it is neither at liberty nor disposed to abandon that part of its work; but, because it is deemed very desirable that the two Methodisms should co-exist in harmony, and in order that their good fellowship should be the more clearly indicated, it was declared that,

To place ourselves in the truly fraternal relations toward our Southern brethren which the sentiments of our people demand, and to prepare the way for the opening of formal fraternity with them, be it hereby

Resolved, That this General Conference will appoint a delegation, consisting of two ministers and one layman, to convey our fraternal greetings to the General Conference of the Methodist Episcopal Church, South, at its next ensuing session.

In the debates on this occasion the action of the General Conference of 1848 was justified, and every possible modification of it definitely refused, and also distinct notice was given that there existed no purpose on our part of abandoning our work in the Southern States.

The delegation so provided for accordingly appeared at the General Conference of the Southern Church in 1874, at Louisville; but somehow their credentials were so far defective that they contained nothing of the declaration of our purpose to continue in the South, which had been made as a condition preliminary to the action providing for a fraternal delegation. The omission was unfortunate, as it might seem to imply a willingness on the part of somebody to ignore the attitude of those who had ordered the delegation toward those to whom they were accredited; and the omission and its apparent intention were noticed and commented upon by one of the Southern delegates, since chosen and ordained a bishop. . . . All the wooing and

* Vol. lxviii, p. 765.

coquetting has been made from the Northern side, but not by any properly official action, although certain of our "officials" have occasionally become a little superserviceable on that line.

In these attempted negotiations the South appears usually to have had the better side of the game, the reasons for which are quite obvious, and they are such as to cast no discredit upon the winning party. They evidently see, what some among us appear unwilling to recognize, that there are such considerable and deep-seated differences between the two bodies, in their substance and spirit, that their incorporation into a single organization would result only in discord and confusion.

The arrangement for formal fraternity made by the "Joint Commission" in 1876 was such that the Southern Church understood it as a note of preparation for the ultimate withdrawal of the Methodist Episcopal Church from the South. In the Nashville *Christian Advocate* (1876) Dr. T. O. Summers said, editorially:

It was the understanding of our commissioners (and we are sorry they did not so express it in the agreement) that their action would ultimately restore the line of division established in 1844.

The *Central Methodist*, an organ of the Southern Church published at Catlettsburg, Ky., said, in 1877:

If fraternity is worth any thing it will result in one of three things: First, an organic union of the two Churches; second, an ecumenical Methodism with four or more subdivisions, each holding General Conference in its respective territory, and all under jurisdiction of an ecumenical council; third, a well-defined divisional line between the two Churches, and thus forever prevent the two Churches from occupying the same territory. If our Northern brethren are good enough for our fraternity, can we not intrust to them the interests of Methodism in a given locality? And if they love us half so well as they claim, can they not confide to us the interests of Methodism in another locality? If not, then away with fraternity to the moles and the bats; it is a libel on Christianity.

It was with such interpretation that the Southern Annual Conferences ratified the "Cape May fraternity" with great unanimity, and even enthusiasm. But the Conferences of the Methodist Episcopal Church were nearly all silent. Among those that spoke (guardedly) the Kentucky Conference adopted the following in 1877:

The subject of fraternity is one of deep interest to us; and, as a Conference, we fully appreciate it. We heartily approve the

action of our General Conference in 1872 and 1876 upon this subject. We rejoice in the amicable settlement of property questions by the "Joint Commission" of the Methodist Episcopal Church and the Methodist Episcopal Church, South. But as some parts of their report have been differently interpreted we desire to be understood as indorsing no fraternity with any body that denies our right to extend our work in the Southern States. Nor do we believe the Methodist Episcopal Church ought to advise her communicants to join another Church for the sole reason that their "society is weak." So understood, we stand ready, in our homes, in our churches, and in our Conference, to respond heartily to every greeting that comes to us from those who love our Lord Jesus Christ.

The General Conference of 1880 said just as little as it could upon the action of the commission. Was it not because we had been acting unfraternally, according to their view, that the Southern General Conference, in Atlanta, Ga., 1878, refused to recognize or introduce a resident bishop of the Methodist Episcopal Church (Bishop Gilbert Haven) who was twice present at their session? If we had begun to prepare for the withdrawal of our Church from the South, agreeably to their interpretation of the "agreement," our fraternal delegates sent to their General Conference in 1878 would not have been required to deliver their addresses in the Sunday-school room of the large church where the Conference was held—an arrangement that excluded five or six hundred people who desired to hear them. The strange treatment of Bishop Haven and our fraternal delegates—Cyrus D. Foss, D.D. (now Bishop), and the Hon. Will Cumback—in Atlanta, Ga., was in sharp contrast with the reception given to the bishops and delegates from the Southern Church by our General Conference two years later in Cincinnati. The want of a definite understanding by the two parties has made the practice of fraternity a very uncertain thing among us in the South. And our embarrassment has been not a little increased by the practice of some of our visiting brethren from the North, who have received courtesies from Southern churches and pastors where like courtesies were withheld from our resident ministers, and afterward published their observations upon our work and workmen as seen through Southern glasses —a practice happily now less indulged in than formerly.

But why should we not leave this field to the Southern

Church, since the majority of the Methodists will have the ministrations of a *Southern* Church? The answer is, that a minority of Methodists in the South, numbering over two hundred and twenty-five thousand souls, will *not* have the ministrations of a *Southern* Church. The desire of these people creates the need, and neither Church can turn away from her own people at the request of the other. If the Southern Church can draw a geographical line setting bounds to her work in a part of this country, the Methodist Episcopal Church cannot so limit her field. If organic union be the ultimate *desideratum* from our stand-point, it is not so from the Southern view. They have made themselves clearly understood on that point. It can never be a present *desideratum*, from any stand-point, until the people "flow" together. The differences between the two Churches are as vital to-day as they were in 1845. And there is need for our Church and her schools in the South only because it is not a Southern Church, and not because there is room enough for two Churches that are just alike in this field. The work of our Church here is greatly needed for its influence upon the white race in securing, at the earliest possible day, the recognition of the manhood of the negro, and because of the benefit to be received by both races from such recognition. The Southern Church opposes the Methodist Episcopal Church in this field, not because she is doing their work, but because she is undoing it—at least so far as that Church clings to the errors begotten by slavery. This work the Southern Church not only will not do, but she does not want it to be done.

The conflict is based upon something older than American slavery, and deeper than any race prejudice. There are two civilizations here, unlike and unreconcilable. Both are struggling for mastery, and each believes the Bible is on its side. The Southerner believes that the best possible Christian government in this world is one where the laborers are controlled by the ruling class. He believes the negro has been created for the inferior place, and the white man for the superior position. And he will not be fraternal, except at very long range, with those who teach that "all men are created free and equal." Mr. Calhoun in the United States Senate once said: "We regard slavery the most safe and stable for free institutions in the world." And Prince Metternich, of Austria, twenty years

earlier, uttered the conviction of Europe's rulers when he said: "There should be an impassable gulf between the laborer in the field and the gentleman in the palace." It is a Southern Methodist paper of to-day that says, "The Methodist Episcopal Church was sinfully wrong on the subject of slavery," and, "The Bible or the Methodist Episcopal Church must be changed before we can have organic union." Bacon says:

> There be two false peaces or unities—the one where peace is grounded upon an implied ignorance, for all colors agree in the dark; the other where it is peaced upon the direct admission of contraries in fundamental points. For truth and falsehood in such things are like the iron and clay in Nebuchadnezzar's image—they may cleave, but they will not incorporate.

We have been working at both these kinds of "false peaces" while endeavoring to fix up peace hastily. The Nashville *Christian Advocate* said (1886):

> The Methodist Episcopal Church, South, is reaching a larger proportion of people in the South than the Methodist Episcopal Church is reaching in the North.

And it spoke of a large district in Chicago as "absolutely neglected, while money is being poured out to no purpose upon a small church in the capital of Tennessee." "An investment not very wise nor very pious."

Now, if it were only a question of proportion of people reached, the objection to this work would have some weight. But there is another consideration, and that is, the influence upon the people who are reached by our work. That our Church has a different message for the white people from that of the Southern Church they proclaim, when they call our white societies "the Nigger Church." There is need for our work in the portions where there is a destitution of Southern churches. There is also need where there is no lack of their pastoral care. A view of the situation and the need of our work here cannot better be shown than by the following utterances of George W. Cable, as reported in the *Boston Journal*, from a speech delivered at Pittsfield, Mass., May 31, 1886, (Decoration Day). Mr. Cable is a Southern man, who gave his allegiance and service to the Southern Confederacy. He said:

> Sift right from wrong at any cost. . . . Beautiful as forgiveness is, to forgive and forget is not enough for brethren. We

must also understand. Forgiveness is the easier part in strife between brethren; mutual, complete, and final understanding is the greater difficulty, yet the equal necessity. . . . Too often, of late, the cry to forget the passions of strife—which Heaven help us to forget!—is made the plea for suppressing deathless issues. Great questions of human right and national integrity, pleading to Heaven's throne for adjustment, are half stifled under a mass of well-meaning sentimentality. True peace, true fraternity, cannot, by either side, be bought at such a price. Let us not repeat the old sentimentality, false alarms of danger, and false assurances of safety, that made for our fathers and elder brothers war at last the only road to understanding, and led them blindly into carnage.

Referring to the cause of strife he said the South built

on a mistake as old as Asia—that the safety of society necessitated the holding its lower classes in bondage. This theory was necessary to excuse the slavery in the minds of sincere, God-fearing, liberty-loving people, and to reconcile it to their Anglo-Saxon traditions. Very true, our pulpit taught us that Scripture sanctioned slavery; but we needed this theory to show us how it was that Scripture could or might sanction slavery. We have, then, two solid Souths—solid not by outward pressure, but by inherent principle. First, in each State the white ruling class, from sincere motives of self-preservation keeping the old servile race servile, and a second link of Southern rights around an assumed right to postpone a true and complete enfranchisement as long as the ruling class, in its private councils, may deem best. . . . You hear the phrase "true Southerner," "true South." These are what they say themselves are. Where a man or woman is born is no matter. A colored man is never esteemed a Southerner. And there are hundreds of men now in the South of any one of whom you may hear it said at any time, "Why, he is Northern born, but he is a good Southerner." It is a matter of belief in a social order which—I say it with all respect and kindness—is neither republican, nor democratic, nor American, but eighteenth-century English. Here you have the issue, and the whole key to the dead-lock in holding out for American liberty. The white for an arbitrary supremacy, confessedly inconsistent with American liberty, but in his sincere conviction essential to social order and his self-preservation. We have shown that the Southern question is real and open, that it is truly national, that it is no matter of animosity North, or resentment, or perversity, or disloyalty South, but on its dark side a profound error as to fundamental interests of public safety.

It sincerely believes that the preservation of society requires the domination of a fixed privileged class over a lower; that the whites constitute this privileged class, and that the blacks do, and must, and shall comprise the lower. . . . The only real interest is to remove this error with the least possible delay, for on its

face this is not something which time can be trusted to cure. Southern society is rebuilding on its defective foundations, and every day hides deeper, without removing, the fatal defect. In such a case to trust to time to do it is as senseless as trusting to luck. Time has done its part, all it could do. The remainder is left for our activities. To ask that time do that is to ask neglect to do it. See how far time is from doing it. Yonder is the South praying the nation to hold off not merely its interference, but its advice, nay, even its notice, while it not removes, but refines and polishes and garnishes and decorates, the disguise of its own and the nation's eyes. Is it wise, is it safe, is it faithful, is it kind for any citizen of the United States, Northern or Southern, to see the greatness of this mistake and let it go uncontroverted—or shall he not rather show forth, in season and out of season, the pressing wrongs and losses and future dangers that gather around this vital error?

Because there are many Methodists in the South who are not Southerners, and because the Methodist Episcopal Church, South, was set up by Southerners, and is maintained for Southerners, the Methodist Episcopal Church has a mission in the South.

Let us look at some of the work already done. At the close of the war there was found a great lack of Methodist churches in some rural districts, especially in the mountainous portions, where the white people owned few slaves, or none. Beginning with north Georgia and Alabama, we find a strip of country two hundred miles wide, extending north-east through the western part of the Carolinas, Virginia, and West Virginia, including the eastern part of Kentucky and Tennessee, about one hundred miles either way from the crest of the Appalachian chain of mountains, in which the Church Extension Society of our Church has helped to build six hundred churches in the past twelve years, and perhaps three hundred and fifty previously. The most of this property is in churches for the whites. A closer examination of a small part of this territory will show how it had been neglected by the Southern Church, and how cultivated by ours. In twenty-five counties in eastern Kentucky is one fourth the area and one eighth the population of the State; that is, one half the average density of population (census 1880). In all that region there were but two towns of five hundred population, excepting three on the Ohio River. In more than one half of this territory the Presbyterians had

no organization, the Baptists had but few churches, and as for Southern Methodists, who had here a most inviting field, witness the following appeal for money, by the Missionary Committee of Kentucky Conference, Southern Church, published in the *Central Methodist*, July 4, 1876:

> In the mountains of eastern Kentucky we have sixteen mission fields (in as many counties), containing a population of 80,000. In these missions we have fourteen church buildings, while thirty societies are worshiping in court-houses, school-houses, and in private residences. Twelve new missions have been organized during the past three years. . . . Forty additional missionaries could be employed and more than a hundred congregations secured if the board could command the necessary funds.

A few months before this Dr. J. B. McFerrin, then secretary of their Missionary Society, in the Nashville *Christian Advocate*, republished some comparative statistics from our *Missionary Advocate* concerning this field, which excerpt he styled "Our Reproach," and no one seemed so much surprised at the facts presented as the Southern preachers themselves. Here is a sample district in that region in 1881. Barbourville District, Southern Church, had eleven charges with eight churches, total value $3,400. Five charges had no church, and one had a partnership church; average salary paid pastors, $106 21, and to the presiding elder $110. The Methodist Episcopal Church had a Barboursville District covering about the same ground. In the same year there were in it eleven pastoral charges, twenty-four churches valued at $10,000; salary of pastors, $165; presiding elders, $614. Williamsburg, Ky., which is in this region, had no church building of any denomination until 1883, though it had been the county seat of Whitley County for more than thirty years, and the population had reached five hundred. The Congregational Church was the first to build there.

The *Central Methodist* had the following editorial in September, 1877:

> Excepting on the border, Northern Methodism in Kentucky is so manifestly a failure that all further effort to maintain its organization is next to criminal, since the means and labor expended are not only sacrificed, but, by fostering and keeping alive sectional animosities, personal piques are engendered and the cause of Christ suffers damage.

The foregoing is a fair sample of the disparagement of our work by this particular *organ* of the Southern Methodist Church. And it is to rorrect misapprehensions caused by such misleading assertions, which have been frequently made, while the facts in the case have been withheld, that attention is called to the following facts. In 1866 the Methodist Episcopal Church had in Kentucky 68 churches, valued at $72,000; 47 pastoral charges; 5,795 members; benevolent collections were $640. In 1881 we had increased to 280 churches, valued at $514,970; 137 pastoral charges; 25,271 members (four fifths of them whites); and the benevolent collections $4,739 50; or an increase of churches fourfold, of value sevenfold, of members fourfold, and benevolent collections sevenfold in fifteen years. "Manifest failure!" In the whole State of Kentucky there are 378 pastors in the two Methodisms. There are 907 churches, valued at $1,600,000, and over 400 congregations without churches. The total membership is reported about 80,000. It will be seen that our Church has about one third of the whole Kentucky Methodism. It is often asked why we have not secured more strong churches in the interior towns of this State. It is because the number of large towns in the interior can be counted on the fingers of one hand. The census of 1880 showed only eight towns in Kentucky having over 5,000 inhabitants, and five of these are on the Ohio River; and only 41 towns had from 1,000 to 5,000 population. Only 27 per cent. of the people live in villages, towns, and cities, counting from villages of one hundred population and upward. In New York 70 per cent. are in the villages and towns, and only 30 per cent. of population is rural. This will explain why we have so large a proportion of circuits in this work, and the same holds good in all the South. Our work here should be compared with that of other Churches in the same locality. For example, take the Louisville Conference, Southern; there are 113 charges, seven of which (in 1880) were stations outside the city of Louisville, and but one of these paid a thousand dollars salary. In 1875 the writer made a comparison of the two Churches in ten of the largest county seats in the richer portion of the State, leaving out Louisville and Covington. Average population of towns, 4,568; the taxable valuation of the ten counties was $85,000,000; the average membership of

Southern Church was 183; the salary, $1,009 50; benevolent collections, $137. The Methodist Episcopal Church had an average membership of 223; salary, $1,019; and benevolent collections, $212 40. Ten other county towns were taken where we had no society. They were in counties of the same aggregate wealth, but somewhat smaller population in the towns, and it was found that the Southern Church paid better salaries, and gave more for benevolence in the towns where there was joint occupancy than where they occupied alone. Comparing the same Churches seven years later, it was again found that the Southern Church had increased in membership more in the towns where we had churches than where they were the sole occupants. Our Church pays more per member for benevolence in Kentucky Conference than either of the Southern Conferences in this State, small as it seems when compared with our Northern Conferences. Our best four churches are worth more by $50,000 than the four highest valued in either Southern Conference. And when we go to the other end of the line we find thirteen of our churches valued at $100 each, and the two Southern Conferences have twenty-six of the same kind. The failure of our friends in the North to appreciate the importance of our work in this field has arisen from an overestimate of the other Churches on this ground—a mistake that is supported by such statements as the following from the organ before quoted, Jan. 25, 1887:

> The first of next April the *Central* will close the twentieth year of its existence. At the time it started the Southern Methodist Church in half of Kentucky and all of West Virginia had scarcely a name, with only an organization here and there. To-day she stands proudly forth as one of the most powerful organizations in the two States, a miracle of growth and power.

Now this sounds well, but statistics are never coupled with such talk in that paper. Comparing the Southern Methodist Church with the Methodist Episcopal Church in West Virginia and eastern Kentucky, the portion covered by the Conference of which the editor of the *Central Methodist* is himself a member, we find the Methodist Episcopal Church has about three times as many members, churches, and pastors as the Southern Church has there, with four times the Church property, and in nearly all this region our work has been newly begun since the war.

This disparagement of our work on one hand, and over-statement of their own on the other, has not only misled some of our people, but their own people are also misled. At the session of their Conference a few years since in Catlettsburg, one of their elder members being asked how many charges there were in the Conference, promptly replied, "About a hundred." The number was just sixty-six; fifteen of them in Kentucky, the rest spread over all West Virginia! The highest salary paid was $1,250, the next highest $666, and the next was below four hundred dollars.

These sweeping assertions, "miracles of growth and power" on one side, and "manifest failure" on the other, have not been given here to show how a certain paper exceeds others in this kind of misrepresentation, but to call attention, by a few striking examples, to a fact peculiar to much Southern journalism; namely, that the facts pertaining to the case are not given to the people so much as high-sounding praise of their own works and unjust disparagement of the work done by our Church. Dr. Haygood made this statement a few years since: "The one best thing Southern people can do for the negro is to acquaint themselves with the facts in the case of the negro in the school." This saying may be applied with equal pertinence to this field of our labor among the whites, for they have refused to see any thing in it. Nothing has been counted more unfraternal on our part than calling attention to facts. When we tell of destitution of churches or schools in any locality as a reason for pushing forward our work we are said to be "abusing the South." It was by publishing the facts about the contract labor of convicts in the South that George W. Cable became one of the most universally hated men in the Southern country.

But while there has been substantial success in some parts of the South there have been many points where our Church is weak, as in the capital of Tennessee, where Dr. Fitzgerald says it is not needed; and although some societies have been abandoned after fifteen or more years' trial, yet our people who are still in the small churches in large towns, without expectation of becoming large societies in the near future, and who have put their families at great disadvantage socially and have embarrassed their business interests by their adherence to the Methodist Epis-

copal Church, are just as confident that our Church has a mission where the Southern Church has no lack of pastoral care, as in the regions that have been neglected or insufficiently supplied by that Church. The missionary appropriations to these Churches have not been so large as to relieve these people from carrying heavy burdens, yet they have willingly assumed financial and other burdens beyond those that fall to our people in any other field, in order to be in the Church they believe to be right.

The foregoing fragmentary sketch indicates the line we have been proceeding upon hitherto, and the signs of the times appear to give promise that the policy of our Church in the South will soon be settled once for all. The keeping out of sight certain differences between the Churches has promoted peace. But the Chattanooga controversy has brought all these matters to the front again, and the "peace" is much disturbed. This matter of Professor Caulkins's refusal to shake hands with a colored minister of our Church in Chattanooga, and the refusal to admit two negro boys into Chattanooga University, has called up the whole question of the policy of our Church in the South.

The trustees of this institution believed, 1. That the Church had authorized them to establish a school for whites, exclusively; 2. That by excluding colored students the school would reach and influence a much larger class of Southern people than by any other policy; 3. That a school for the whites could not be maintained if any colored pupils were admitted; 4. That the Church having built so many schools for the colored people, it would be gross neglect of the white people in the South to withhold schools from them. Agreeably to this understanding a faculty was selected, and, upon the opening of the school, it was made sufficiently plain to all interested parties, without using the precise language of a certain Birmingham pastor, that colored students were neither expected nor desired to attend. Southern people regarded this as a Southern school in one important particular at least, though not perhaps to the extent of a certain young ladies' seminary in Kentucky, whose president, a Southern Methodist preacher, said in the Prospectus, 1885, "The faculty has been selected with reference to a pure type of Southern culture." Chattanooga was not to have a mixed

school as to color of pupils, but something like a mixed type of Southern culture. The Board of Managers of the Freedmen's Aid Society was called to meet in Cincinnati, February 22, 1877, to consider the refusal of trustees of Chattanooga University to remove Professor Caulkins from the faculty upon the request of the executive committee, and the refusal to admit two colored students who applied for admission to the university. There was placed in the hands of each member of the Board of Managers, by their executive committee, all the legislation of the General Conference bearing upon this matter collated and printed. On the first page of the pamphlet were the following significant paragraphs:

It being held by many that the creation of white and colored Conferences for the territory in the South prepared the way for separate schools, we deem it proper to cite the action of the General Conference. . . .

It may be proper to direct your attention to what may be styled the dual character of this legislation, seen in the declaration of rights of all preachers and members, and in the sanction of an administration adjusted to the peculiar social conditions in the South.

A portion of Report No. 3 of Freedmen's Aid Committee, presented and adopted on May 22, 1884, was as follows:

The establishment of schools for the benefit of our white membership in the South we believe to have been a wise and necessary measure. Their success has been gratifying. The beneficial results have not been confined to those immediately interested, but their liberalizing effects upon public sentiment have greatly redounded to the advantage of our colored people. We regret that for so great and important a work so little has been done by the Church, and we desire most emphatically to give expression to our conviction that the time has come when this portion of our educational work should be strengthened and placed upon a strong and permanent basis, as its importance certainly demands. To the question of mixed schools we have given our most serious and prayerful attention. It is a subject beset with peculiar difficulties. That the colored man has a just and equal right, not only to life and liberty, but also to the means of grace and facilities for education, we not only admit, but most positively affirm.

We are in duty bound to provide for and to secure to every class of our membership, so far as possible, a fair and equal opportunity in church and school accommodations. And in so far as this is done our duty is performed, and the equal rights justly demanded of us thus fairly and fully conceded.

Mixed congregations and mixed schools may, in many places, be most desirable, and best for all concerned. In other places, one class or the other, or both, may prefer separate congregations and separate schools.

Equal rights to the best facilities for intellectual and spiritual culture, equal rights in the eligibility to every position of honor and trust, and equal rights in the exercise of a free and unconstrained choice in all social relations, is a principle at once American, Methodistic, and scriptural. Therefore,

Resolved, 1. That we most sincerely rejoice in the progress made in the work of education among our colored people in the South, and pledge ourselves to stand by and assist them in the further prosecution of this work to the extent of our ability, and, so far as possible, to the extent of their need in this direction.

A very short clause might have been added to this report that would have definitely committed the Church to the policy of excluding colored pupils, or a clause forbidding such exclusion. It was the lack of such explicit statement in any and every report of this committee that led to the presentation of the following declaration of policy from the Committee on the State of the Church, which was adopted May 28, 1884:

Resolved, That this General Conference declares the policy of the Methodist Episcopal Church to be, that no member of any society within the Church shall be excluded from public worship in any and every edifice of the denomination, and no student shall be excluded from instruction in any and every school under the supervision of the Church, because of race, color, or previous condition of servitude.

This latest utterance of the General Conference would seem to be pretty clear and specific, as indicating that any separation of students must not be compulsory. And this declaration was in harmony with all the previous acts of the Freedmen's Aid Society. Schools already established had not refused admission to any student. The trustees, however, believed they had the right to exclude colored students from Chattanooga University. They finally agreed to maintain the school according to the views of the Board of Managers, but appealed from their decision to the next General Conference. Very much of the discussion brought on by this matter has proceeded upon the different views regarding the General Conference action upon our educational policy in the South, and

not upon the merits of the case. Thus Dr. J. W. Gilbert, in *The Christian Advocate*, April 7, 1887, says vigorously:

> It may now be seen how odious was the action of the last General Conference. In the face of law and custom that body declared "that the entire educational work in the Southern States should be under the direction of one society," and "that, in view of the great success of the Freedmen's Aid Society," it "ought to have the full charge of this work."

There are many who believe with Dr. Gilbert, that this trouble grows out of the fact that the schools for the whites are committed to the care of the Freedmen's Aid Society, which policy, he says, is a "degradation of the white work." And these appear to believe that an act of the next General Conference confining the said society to the work of colored schools, and the setting up of some other society to look after the educational interests of our white people in the South, would settle all this vexed question, and open a way for schools into which no colored pupils would be admitted. But the question as to what society shall control the Chattanooga University is a very small one compared with this greater question, Shall the Methodist Episcopal Church exclude colored pupils from this university?

The writer has personal acquaintance with nearly all the members of the Board of Managers of the Freedmen's Aid Society, and listened to their discussions upon the Chattanooga matters, and he knows that, while they held themselves as acting under direction of the Church, they saw in the merits of this case something infinitely larger than jurisdiction.

Let us look at some of the arguments adduced for the policy adopted at Chattanooga. It is said that the General Conference unmistakably favored the establishment of white schools. It did certainly approve all that had been done in that direction. But up to that time no colored student had been excluded from a white school. It was claimed that "no school for whites can be maintained at Chattanooga without excluding colored students. Therefore the Church authorized the trustees to exclude William Wilson and L. C. Gibbs, in October, 1886, from this particular school, because they were Negroes." But this act was based upon an *assumption*. We had not tried to set up a school in Chattanooga for whites without excluding

colored students. It is also urged that, having set up separate Conferences, the way was so "prepared for separate schools" that the Church could not now, consistently, establish mixed schools. Very likely, but then it is always better to be right than to be consistent. We must draw the line somewhere. And we have the precedent in the inconsistent act of General Conference in 1844 by which Bishop Andrew was suspended from exercising the duties of his office for slave-holding, when ministers and members of the Church were permitted to hold slaves.

Perhaps it is time to inquire if there have not been some considerable losses as well as gains to our colored brethren in the separation of Conferences. After giving full weight to all the advantages of learning self-reliance by doing conference business, and securing a representation in General Conference which is proportionately larger than that of the whites, because their small Conferences make the number of their lay delegates nearly equal to their clerical, and whatever of wholesome stimulus has come of these things, we shall not have the net gain of this business until we reckon up the other side of the account. Some of our own white people in the South, who have strongly urged the adoption of the policy of separate Conferences, have come to be quite willing now that the colored people shall go altogether out of our Church; and the number of those who so believe appears to be increasing. The Southern Church constantly recommends this course to our colored members. And Southern Methodists did believe, when we started these separate Conferences, it would end in a complete separation.

Because of the many schools established for the colored people by our Church, and because of the difficulties attending the establishment of schools for the whites in the South, there are among our white people in the South some who say, "We have been doing too much for the negro," or, "every thing for the negro and nothing for the whites." The fact that there is great destitution of education among some of the whites in the South gives great weight to this complaint when we look on one side only. Other facts are often forgotten by our complainers; namely, The best schools in the South, public and private, are all open to the whites and closed against the colored people. If for a whole generation we shall

do fourfold more than we have been doing for the colored people they cannot be lifted to privileges equal to those now enjoyed by the whites. Moreover, we shall not help the whites in the South if we neglect the negro. The interests of the two races are bound together. The illiteracy of the whites was made inevitable by the slavery which degraded the negro; and the greatest barrier in the way of removing this illiteracy will be found in the disposition on the part of the whites to keep the negro in an inferior position.

If aid to public schools from the United States treasury could be used for whites only, it would not have been stopped by Southern sentiment. What, then, are we to do? Plainly I answer, We must go forward, encounter the difficulties and overcome them.

Let us look at some of the obstacles. We have been told that if white schools are not exclusive a large number of colored students would come in and so destroy the school; that Yale or Harvard could not stand such a test as would be put upon these schools. This is not proven. Let it be fairly tried. The real objection is not the number of colored students. Whenever we open a school for whites into which one negro is admitted, or one who is one fourth or one eighth negro, we come into conflict with "the peculiar social conditions in the South." There are some who seek to avoid this conflict. We have been often told that Southern people better understand the negro than the Northern man, and therefore they should be permitted to determine all these matters without outside interference. Mr. Cable, in the address before mentioned, says:

> The truth is, nobody has had to correct so many and such radical mistakes concerning the negro as the Southerners themselves. I speak as one of them. We did not believe he would work of his own accord until we saw him do it. We did not believe he would study until we saw him do that. We still rejected the idea that he could learn any thing more than the mere rudiments of an education. When we saw him graduate from colleges we could scarcely believe our eyes. In short, we had not supposed he ever would or could qualify as an intelligent citizen. But for all that, it is almost wholly due to the educational missions carried on in the South by the people who did not, according to the belief on our side, understand the negro, that the South is to-day indebted for a corps of sixteen thousand colored teachers for its colored youth, leading their thought and lifting the errors of their race.

If we avoid the conflict with this Southern sentiment by conciliating it, a much larger immediate success would doubtless be attained. We have been told that the way to capture the "Bourbonism" of the South is to recognize its prejudices, and so bring its children into our schools. There is a kind of success that comes quickly but is not worth the price it costs. The Methodist Episcopal Church can afford to tarry awhile at the foundations of her great educational work. The world crowns the successful man without inquiring much about how he achieved success. God crowns the faithful man without respect to present success. Elijah might have succeeded better in Israel if he had conceded a little to the notions of the people and had conciliated the queen. It is better, however, for the man of God, in any age, to find himself sitting under the juniper tree than to be honored when a great wrong is upheld.

It has been often said that if we wish to work in this field we must recognize the fact of the race prejudice in the South. And to this no one would object if the word "recognize" were not meant to include respect. David recognized the lion and the bear, but he did not respect them or attempt to conciliate them. This unrighteous prejudice against the negro will yield to the same policy that David employed against the spoilers of his flock. The feeling of Southerners toward the negro is clearly shown in the bill imposing chain-gang and other penalties upon teachers and trustees of white schools in which colored pupils are allowed to enter. This bill passed the House of Georgia's Legislature in 1887, and would have passed the Senate and become law with general approval, but for the fear of its effect upon the presidential election the next year. The bill which took the place of it was scarcely better, for it cuts off all students who attend any mixed school from ever becoming teachers in any school where the State gives aid.

But why should it be said this thing cannot be done when we have not tried to do it? It is a fact that this kind of work has been done. The Congregational Church has carried on a mixed school in central Kentucky for twenty-three years. Under the same auspices an academy was opened for whites, but not exclusively, in Williamsburg, Whitley County, Ky. In January, 1885, several colored girls were received. Three fourths of the pupils left the school at once; but in a few

months they nearly all returned, and so many new pupils that the numbers were made up. Within a year the colored girls left, and the school from that time has been attended by none but whites, though open to all. And this will doubtless be the result wherever the experiment shall be fairly made. A little trouble may be encountered at the beginning, but that a large number of colored students will ever crowd into a school established for the whites there is no good reason to believe. Berea College, in Kentucky, where the races are mixed in not very unequal proportions, is exceptional. There will not be many like it in this generation. The colored people will prefer their own schools, and so will the whites. But the separation must be voluntary. A few colored students may be expected in some schools intended for whites, and *vice versa*. The Freedmen's Aid Society has settled the policy for Chattanooga University until the General Conference, when the appeal of the trustees will open the question of our policy for final settlement. There will be a more definite understanding of what we mean by fraternity after this matter is adjusted. The policy of the Church in sending pastors to build up societies in the South will probably be distinctly set forth, for school and church are one. They will stand or fall together. The opening of Chattanooga University in September, 1887, with twenty-eight students and a full corps of teachers, is every way creditable to the Church. The number increased to fifty-nine by the middle of October, no colored students having applied for admission. It may take many years to secure as many pupils in this school as there were the first year, when colored students were rejected; but the Methodist Episcopal Church can better sustain that school for twenty years waiting for pupils, and then close it for want of pupils, than to be on the wrong side of the great question now before the Church. It was shown in a previous paper * that the Southerner is opposed to the higher education of the negro; and this is the ground of all his objection to mixed schools.

Speaking of our Church, Bishop Wiley said to the writer, in 1880: "Our white work in the South is breaking down in the estimation of our Northern people." Those who heard him plead for this work before the General Missionary Committee in 1883 will not forget the knowledge he had of the situation

* *Review*, May, 1886.

here, and the earnestness of his plea for the more vigorous prosecution of this work.

But our Church has been halting too long, and questioning about this work, while considering what the Southern Church papers have uttered about "fraternity" and "peace," the price of which they placed at our withdrawal from this field. The frequent censorious allusions to our work by the Southern press have not been without effect upon our friends in the North. Now we have been listening to abundance of statements since 1866 from those who are opposed to any and all of our work among the whites in the South. Very much that might have been said relative to the need of our Church here by those who are engaged in it has been restrained by the cry of "unfraternal," raised against those who have spoken.

While two hundred thousand of our own people have been comparatively silent in the midst of loud objectors, there are tens of thousands who are silent in the Southern Church today who do not object to our Church, but desire to be in it. Let the Methodist Episcopal Church go forward here as elsewhere, and erelong she will find these thousands, and hear the voice of the hitherto silent South. And when it shall speak there will be a new South. It is here, where illiteracy hinders the Gospel and threatens the destruction of the State; here, where an unrighteous and foolish prejudice against the negro puts a clog upon every movement designed to lift the masses of the people out of ignorance—it is here, if anywhere in the earth, that the Methodist Episcopal Church should be aggressive. And she will find and fulfill her mission in the South by preaching a Gospel that puts no limitations of class or color upon the proclamation, "Good-will toward men."

J. D. WALSH.

EDITORIAL MISCELLANY.

CURRENT TOPICS.

NOTES ON GENERAL CONFERENCE LEGISLATION.

The months preceding the assembling of a General Conference are uniformly productive of so many proposed modifications of our Church polity and amendments of our "rules and regulations" as to fill ultra-conservative minds with fears that rash legislation may imperil the peace and well-being of the Church. Such minds have an intuitive dread of innovation either in Church or State. As Sydney Smith expresses it, they have "a horror of change, whether it be of evil for good or good for evil." And this instinct is often intensified by a party spirit of which, perchance, they are but dimly, if at all, conscious.

Opposed to the ultra-conservative stands the ultra-radical. He loves change for its own sake. He glories in digging down to the roots of things, in overturning the old that he may experiment with new theories which have their birth, not in the discriminations of sound reasoning, but in imagination, sentiment, or the thoughtless demands of an evanescent popular fancy.

Truth is credited with the wisdom which shuns extremes. Her chosen abode is usually midway between them. One is not likely, therefore, to find the best things for the General Conference of 1888 to do in the opinions of either the ultra-conservative or the ultra radical. Yet, since there may be a measure of truth in the views of each, it may be one's duty to listen to both, that by comparing and examining their opinions one may perhaps arrive at a safer conclusion than can be reached by giving attention to one party only.

The stereotyped contention of the ultra-conservative is, that no important changes are needed in the regulations of the Church. All things, he thinks, ought to remain as nearly as possible as they were shaped by the founders of Methodism, whose wisdom he worships and whose polity and rules he would have the Church regard as irrevocable. "They were very wise men," he urges, "therefore the present generation ought to adhere as strictly as possible to the regulations they established." In reasoning thus, however, he forgets that those fathers who were, doubtless, wise in their generation showed their wisdom not only by their legislative creations, but also by not attempting to perpetrate the folly of making irrevocable laws, or of precluding their successors from enacting such rules as they might judge necessary to adapt Methodism to the exigencies of their own times. Rather, they recognized the right of every coming generation to modify their original legislation according to its own sense of the fitness of things, by giving the General Conference "full power to

make Rules and Regulations," and, the Annual Conferences assenting, even to alter the fundamental laws of the Church. It follows, therefore, that in objecting to all change, and especially to important changes, the ultra-conservative objects to the wisdom of our founders in thus providing for, and in effect inviting, changes which they evidently foresaw would be necessary to adapt the Methodism of the future to its ever-changing environments. Instead, therefore, of feeling grieved or alarmed at discussions looking to modifications of our Church polity, the ultra-conservative should see in them a reflection of the spirit of our founders, an evidence of a healthy, vigorous Methodistic life, a sign of progress, and a pledge of further ecclesiastical development. Rightly viewed, the absence of such discussions would be cause for apprehending that, instead of being a living body, our Church was becoming like a morass in the depth of a forest—a thing of dull stagnation.

But the ultra-radical, who pays no respect to the wisdom of our Church fathers, and who seeks ill-considered changes from mere love of change or in obedience to popular demands made in defiance of the teaching of experience and the dictates of sound, dispassionate judgment, is no less open to censure than the ultra-conservative. Both are wrong. The latter would cramp and stifle the spirit of progress; the former, by demanding rash legislation, presses the Church upon those perils which arise from measures ill-adapted to the condition of things and to prevailing Church opinions. Both, therefore, are dangerous factors. Both need, in their relations to Church discipline and General Conference action, to cherish the disposition expressed by Sydney Smith, who, speaking of political reforms, said, "As for us, we have no love of change nor fear of it, but a love of what is just and wise as far as we are able to find it out."

In this last sentence we have the true key-note of safe discussion and safe Church legislation. Animated by "a love of what is just and wise," and deciding on what is just and wise, not from impulse or sentiment, but after grave and patient consideration, neither our theorists nor our General Conference legislators are likely to go far astray. Our existing environments, prevailing ideas governing the thought of the Church and of society, with such elements in our methods as are believed to retard our growth in any direction, are among the things which need to be considered. The view-point for such consideration is the seat of a pupil in the school of Christ. Scripture principles must be taken to illuminate the inquirer's mental vision, and the experience both of the Church universal and of our own Church in particular may be taken as side-lights by which to find the practical results of principles when fittingly applied, or when misapplied to conditions more or less analogous to our own. But on the question of experience, we, ultra-conservatives especially, do well to remember that we are wiser than our Church fathers, whose legislation, from the necessity of the case, was largely empirical. In organizing American Methodism they were mere children when compared with ourselves, seeing that we have the experience of a century of the life of Methodism on which to ground our judgments, while they had little other expe-

rience to guide them than that of the Wesleyan societies in England: and these were not living under conditions analogous to their own. As Jeremy Bentham well observes, "Experience is certainly the mother of wisdom. . . . Of *individuals* living at the same period the oldest has, of course, the greatest experience; but among *generations* of men the reverse of this is true. Those who come first are the young people, and have the least experience. We have added to their experience the experience" (of a century), "and therefore as far as experience goes are wiser and more capable of forming an opinion than they were." Let us hope, therefore, that our legislators of the present will make as judicious use of our larger experience as the "fathers" did of their lesser experience.

Extension of the Pastoral Term of Service.

Among questions which will be mooted in the coming General Conference is that of the extension or abrogation of the so-called "time-limit." Shall the possible length of a pastor's relation to a particular church remain at the present limit of three years? shall it be extended to four or five years? or shall it continue as long as, in the judgment of the bishop and his council of presiding elders it is profitable to his church? The question will not be that of making any appointment for more than one year at a time, but of giving discretionary authority to the bishops to renew appointments year by year as just stated.

This question, like the theory of a connectional itinerancy, is one that must be determined in the light of experience, because there is no definite and authoritative principle to which an appeal can be intelligently made. There is no Scripture that makes an itinerant system obligatory; no word of Christ that determines whether the pastoral relation shall be permanent or specifically limited. Both questions are left discretionary. God calls men to the ministerial vocation. The conditions as to time, place, authority, and church organization under which they may perform its duties are not prescribed. The man called may be an itinerant or a settled minister, may accept a call from a local church or enter a connectional body and find his sphere of labor through the appointment of a bishop. In either case he can fully meet the obligations of his vocation. He is at liberty to choose as his tastes, judgment, or providential opportunities may incline, provided only that his choice be pivoted on a fixed purpose to work where he can best serve humanity and be comforted with the approval of his Lord.

The question of extending or removing the time-limit must therefore be viewed as one of pure expediency. The Church is free to use her godly judgment. No command of Christ binds her to one thing or the other. Her only obligation in the matter is to ascertain, as far she can, precisely what is most likely to increase her power as a spiritual force in society. To assist her in reaching a conclusion on this vital question she has the experience of over a hundred years on which to ground her action.

The purpose of this article is not to determine what the teaching of her experience is, but only to indicate the line of inquiry which leads up to

it. And this line may be found by the impartial consideration of this question, namely, "Is the growth of the Church under the present time-limit so completely satisfactory as to leave all claims for its extension without adequate support?"

To this many good and thoughtful men, pointing to our grand numerical increase, to our numerous revivals, and to our enlarged benevolent contributions, will give a jubilant and affirmative response. But others, equally thoughtful and good, will claim that these gratifying signs of progress are not a conclusive solution of the problem, which, they insist, involves other important factors. This class of thinkers, while gladly accepting the fact of our numerical gains, will ask such questions as these: 1. Why is it that the number of our positively strong local churches is not increased in proportion to our aggregate gain in numbers? 2. Why is not our hold on the educated classes of society deeper and firmer than it is? 3. Why do the children of our prosperous and more highly cultivated families in the older parts of the country forsake our altars in such startling numbers? 4. Why do so many men of worth and talent quit our ministry and enter other communions? 5. Why is it that our ministers in large cities so rarely gain such a commanding status as representative clergymen in the public thought as is often conceded to clergymen of sister Churches? 6. Why is it that after more than a century of our evangelical success the prejudices of society outside the Church against an itinerant ministry, if not now so openly pronounced, is yet as positive and general as it was in the time of our fathers?

The solution of these problems, say this class of thinkers, is to be found mainly in the brevity of the stay permitted to our ministers under the present rule. They contend that since many of our leading ministers are the equals in every sense of men who acquire immense social and public influence, and who retain the families of their members in their respective communions, the known and certain brevity of the term of their pastorate must be accepted as the chief reason of this difference between them and men whose longer stay identifies them more fully with both their own churches and with general society. They further insist that the modern Methodist pastor is more heavily handicapped by the public prejudice against a short-lived pastorate than our fathers were, because in the olden time the Methodist preacher was the almost exclusive teacher of a free and full salvation for all who choose to accept it. The pulpits of his day were emphatic in enforcing the dogmas of Calvinistic predestination. Hence when men embraced Christ as the Saviour who "tasted death for every man," they could not listen without wounded moral feeling to preaching which arbitrarily limited this salvation to "the elect." They were therefore bound to their Methodist teacher by a tie of conscience sufficiently strong to overcome their merely conventional dislike of his temporary pastorate. But to-day no such tie binds the worshiper to a Methodist church. His creed has triumphed over the offensive theology of other days. The magnetism of Methodistic Arminianism and of its cheerful spiritual life is now the common possession of most evangelical

Churches. He is, therefore, free from that conscientious restraint which held his ancestors to their own Church, and feels at liberty to gratify his prejudice against a short-lived pastorate and to satisfy the social aspirations of his family by placing himself under the care of a more settled ministry.

By this and similar reasoning on alleged facts many advocates of an extension of the time-limit support their claim. The present experience of the Church, they contend, justifies such a change in the rule as will adjust it to existing conditions of thought and feeling. Whether they or the opponents of any change are right is not here affirmed or denied, but it is claimed that the brethren, lay and clerical, with whom its decision will rest next May, should carefully and conscientiously consider all the facts pertinent to the question, thereby ascertaining, not what was best in other times, but whether the *present* experience of the Church is or is not such as to require some alteration in the rule.

The Election of Presiding Elders.

Another question which will come up for discussion is the election of presiding elders by the Annual Conferences. The necessity of such officers to the working of our itinerant system will not be disputed. It is conceded by all parties that no bishop whose field of duty is world-wide, as is that of our *general* superintendents, can intelligently fix the appointments in any Conference without the counsel of brethren having such knowledge of its preachers and churches as its presiding elders possess. He must see most things through their eyes, or be kept in unavoidable ignorance of facts necessary to the right exercise of the most important function of his office. But the question of his relation to his counselors —whether they shall be arbitrarily chosen by himself or elected by their brethren from among a limited number of his nominees- -is one which has been frequently discussed from the beginning of our Church life, is much disputed to-day, and will no doubt be seriously considered in the coming General Conference.

Like the time-limit rule, this issue is not so much one directly involving any abstract right that may be claimed by either the bishops or the Conferences as one that is practical. It is a conventional arrangement, the value of which must be mainly determined by its results—that is, by the past and present experience of the Church.

Those who advocate its change insist that the fact of its having been constantly and warmly discussed through the life-time of the Church is conclusive evidence that the existing mode of appointing presiding elders is not, and never has been, entirely satisfactory. Those who favor the present mode affirm that the controversy has not represented the thought and feeling of the great body of the Church, but only of a limited number, albeit these, if candid, feel obliged to admit that this minority has always represented many of the best thinkers and most loyal adherents of Methodism.

It is also contended by conservative brethren, that the fitness of things

requires that bishops, whose duty it is "to fix the appointments," should have the right of choosing their own advisers. To this, progressive men reply that the right of a bishop in respect of this duty must depend on the concession of the parties who make the duty an administrative function of his office. If fixing the appointments was a right inhering in the episcopal office it would be fitting that he should select whom he would to assist him in its exercise. But neither our Church, nor any other Protestant Church, recognizes the abstract right of a bishop to arbitrarily "fix the appointments." He is only *primus inter pares;* that is, a traveling elder whom his peers have elected to an office to which, with its other functions, they have associated the duty of assigning them to their fields of ministerial labor. Now, inasmuch as vast consequences to their churches and to their individual usefulness and domestic comfort depend upon his right and judicious performance of this stupendous duty, the fitness of things, say these advocates of a change in the rule, certainly admits, if it does not actually demand, that the bishop's advisers shall be brethren who, being both his nominees and the elected representatives of the men to be appointed, possess the confidence of both. To have a cabinet so elected, it is urged, could no more derogate from the dignity of the episcopal office than the law requiring the President of the United States to select his cabinet advisers "by and with the consent of the Senate" lowers the dignity of his office. On the other hand, the bishop, by sharing the immeasurable responsibilities of this most important of episcopal duties with men duly authorized to advise and assist him, would be essentially aided in bearing its burden, which is of such fearful weight that even an angel having full comprehension of its eternal issues might well stagger beneath it. This "vexed question" involves the future prosperity of our Church. And it is for the General Conference, after giving due weight to these opposing contentions and viewing the question in the lights of experience and of the fitness of things, to determine what is the best and wisest thing to do with it.

Women as General Conference Delegates.

The discussion of the right of women to sit as delegates in the General Conference cannot be avoided, because several lay conferences have elected women who will probably appear and claim the rights of delegates in the coming session of that body. To most lovers of peace and harmony the election of these ladies is a matter of regret, if for no other reason, because it must force the consideration of the rights of women upon the Conference in an irregular manner. Instead of coming before it on its merits, it will appear in a form that must embarrass its discussion. The ladies, being there with the firm belief that their certificates of election are valid, will naturally resent any action that will impeach the legality of their claim to sit as delegates. To refuse them recognition will be a very disagreeable duty, and some members of the body may therefore feel disposed to view it as a question of sentiment and respect for womanhood

rather than, as it is in itself, a simple question of law. That their constituents honestly believed it their legal right to be represented by women need not be disputed. But their belief does not change the fundamental law of the Church, which provides that "lay delegates shall consist of two *laymen* for each Annual Conference." This language is unequivocal. It can mean nothing else than that lay delegates must be *male* members of the Church. No other meaning would ever have been given it had not the General Conference of 1872 passed a resolution that in "all matters connected with the election of lay delegates the word 'laymen' must be understood to include all members of the Church who are not members of the Annual Conferences." That the intention of that Conference in adopting this somewhat ambiguously worded resolution was not to authorize the election of women as lay delegates, but only to recognize local, that is, lay, preachers as laymen, so as to make them eligible to election as lay delegates, is proven by the speeches of the brethren who supported it. Up to this point it has legal force because the question involved is clearly within the legislative authority of the General Conference. But it loses that force when it is made to give an interpretation to a word in the Constitution contrary both to its previously and universally accepted meaning, and to the well known intention both of the General Conference which adopted it, and of the Annual Conferences which gave it legal efficacy by their concurrence. To affirm the contrary is to assert that the General Conference can change the plain meaning of the Constitution of the Church by an interpretative resolution—that it can amend that document by giving arbitrary and unauthorized definitions to its terms, thereby nullifying our Restrictive Rules, which forbid its amendment except with the concurrence of the Annual Conferences. This is most assuredly a novel theory in Methodism, as it is also in all legislation limited by clearly defined constitutional principles. Applied to our National Congress it would justify that body in amending the Constitution of the United States by resolutions giving interpretations to its words such as its authors never intended, and such as no lexicologist could defend. It has no justification either in our Church history or in the fitness of things. One can therefore scarcely doubt that the coming session of the Conference will disavow it, and declare that none but laymen, that is, *male* members of the Church, are legally entitled to be recognized therein as lay delegates.

To such a declaration, it may be safely assumed, every lover of Church order—and it may be presumed that there will be none but such in that venerable body—will quietly submit. Then, if there be any of its members who believe the interests of Christ's kingdom require that the Methodist Episcopal Church should depart from the universal usage of the Christian Church by admitting women into its governing body, they will be at liberty to give a legitimate introduction to the question by a motion to amend those parts of our Constitution which determine the composition of the General Conference. The magnitude of the issue involved, the doubt of many as to its expediency, its wisdom, and its harmony with the will of Christ, demand that the question should be fully discussed. Concerning

the parity of men and women in spiritual things there is no question. In Christ there is neither male nor female. But against her claim to a part in governing the Church several facts are pleaded, such as, 1. That though Christ, woman's emancipator, treated women with dignified tenderness and suffered them to minister to his personal needs, yet he never, in any way, intimated that he expected them to take part with men in the government of his Church: 2. That Christ commissioned no woman to preach; he gave her no place among the "seventy" nor in the apostolic twelve: 3. That in the apostolic Church, though women were encouraged to render service as "deaconesses of the Gospel in the recesses of family life," yet, as Neander affirms, "in comformity to their natural destination, they were excluded from the offices of teaching and governing the Church: 4. That during all the ages no great ecclesiastical body has admitted them to its governing assemblies, synods, conventions, or conferences. With these facts before them many of our people, while fully estimating the heroic zeal, the self-sacrifice, the efficiency of many women in some moral and spiritual spheres of service, are still in doubt respecting the propriety of such a departure from the practice of the Church universal as is involved in giving them the right to sit as members of the General Conference. Their doubt may be only the fruit of prejudice: it may be founded on an intelligent perception of woman's dependence on man as a fact divinely ordained. But, be its foundation what it may, it is, under the present conditions of the question, entitled to respect, and to such an opportunity for deliberate consideration as is afforded by the legitimate process required by the Discipline for the amendment of a Constitutional rule. And, besides these reasons, the General Conference will need to act in view of the fact that by changing its constituency without the consent of the Annual Conferences it puts such of its decisions as may be questioned in a court of law in peril of being declared invalid by such court.

The Need of Episcopal Authority in Our Foreign Missions.

The obvious need of more effective superintendence in all our foreign missions than is possible under the present plan of biennial episcopal visitations will compel the attention of the approaching General Conference to the question of how that need can best be met. In the General Conference of 1856 our bishops, speaking in their Address of Liberia, said that it needed "*episcopal authority on the spot.*" This significant phrase was happily chosen, and it expresses just what is needed to-day in China, India, Japan, Germany, Italy, and Scandinavia. Nothing less than "episcopal authority on the spot" can reasonably be expected to develop these missions in harmony with the genius of our episcopal and connectional system. Without the presence of bishops permanently identified with them these missions must appear, both to our converts and to the communities around them, as episcopal bodies in very little else than name—as being ecclesiastically headless. The flying visits of different bishops who cannot speak the language of the people, and who of necessity are

obliged to see things through the eyes of the presiding elders, cannot be accepted as fairly representing the kind and degree of superintendence presupposed by our system. By refusing them "episcopal authority on the spot," therefore, we do both ourselves and them a wrong. We deprive them of what is really indispensable to the vigorous growth and deep rooting of Episcopal Methodism; namely, the presence and superintendence of bishops living in their territories and becoming to them what Asbury was to American Methodism.

To give the Liberia Mission that "episcopal authority on the spot" which it needed, the bishops, in 1856, suggested three methods: "First, for the General Conference to appoint a bishop and send him to organize them as the Methodist Episcopal Church of Africa; second, to let them organize themselves, elect their bishop, and send him to us for ordination; third, to appoint a missionary bishop to take charge of that work, we retaining jurisdiction over it." To these alternative methods, which, though three in form were but two in substance, they added an expression of their hope that in either case "the missionary dividend will be continued to them as long as they need and properly use it."

As is well known, the Conference adopted the third method, and submitted an amendment of the constitutive rule to the Annual Conferences, with which they concurred. A "missionary bishop" was subsequently ordained and sent to Africa. After his death a second such bishop was elected; and our heroic Dr. Taylor is working there to-day under the rule authorizing the election of a bishop with jurisdiction limited to the field he is chosen to occupy.

The noticeable feature of this episcopal suggestion is the breadth of its statesmanship. There is no sign in it of that narrow sentimentalism which is the apparent source of a desire existing in many minds to build up what is illogically termed an "Ecumenical Methodist Episcopal Church." Such a church is practically impossible, since peoples so differently conditioned as those of Africa, Europe, and Asia cannot be made sufficiently homogeneous to be welded into the solidarity necessary to ecclesiastical unity with our Church in America. Our bishops evidently felt this in 1856. Hence they deliberately recommended two plans for giving autonomy to Liberia. By doing this they clearly recognized the fact that the development of Church life should proceed, not from without, but from within; not from connection with a distant central body, but from a local, self-centered, self-governed organization. Hence their preference apparently was to have the General Conference initiate a measure that should lead to the creation of an independent Methodist Episcopal Church in Africa. They were not alarmed by the cry of "Vivisection!" which some alarmists raise against such creations. And to encourage the Liberians to throw aside their swaddling clothes and array themselves in the toga of ecclesiastical manhood, they desired the General Conference to provide such pecuniary aid as might be necessary to supplement their own power of self-support. This was genuine apostolic ecclesiastical statesmanship. It is regretted by many that the Conference did not appreciate

it, but preferred the alternative of a "missionary bishop," that is, of a diocesan episcopacy, which is a solecism in our system, and which, up to the date of Bishop Taylor's election, was far from yielding satisfactory results. And since Bishop Taylor is trying a grand experiment after a fashion of his own, his success or failure will determine nothing concerning the value of a missionary bishop as the instrument for developing our foreign missions into powerful, self-supporting, self-governing churches by ordinary missionary methods.

What, then, will the General Conference do with the indisputable fact that not one mission only, but all our large missions, are to-day in urgent need of "episcopal authority on the spot?" The genius of our system requires that this great, growing need should be met, not evasively, but fairly and fully. As stated above, the present method of occasional visitations by our general superintendents does not and cannot do this. This we take to be a fact too obvious to be intelligently denied. It would, indeed, be paying a sorry compliment to our episcopal theory to affirm the contrary. What then? Will the proposed plan of fixing "episcopal residences" within the missions, and requiring the bishops appointed to them to meet, at least in appearance, their obligations as *general* superintendents, by making flying visits to the home Conferences, satisfy this great need? Probably not. It would certainly place a heavy, not to say an oppressive, burden on some of the bishops and their families. It would also consume much of their time in removing with their "household gods" to a foreign land, in traversing the ocean again and again on their visits to and from the home Conferences, and in attending the General Conference at the end of each quadrennium. In fact, residence thus broken in upon could scarcely be sufficiently continuous to supply that "episcopal authority on the spot" which is so imperatively demanded. And it could not be made effectively continuous without violating both the spirit and the letter of the rule which makes it the duty of a *general* superintendent to *travel at large through the Connection*. Moreover, a bishop with his energies so widely diffused, and with his interests so divided, could not give to a great and growing mission that concentrated thought and that enthusiastic and exclusive devotion to its affairs which are required for its broadest and strongest possible development.

Supposing, therefore, that this plan will not obtain, the question of appointing a missionary bishop for each of our larger missions will have to be considered by the General Conference. That such bishops would more nearly meet their pressing needs than either our present method or the appointment of "resident bishops," so called, will not probably be very warmly disputed. It would, unquestionably, give them "episcopal authority on the spot." And if such bishops were sent out empowered, as the bishops suggested in 1856, to organize "the Methodist Episcopal Church" of each nationality, it would completely meet their wants. But to the plan of electing more missionary bishops, with "the General Conference retaining jurisdiction" over their respective territories, objections of greater or less weight will probably be urged.

1. The "missionary bishop" is an anomaly in our system. He is a diocesan and not a *general* superintendent. Instead of being a bishop at large he is a bishop restrained to a limited portion of the Connection; and, therefore, viewed in relation to the Connection, a diocesan bishop. His creation in 1856 was a departure from that type of episcopacy established by our Church fathers, and still regarded by very many of our best thinkers as essential to the maintenance of an itinerant ministry. But for the sickliness of the Liberian climate and the then existing prejudice against color, which looked askance at the bare suggestion of admitting a *colored* man into the number of our *general* superintendents, he would not have been called into being. Yet he now, wisely or unwisely, has a place in our system, and may be lawfully elected and sent into as many missions as the General Conference may determine. Nevertheless, in view of his being a representative, not of our general but of a diocesan superintendency, may it not be well for our legislators to inquire, whether his introduction into our foreign missions may not give such sanction to the principle of a diocesan episcopacy as may lead them to reject, altogether, our system of general superintendency when they become independent of our jurisdiction, as they must in the near future? This might or might not be a serious evil; but with our experience of the beneficent working of our policy, is it wise to put an opposite principle into their ecclesiasticism while it is as yet in its formative period? Principles are not playthings, but molding forces, and should never be applied to grave facts without due consideration of all their probable and possible results.

2. The multiplication of missionary bishops would be practically a partial nullification of the principle of our "itinerant general superintendency," in that it would prevent our *general* superintendents from traveling "through the Connection at large." Every mission placed under the jurisdiction of a missionary bishop, being as veritably a part of the "Connection" as any Conference in the United States, limits the jurisdiction of the general superintendents to the remaining portion of the "Connection." One has but to suppose all our large missions under the jurisdiction of missionary bishops to see that there would then be a wider extent of territory under their exclusive administration than would remain under the administration of the general superintendents. Thus, with respect to the whole Connection the latter would have only a limited jurisdiction, and would, though still called *general*, be in this respect *diocesan* superintendents. It is true that this limitation is implied and provided for by the rule as amended in 1856. But is not that rule itself an anomaly?

Yet its anomalous character is not wholly in itself, but arises out of the action of the General Conference whereby it retained its jurisdiction over the territory of a missionary bishop. If in electing a missionary bishop that body would give him discretionary authority, as suggested by the bishops in 1856, to organize his mission into a Methodist Episcopal Church of the country in which it is situated, the rule would be consistent with itself. His "mission" would then soon cease to be part of the Connection, and the general superintendents relieved of their constitu-

tional and official obligation to travel within it. Instead of remaining dependent on the General Conference for its discipline, it would rise at once to the dignity and independence of a self-governed Church, such as the apostles were accustomed to organize in every place as soon as a small band of believers accepted the truth. Most of those primitive believers were "the poor of this world." Among them were "not many wise men after the flesh, not many mighty, not many noble." History teaches that slaves, freedmen, and "the weak things of this world" were the main constituents of the churches which the apostles, instead of keeping under the jurisdiction of the Church at Jerusalem, or of any other metropolitan Church, formed at once into independent bodies governed by elders taken from among themselves. Faith in the divinity of the truth and in the power of the Holy Spirit to preserve its recipients was the basis of their confidence in the capacity of their converts to govern themselves. Why, then, our legislators may wisely ask, should the Methodist Episcopal Church hesitate to give her foreign missions, at the earliest possible and fitting opportunity, the power to govern themselves under the guidance of a bishop ordained by her episcopacy for that end? As her children, such Churches would be bound to her by the strong tie of filial love. And, if still aided, as the bishops recommended in 1856, by gifts of money, would they not become her most economical and efficient instruments for the further diffusion of the Gospel throughout their respective territories? For it must not be forgotten that no nation can ever be evangelized by missionaries only. Native converts, native preachers, native church officers, must complete the work begun by the missionary from another land, or it will not be done at all.

The wisdom of the bishops of 1856, in recommending continuance of missionary dividends from the mother Church to her daughters, should not be lightly esteemed or forgotten. Missions and missionaries, like children reared in habits of dependence, naturally shrink from entering upon independent church life, not because they doubt either the intrinsic fitness or necessity of such independence, but because they dread to face the duties of a self-reliant, self-centered organization. Give them assurance that, to cite the words of the bishops again, "the missionary dividend will be continued to them *as long as they need and properly use it*," and probably most of them would ask as earnestly for an independent church life as they now dread to accept it. Our Japanese converts, without waiting for such positive assurance, are so resolved on being self-governed that the coming Conference will be forced to face the alternative of granting their desire or surrendering our promising prospects of usefulness among them to the other evangelical missions, which are already working on that basis. To give them a "missionary bishop," with authority to organize them into the Methodist Episcopal Church of Japan, would, therefore, appear to be the most judicious mode of securing the permanence of Methodism among that interesting people. And would not the General Conference do well to seriously consider whether the time has or has not come for the election of missionary bishops for

our other large missions, invested with similar provisional authority to organize them into Methodist Episcopal Churches of their respective nationalities?

The anomalous personal position of a missionary bishop will be somewhat awkwardly manifest in the coming General Conference. Being answerable for his administration to that venerable body, the only incumbent of this office will very properly appear there to give an account of his stewardship. Yet, though he is, by election and ordination, a bishop of the Methodist Episcopal Church, he cannot appear before it as the peer of his fellow-bishops. By the terms of the law authorizing his election, his episcopal jurisdiction is limited to his mission. He cannot, therefore, rightly claim the prerogatives or exercise the functions of his office in this country or elsewhere outside of his prescribed diocese. He cannot preside in the Conference, as our other bishops do, because its constitution provides that "one of the general superintendents shall preside in the General Conference," and he is not a general superintendent. Neither can he become a general superintendent except by a regular election and ordination. But should he be elected a general superintendent he would thereby cease to be a missionary bishop, and be deprived of his exclusive administrative jurisdiction in what has been his mission or diocese. Hence, as a missionary bishop, he stands apart, an officer *sui generis*, representing not the normal general superintendency of our ecclesiastical system, but what is to us the abnormal principle of a diocesan episcopacy. Standing, as a missionary bishop must, in this anomalous relation to our ecclesiastical system, the General Conference will need to gravely consider the wisdom or unwisdom of adding to the number, except, as already remarked, for the purpose of providing provisionally for the organization of foreign missions into self-governing Methodist Episcopal Churches. And the interests involved in coming to a decision of this latter question are so vast and far-reaching that it will demand the most unprejudiced, the most thoughtful, and the most prayerful consideration.

LONDON—ITS BENEVOLENT AND CHRISTIAN WORK.

"Sir, the happiness of London is not to be conceived but by those who have been in it. I will venture to say there is more learning and science within the circumference of ten miles from where we sit than in all the rest of the kingdom." This oracular declaration was made by Dr. Johnson to Boswell in the old Mitre Tavern, near Temple Bar. A congenial spirit adds, that thousands before and since have felt the same cat-like attachment to the vast town of multitudinous life and ever-changing aspects. The historian Macaulay, in love of the curious and time-marked, explored its ten thousand streets. Dickens studied its varied and teeming characters for immortal fiction. The genial Charles Lamb writes, "I have passed all my days in London, until I have formed as many and as

intense local attachments as the mountaineer to dead nature. The wonder of sights impels me into night-walks about her crowded streets, and I often shed tears in the motley Strand from fullness of joy at so much life." And Milton, who frequently changed his home, and who thoroughly knew the town, exclaims:

> "O city founded by Dardanian hands,
> Whose towering front the circling realms commands!
> Too blest abode! no loveliness we see
> In all the earth, but it abounds in thee."

While Shakespeare adds:

> "I pray you, let us satisfy our eyes
> With the memorials, and the things of fame,
> That do renown this city."

Volumes of testimony bespeak its praise, but the half has ne'er been told. This "renown" is the heritage of time. Geoffrey of Monmouth affirms that Brute "builded this citie" about B. C. 1008. Subsequently King Lud is said to have encircled it with walls and adorned it "with fayre buildings and towers." The remains found prove without doubt the existence of a British city anterior to Roman occupation. Tacitus describes it as the "great mart of trade and commerce and the chief residence of merchants in A. D. 61, and in the time of Severus, A. D. 193–211, as illustrious for the vast number of merchants who resorted to it, for its extensive commerce, and for the abundance of every kind of commodity which it could supply." London became a walled city in the fourth century. Saxon and Dane contributed to its early history. St. Paul's Cathedral and the name of Alderman, *older-man*, are the monuments of the former. Through the ages and dynasties, and under the dominion of various races, ever growing. Elizabeth vainly essayed to check its progress—a repetition of the Dame Partington and ocean contest. Onward it spread, in plague and fire, through the reigns of the Plantagenets, the Stuarts, William III. and Anne and the Georges, westward the course of city-empire rapidly taking its way, fabulously enriching lords and earls and dukes, owners of contiguous lands, eastward, northward, southward, until London has become a world within a world, and its untraveled denizens may well be pardoned for their incredulity in regard to any world without and beyond. "He who is tired of London is tired of existence." Hence, perhaps, the many suicides in the yellow Thames, London's chiefest highway, source of its highest prosperity, even of its very existence. The fond Londoner boasts of the surpassing picturesqueness of his native city beyond that of other European capitals, and descants on the æsthetic beauty of its sky and clouds and fogs—to what length will not blind fondness go!—a beauty, the stranger is compelled to add, all hidden from him not London-born. To the prosaic, outer barbarian, purblind to its æsthetic qualities, the characteristic fog appears as to Hawthorne, "More like a distillation of mud than any thing else; the ghost of mud, the spiritualized medium of departed mud, through which the dead citizens of London probably tread in the Hades whither they are translated."

What vast interests cluster around this center of the grandest empire the world has ever seen! Here is the making of history and its makers. Here are the subduers of kingdoms; victors who do not destroy, but upbuild and beautify, opening a highway, as in her latest Burmah conquest, for on-going civilization and beneficent Christianity. In the cycle of years what momentous events have transpired in the ancient metropolis!—revolution and reformation; martyrdom and seed-planting; moral reform and intellectual development; progress and discovery; while the very air is redolent with myriad names known to fame, *ours* and theirs, in the varied walks of learning. Classic as well as historic is the five-millioned city; a world-Mecca for lovers of the great and good. The nomenclature of its streets, unlike the prosaic-numerical of New York and the Forestry of Philadelphia, revives the memory of men and deeds, and makes the very pavement sacred ground.

Philanthropies of London.

Charity reigns queen of the graces. Benevolent and Christian work is the distinctive glory of the metropolitan city. Volumes would be required to catalogue its charities. So much of recent publication has revealed the dark side that sketches of the bright side of London are quite timely. If it be, *par excellence*, the world's metropolis, the emporium of trade, commerce, and monetary influence, its charities are not in disproportion to its political and financial power. Wide-reaching are the results of its philanthropic endeavor. It would be an instructive study, how far civilization and good government have been spread abroad by the Briton. Much more of interest would be the inquiry, to what degree the humanitarian influence of the little island has leavened the whole lump of world society. It has been declared that there is scarcely one of the great mother-establishments on the continent which does not directly or indirectly trace its origin from beyond the Channel. The charities of Germany alone may be counted by hundreds, the inspiration, and largely the material help of which have come from warm English hearts. British sympathy and British example have kindled the flame of brother-love throughout continental Europe. The thousands of London charities send throbs of kindly feeling and generous impulse to the ends of the earth. They are of different classifications. Under the provision for general welfare there are the institutions for the permanently afflicted, fifty-seven in number, including, in tender compassion, the blind, deaf and dumb, incurables, idiots, imbeciles, and lunatics. The foundations of some of these houses were laid in the seventeenth and even in the sixteenth centuries; many of them are amply supported, extending their beneficent helpfulness to every class and condition. Hospitals are general and special. Those of the former class, in accommodation for patients and in income, are unequaled in the world. The oldest was founded in 1102, refounded, rebuilt, and enlarged from century to century. In-patients are received, five thousand, six thousand, and as many as eight thousand in a single institution; while out patients will number sixty thousand, seventy thou-

sand, and as high as one hundred and sixty thousand in an individual case. Many hundreds of thousands share in these benefactions annually. To the poor the ministry of healing is given. Additional hospitals for special diseases, well-nigh a hundred in number, of manifold character, are scattered over the entire city—proof and illustration of England's Christianity. Tender appeal is made to the heart, warm emotion of gratitude is enkindled as one sees, side by side of the abode of the humblest, temples of mercy that reflect the love of the all-loving Father.

Fervent enthusiasm is stirred in their behalf. There is not only Hospital Sunday, but Hospital Saturday, when the city is moved in this interest. Godly women devoting themselves to reception of money are numerous and assiduous. Cabmen carry placards and display festive pennants, aiding in the glad work. Picturesque processions emphasize advertisement. "Ladies nursed in pomp and pleasure" sit at street corners to solicit aid, while "Sisters of the Poor" go about doing good. Artisans assist in the collection at factories, warehouses, workshops, and all places of congregation. It is Benevolence Day, permeating and gladdening universal society. It softens the asperities of work and worry, and gently harmonizes human nature. It is a custom worthy of general adoption. The occasion is a ministry of blessing. Not in church or chapel do the separated classes meet, "but in a temple of pity roofed by the blue sky, with altars at city corners, and ministering angels who console when pain and sickness wring the brow." As these beneficent institutions exist for the people, the people rally to their support. Gratitude is inculcated, brotherly love is deepened, and the interest spreads on every hand. In the temples of healing science, monuments of ancient beneficence and modern pity, the supreme skill of the medical profession is devoted to the pauper as though he were a prince, and the doors are freely open to all. From prince to peasant, from sovereigns to farthings, the grateful gifts meet on festive Hospital Day.

Although at this time of greatly accumulated wealth munificent benefactions from millionaires are not bestowed—no English Peabody rising to take the place of our generous countryman whose name is ever fragrant in the great metropolis; no Thomas Sutton repeating the Charter-house bequest; no Thomas Guy alone building a spacious hospital—yet the field of benevolence is enlarged, the number of givers multiplied, and that class nine tenths of whom form the subjects are lifted up from the character of pauper and dependent to proud shareholders and patrons of the nation's great gift.

The Londoner is not altogether purse-proud, hard, exclusive, and self-seeking. Nowhere on the round globe is more done for unfortunate humanity. The mind wearies with a simple category of homes of remembrance. The enumeration would severely try the patience of the reader. We commenced with the purpose of exhausting the list; but the list is exhaustless. On and on, wider and wider, rolls the tide of benevolence. The supply seeks to keep pace with the rapidly multiplying demands. General description must suffice. Sixty-eight dispensaries and sixty char-

ities for convalescents alone, in the city or by the sea-side, supplement the hospitals.

The blessed teaching of Christianity, and a new departure in the world's history, is the care of the aged and little ones. Societies to relieve needy and worthy aged men and women by annual pensions and annuities only are seventy-six in number. They run through the centuries—back to 1577 and 1453. There are several in the eighteenth century, culminating in Queen Anne's bounty of 1704, with annual income of $650,000, to augment the poor livings of clergymen. Thrilling memories are revived by the "Indian Mutiny Relief Fund," dating from 1857, granting pensions to the three hundred surviving widows and orphans of those who lost their lives during the Indian mutiny. The British heart beats ever warmly toward the sorely smitten. Tenderness, discrimination, as well as generosity, are revealed in these many helpful agencies. Thousands and tens of thousands share in this beautiful charity. Unforgotten by the Father-God, they are kindly remembered by brother-man.

Homes for the aged poor, with pensions superadded, amount to eighty-two in addition. This entire enumeration is exclusive of the unheralded beneficence and countless private homes that are beyond the reach of computation. The earliest recollection of the writer, of the late lamented Earl of Shaftesbury, a quarter of a century ago, was that of seeing the truly noble lord presiding at a public meeting in the interest of indigent aged females. The words spoken by him have never been forgotten, revealing a sacred, Christly tenderness that characterizes many English hearts to-day.

The Universal Father legislated for the widow and the fatherless. London charities for orphans, making mention simply of the chief and foremost, are fifty-six. The most modern are among the largest, marking an increase of the spirit of benevolence. The Stockwell Orphanage of Rev. C. H. Spurgeon, founded in 1867, houses and educates five hundred annually, irrespective of creed or class. That of Dr. Barnardo rescues, shelters, and trains more than twice that number. There is the agency of Dr. Stephenson of the Wesleyan communion, with others besides, doing a grand work for the children, to which limited space forbids detailed reference. The Royal Military Asylum, contemporaneous with the century, provides a home and education for six hundred sons of British soldiers. There are also several reformatories and preventive charities in the interest of the young, and ninety voluntary homes and refuges chiefly in their behalf. The present unparalleled and intense feeling, constantly deepening and widening, covering the whole country, in the interest of endangered girls, bespeaks the thought and care and determination of Christian men and women respecting sacred, pleading childhood. British blood is fired, and British pluck, never braver nor in holier cause, distinguishes the heroes and heroines of the protection movement; and stirred English conscience has framed laws to defend the defenseless. Public opinion enforces the enactments, and fiends are whipped of justice. The inspiration of a measure that reaches the extremities of the empire comes from the palpitating heart of the metropolis.

Benevolent institutions for relief of distress constitute a special class. They are upward of a hundred, and extend to every condition and every age. An instance of want can scarcely be imagined which the thoughtfulness of this agency does not meet. A ministry of blessing, it is constantly in operation to assuage the sorrow and lighten the burdens of unfortunate lives.

Missions for the fallen and for discharged prisoners are established at many points, and are prosecuted, by day and by night, with ceaseless love and tireless devotion. Many are the trophies won, rescued to society and to God. During the last year, of 18,000 discharged prisoners from three jails, 14,000 received aid and several thousands gave evidence of reformation. Ready hands and willing hearts give glad heed to the divine message: Seek and save the lost.

Educational charities abound. In some cases a single institution houses and thoroughly equips one thousand youth. Training is given for different callings and professions. Under this division is included "Countess of Huntingdon's College," established in 1768, which still continues in active operation, and educates young men for the ministry of every evangelical Christian denomination. There is also the Wesleyan Westminster Training College, under the efficient supervision of Dr. J. H. Rigg, to train teachers for the public elementary day-schools, with an annual income of $40,000. Besides many other unclassified and miscellaneous charities there are those of protection and prevention, both for man and beast. Women and children share especially in these benevolences; and the circulation of obscene and licentious literature is restrained.

The opening of parks and commons and gardens for the people at large partakes of the nature of a wise and practical philanthropy. Existing on so large a scale, and rapidly increasing in number, they evince deepening kindly interest in the welfare of the working classes. Ragged schools, pets of Lord Shaftesbury, their father and their protector unto the end, thrive and multiply. Hundreds of thousands attribute their salvation for time and eternity to their instrumentality.

The list of benevolent and Christian agencies of London would be incomplete without a reference to the Young Men's Christian Association. It holds an exceptionally prominent position and great vantage ground by reason of its being so happily housed. It possesses historic Exeter Hall, whose very walls are eloquent with pleas for reform and progress in Church and State. Added to the prestige of the name is its most fortunate and central situation in the busy Strand. Its varied agencies are well-nigh innumerable. Branches in different parts of the city, and Young Women's Christian Associations as well, enlarge the sphere of beneficent operation.

The shame of London is heralded abroad. Its glory has never been and never can be written. The "bitter cry" goes forth, the quick response is unheard. One is oppressed in seeking to keep pace with the anniversaries of established benevolences and the foundation of the new. Eminent names in the commercial and political world are united to those of title and rank in the one common end. Christian benevolence and Chris-

tian work have become the fashion in London, a fashion one would gladly see not become obsolete. The high-born achieve new distinction by thoughtful care of the lowly and the suffering. The example and influence of the late Earl of Shaftesbury are not lost. The honor that came to him in life, the more than royal homage in death, kindles emulation. Christianity not only, but chivalry, is enlisted in humanity's cause.

During the preparation of this paper the writer receives cards for the one hundredth annual meeting of the "Benevolent or Strangers' Friend Society," for visiting and relieving the sick poor at their own homes by an unpaid agency, consisting of over *two hundred and eighty* Christian visitors. The meeting is held at the Mansion House, the official residence of the Right Honorable the Lord Mayor, his lordship presiding, assisted by sheriffs, aldermen, distinguished barristers, clergymen, and officials, under the patronage of a Christian nobleman, Lord Ebury, revealing the twofold fact that there is a multitude of voluntary workers among the needy, and that the foremost citizens of the city give their countenance and active co-operation. Those who enter upon this work "at their own charges" are counted by thousands. G. D.

THE NEW THEOLOGY.

The present status of the New Theology in the Congregational churches affords an interesting study. For a time, under the lead of Newman and Egbert C. Smyth, T. T. Munger, and others, the new statements seemed likely to rapidly possess the field. Founding and sustaining the able *Andover Review*, the vigorous group brought a vast amount of learning and ability to the propagation of the new teachings. Moving also, while ethically elevated, toward views of inspiration and Christology not very different from those which have obtained among Unitarians, it promised to create a schism almost equal in extent to that which separated New England Congregationalism into Unitarian and Orthodox societies. The pastoral strength of the movement is in Connecticut, which remained loyal to Trinitarianism in the time of the former controversy.

But now Massachusetts, so sorely rent in the former days, is the stronghold, with the West, of the old faith, while Connecticut furnishes, as has been said, the chief pastoral champions of the proposed changes. Equally sturdy opponents of the new order are also in some of her chief churches.

The recent vote in the Springfield meeting of the American Board proves that the new teachings have less popular following than was supposed. The support given the management of the board, in respect of its right to test the orthodoxy of candidates for missionary work, was almost overwhelming; and, while all parties counsel forbearance, it is evident that the new departure has found great obstacles in its path, if it has not met its Waterloo. The financial effect of the controversy cannot be

determined until the receipts of the board for the year are known. The indications are not, so far as they appear, unfriendly to the board in any marked degree.

But that which is most interesting to Methodists is the fact that these controversies are all the outcome of the theology which has never yet been defended successfully at the bar of the Christian reason. To preach the Calvinistic faith to the heathen is to hopelessly drive the thoughtful among them back into their ancestral faith, as less unworthy of themselves and God. Christianity can only win by demonstrating the love of God to all men, and by declaring that God can never punish his children for what they cannot help. Wesley himself is on record as hoping for the salvation of the sincere and devout heathen. And the vision of Peter and his comment on Cornelius are weighty in the same direction. If explained philosophically, the view of many would be that the devout among the heathen attain, through the Holy Spirit, some conception of the essential Christ which may be compared to that of an ignorant Christian. The influence of Calvinism remains as an obstructive force long after it has ceased to possess propagative power. It has left behind it an inheritance of controversy which must abide until the Christian world recognizes that God is, and always has been, the Father of the spirits of all men, and that the Judge of all the earth will do right; and as to the lost in all nations, its verdict must be that the extinction of the divine likeness by persistent sin creates the barrier between the lost and the saved.

It is noticeable that the future probation propaganda is less active than formerly, if the periodicals and the book-lists are a guide. The orthodox views have found able defenders, and would seem to be gaining on the newer teaching. This has had great advantage in the rhetorical skill, ethical elevation, and poetic phraseology of its chief advocates, and in its appeal to the sympathies of those who would prefer not to see the severer side of the divine administration.

It seems to be practically settled that as a "working" doctrine future probation is dangerous to earnestness of appeal, and therefore to aggressive evangelical labors. The distinction drawn between the heathen abroad and at home as to fair probation is a difficult and delicate one; and it is no small implication of the divine government that any one should be thought to be under an unfair and incomplete probation.

Happily, while this subject has received from our own ministry the attention an important controversy always attracts, it has not commanded sufficient assent anywhere among us to become a disturbing force. A theology which offers salvation to all, and redemption for all mankind, need not burden itself with anxieties for improvement. The great question of the future condition of the impenitent and ignorant may safely be left to scriptural statement in the pulpit and to confidence in the divine rectitude in our hearts. The world needs all the stimuli to immediate repentance which can be found in reason or revealed truth. It is noteworthy that some advocates of the New Theology admit that it is

extra-biblical, that it is an outgrowth of the Christian consciousness. But this is setting up a variable and personal standard for truth, and leaves mankind without that steady guide which the Church has followed in the written word. The decay of faith in the Bible, and especially in the New Testament, would leave the world to such moral rule as is found, if any there be, in the evolution of social order, which is but another way of saying that it leaves the world to the law of expediency. This, of course, affords necessarily a shifting basis for conduct, and prepares the way for the dissolution of society. It may be that the perception of this truth has somewhat sobered those who, fascinated with the novelty of the New Theology, were among its early students, if not adherents.

D.

FOREIGN, RELIGIOUS AND LITERARY.

DENMARK seems to grow in activity in regard to moral and religious questions of special public interest. A general religious convocation was recently held in Copenhagen, attended by fifteen hundred clergymen and laymen, of various religious tendencies, from the entire land. The first and main subject of discussion was that of religious instruction in the schools. A strong and solid testimony was presented against the schools without religious training.

The second day of the conference was devoted to the subject of "Sabbath rest." Provost Rördam opened the discussion with a peculiar and curious presentation of the origin of "Sunday," in which he emphasized the point that the Sabbath of the Lord was appointed especially for Israel by the fourth commandment, and was given as a day of rest and revivification, but not as a day especially devoted to divine service, as the Pharisees taught at a later period. The Sabbath, properly so called, was never imposed on the Gentile Christians; what the Sunday has become to Christians, through the growth of Christian life, is something very different from the Sabbath, and neither has any thing to do with the other. After Christianity had become the religion of the State, ordinances appeared concerning the observance of the Christian holy days; but these were proclaimed by civil rulers, and without any connection with the fourth commandment. The speaker therefore maintained that the Sabbath and the Christian Sunday are two very different things.

The Reformers regarded the sacred observance of the Sunday as a wise church custom, which should also be observed from temporal aspects. The speaker also called attention to the fact that in England the Sunday is wrongly called Sabbath, and in contradiction to the teaching of the apostles, and declared that where Sunday has come to be specially regarded as the day of the Lord it has occurred solely because for so many centuries the service of God has been held on that day. These bold expressions met with much opposition; and the well-known leader of the

revival mission, Pastor Beck, declared it to be frivolous thus to rob the Sunday of its divine character, because thereby the support would be taken from under the Christian's feet. He affirmed that Christ had ratified the law of Moses, in consequence of which the sacred observance of the Sunday rests on divine command.

"THE FUTURE OF ISRAEL" commanded much attention at said convocation. A prominent theologian, in an excellent address, styled the question *a burning one*, because orthodox Judaism is being crowded into the background, while free-thinking doctrines are making much headway among the Jews. In his view the people of Israel have a great task to perform, because the kingdom of God cannot be complete until the conversion of said people. This event is to be a link in the development of our Church, and the Christian Church will then be the scene of a great revival from death to life. In the theological world of this age a marked change has taken place in the understanding and conception of the biblical assertions regarding the Jews. In place of hatred toward them, great expectations have arisen whose fulfillment bears a close relation to the conversion of Israel. The Antichrist will not be a Jew, but rather an apostate Christian, as is to be inferred from a proper interpretation of the passages of Scripture relating to this subject. And because the promised victory of the Christian world depends on the return of Israel, therefore there is the most imperative demand that men prosecute Jewish mission work.

The discussion of the oath was very animated, and the necessity of a form of affirmation for free-thinkers, as in England and America, was generally conceded. The entire abolition of the oath for Christians, also, would greatly endanger the security of the law. But many of the clergy and the laity favored the entire abolition of the oath, while a prominent jurist declared that if a simple affirmation were enough for men of no Christian faith it were certainly so for professing Christians.

The remainder of the period allotted to the convocation was devoted to the work of midnight missions, of which one is established in Stockholm and Christiania, as well as in the capital. The leaders of this work addressed meetings, for men only, on two successive evenings, and from the discussions induced it was resolved to send an address to the government and the parliament, asking for the abolition of licensed prostitution and legal interference against obscene literature. All of these discussions showed great zeal and much forbearance with contrary opinions, so that the concluding address by Pastor Beck confidently declared the Conference of great utility to the Danish Church at large, in bringing the people nearer together in the work of opposing the common enemy.

THE PRUSSIAN SCHOOLS have been surprised and excited at the revival of an old ordinance of 1844 on the part of the Minister of Public Worship, in the interest of evangelical instruction in all the institutions of learning. During the past two decades there has been so much agitation in all the schools, and especially in those likely to be reached by the school laws

of May, mainly intended to affect the Catholic schools, but often oppressing those of the Protestants, that many regulations have been neglected, and those in regard to religious instruction have been tampered with.

The Minister of Public Worship now issues a call for more attention in the selection of teachers, expressing the desire that such instruction be confided not only to men who are well educated in this line, but who are also endowed with the qualities of mind calculated to impart religious teaching to youth with success. Such men must also be filled with faith in the general tenets of the Gospel, that they may awaken in their pupils a Christian feeling and purpose.

It may be clearly assumed that a revival of these old ordinances is the result of experience in the past neglect of this vital subject. A great many complaints have of late reached the authorities from fathers whose sons have received a kind of religious training that weakened rather than strengthened their faith. Therefore it will be a great gratification to many parents to know that the highest school authorities are having a watchful eye for these important interests. The whole question of clerical oversight of secular instruction is one of great difficulty. It is, above all, necessary to secure religious teachers whose spirit and life are a sufficient guaranty that they will nourish and strengthen the faith of their pupils rather than their unbelief. The philologists of the day are apt to look with depreciation on every theology that does not with the same energy as they pursue historical sources with captious criticism. And thus it is desirable for the Church and the higher schools to have institutions where candidates of theology might well prepare themselves for the work. This would be more easy to do now than formerly, from the gratifying increase in the number applying for religious orders.

AGAINST THE JESUITS there seems in Germany to be a great revival of the evangelical consciousness of the nation, as shown in unusual testimonials of zeal regarding them; and this anxiety is certainly justified by the signs of the times. Of two new movements we have now announcement, that seem to be greeted with unusual pleasure; the first bears the title, "The Morality of the Jesuits Depicted by a Good Catholic" (Blaise Pascal), which is published in Leipsic. Therein is an excellent translation of five of the celebrated *Provincial Letters of Pascal*, of which the translator says in the preface: "Their condemnation of the Jesuits is of greater weight than a whole library of Protestant controversy."

The second book is entitled, *The Secret Precepts and Thirty-one Instructions for Novices, by and for the Jesuits.* This is announced as a revival for the warning of the German nation. The unscrupulous training of the Jesuits, as laid down in these *precepts*, develops fully the dangerous character of the order to society and the nation, and a light is cast on this that cannot fail to produce an effect. The author fears an early effort to bring back the expelled members of this order, and therefore this cry of warning. That the open endeavor to restore these enemies of the nation and the other so-called "congregations" will soon be made, there is lit-

tle doubt; and if the Protestants are forewarned they are forearmed. The principles of the Jesuits are surely those of German Catholicism, and the evangelical portion of the nation has every cause to be alarmed at the movements of these its arch enemies.

THE UNIVERSITIES OF GERMANY are nearly all in a very prosperous state. Their last general report gave an attendance of nearly 30,000 students, and showed an increase of 700 over the previous semester. The Protestant faculties reported about 5,000 students, an increase of 250 over the previous semester. The best patronized Catholic theological faculty is that of Münster, having 344 students. The law students numbered about 6,000, with quite an increase, while the faculty of medicine made but small increase, which is attributable to the fact that the medical society has announced that their ranks are more than full now—thus warning young men to seek some other profession.

For the last few years the University of Berlin has led in point of numbers; its report now gives 4,654 in attendance. Munich follows with 3,367, Leipzig with 3,054, and Halle with 1,529. Leipzig led in numbers in the years 1870, 1880; then Berlin took the lead, and now Munich is hastening to the front. Some of the smaller schools are greatly increasing their rolls. For the first time Marburg now runs over 1,000. Some of the universities have more foreigners than natives; in Munich more than half are from outside States. The German universities have now matriculated about 1,500 non-German students, and of these Heidelberg reaches the highest per centum. They stand in the following order: Russians, Austrians, and Swiss; there are also a goodly number of Americans, and some Japanese. Berlin has the largest number of theological students—about 700; then follows Halle, with 600; Greifswald, with 383; Göttingen, with 255. The large increase of theological students is very gratifying.

THE THEOLOGICAL CONSISTORIES OF GERMANY are waking up to the fact that the preparation of young ministers needs to be of a much more practical character to suit the wants and tendencies of the age. To this end there was lately held in Eisenach a conference of church authorities at which an extended report on the subject was made by Dr. Uhlhorn, whose theme was, "The Practical Preparation of Candidates of Theology for the Pastorate and the Control of Elementary Schools." There are now in Germany many institutions for the purpose, known as associations for candidates, theological seminaries, vicariates, etc. There are seminaries in Heidelberg, Herborn, and Freidberg, which bridge over the transition from the university to the candidature. Sometimes this is done by regular theological schools, as in Leipzig, Wittenberg, Berlin, etc.

The desire among the German theologians now seems to be for an interim of two years between the departure from the university and the entrance into the seminary, and that during this period the candidates should be in some active work. A very acceptable occupation for such persons in Germany is that of tutor in private families. But the element-

ary schools and the home mission work both form a very useful field for this practical training. The kind of special practice is left free to each candidate, that he may choose that for which he feels himself best adapted. A special stress, however, is laid on that of the inspection of the schools, as the preacher is often the only man in the rural parishes who may have an intelligent conception of the needs in this direction. In Prussia this training would be given in the normal schools in a course of six weeks.

OLD CATHOLICISM in Germany and Switzerland seems to be going from bad to worse. But few of the original leaders have remained with it. Döllinger was among the first to abandon it, and now those at the front seem to be in a continual conflict with each other. Dr. Ricks, of Heidelberg, was suspended by the bishop for insubordination in his utterances in the columns of a journal under his direction. But this punishment only made the matter worse, for the Doctor then came out with a defense that was no credit to either side.

In said defense one wades through a mass of intrigue, contradictions, and scandal of the impurest sort, which leaves behind it a feeling of disgust for the whole business. It now clearly appears that from the beginning this movement bore in its vitals the seeds of death; it was neither one faith nor the other in regard to the churches at large, nor was it settled fairly in the Catholic ranks between Tridentinism and Vaticanism. The mere denial of the infallibility of the Papacy, without setting up some positive idea as a landmark, brought with it no order and no authority. The leaders spoke of emancipation, but the question was, From what? for there was soon established within its ranks a hierarchy as positive and unyielding as that from which they would escape. In this position of affairs it is very natural that Old Catholicism should wane in outer form, and within become an illusion. Within the ranks of its followers there is now, therefore, hopelessness and dissatisfaction; and consequently the Old Catholic pastors are resigning their position and drifting back to their former relations, or abandoning their career altogether.

THE GERMAN THRONE has become a very sacred place to the nation on account of the many piously fervid utterances that from its steps have gone forth to the people from the lips of the venerable emperor. And the last address to his nation, delivered on the occasion of the opening of the present session of parliament, seems to have surpassed all others in touching fervor for his people and pious reverence for the living God in whose hands he has placed his own faith so securely.

The marvelous power of a few words from the lips of this venerable man is acknowledged by all. After renewing his assurance of a firm reliance on God, and an unwavering trust on him for his family and his people, he declared that his highest aim was to secure peace for the German nation, and his most ardent desire that the present successor to the throne might be spared to live and rule in the fear of God and for the good of

humanity. While disclaiming all desire to draw the sword, he at the same time declared that Germany was ready and determined to defend itself in case of need from the *unchristian* tendency to hostile measures. These words so calmed the troubled waters that there was comparative rest, notwithstanding the rumors that ever fill the air. The German nation, in its present trials, seems to have one supreme wish that overshadows all rivalry and bitterness of partisanism; namely, that the life of the Crown Prince may be spared to the people for many years, and that their venerable chief may himself be able, as he departs, to lay his mantle on the shoulders of a son who, like him, confidently places his case in the hour of trial in the hands of a supreme God.

THE AUSTRIAN EMPIRE is now the scene of a crisis of great severity on account of a recent decree of the Minister of Public Instruction in favor of undenominational schools. Radicalism in this line has been carried so far that it is now becoming quite difficult in some sections of the country to obtain for the children any religious instruction at all, and the situation is therefore quite alarming for the conservative element of the population.

All the questions of School and Church and State in the Austrian Empire are greatly complicated by the piebald nationality of the realm. The seven millions of Germans of Upper Austria are the ruling element in the State, which is a fact not at all agreeable to the twelve millions of Hungarians, the many Slavonic nationalities, and above all to the Czechs of Bohemia. These latter are always at war with the Germans, and are now engaged in the effort to divide the schools throughout Bohemia according to the nationality, so that the children of the Czechs shall not learn the language of the nation, but of their forefathers, which with great zeal and effort is being revived at this late period. The Czechs in social, civil, and ecclesiastical affairs are always in opposition to the Germans, and are now growing so strong that they are a threat and annoyance to the government, as they carry all their troubles and disaffection up to the highest power in the parliament and on the throne. Thus the monarch of Austria practically learns that the head that wears a crown is uneasy indeed. The ruler seems to be a man of good judgment and fair purposes, but he is condemned to spend his life between Scylla and Charybdis.

"LUTHER AND HIS TIMES" is the title of a popular spectacular play now being presented in the old town of Torgau, famous for its Luther memories. The style is rather that of the Oberammergau Passion Play, and the people seem rather inclined to accept it in the same way; that is, more for amusement than for study. It was first presented on the Sunday of the festival of the Reformation; but the thoughtless crowds that it drew by means of special trains did not add much dignity to the occasion. Curiosity and pleasure seem to have attracted the majority, and the old city, so true in the days of the Reformation, appeared to be celebrating some worldly event rather than "Reformation Day."

It is feared by the better element of the Lutheran Church that no very profitable impression will be made by the effort. The most of the spectators seemed to have come to enjoy the show and the beautiful costumes, as well as to see the get-up of some of the principal characters connected with Luther in life. Luther's Catharine, and all the characters of the play, were represented by inhabitants of Torgau, and were done with zeal and success. It was not a little for more than sixty performers, on a stage without any external decoration, to transport their audience into the significance of the situation. The background and the sides were draped simply with dark red cloth, and the scene of the action was indicated by the famous words "Wittenberg"—"Wartburg." The scene that was greeted with the greatest acclamation was "Luther with his family."

FROM FRANCE there comes just now an impressive wail of womanhood for protection against the flood of impurity that seems to pervade that land with increasing boldness and impunity Women are beset at every turn with floods of impure literature that would lead them directly to vice and the gutter. This repulsively filthy trash is put into the hands of girls and women in the streets, the stores, the market-places, and their homes. It is fairly forced on the children as they pass from the schools, and by them is brought to the family if not retained and read furtively. Young girls especially are the prey of these harpies, who waylay them at every point. This fearful crime is now so patent to the eyes of all Christian and moral people that they can no longer ignore it; and several Protestant conferences have of late called attention to the fact and suggested a means of carrying on a sacred crusade against it. A call has been issued to the women, and especially the mothers, of France to form a league for the protection of purity, which, in a certain sense, is to reach its end by political means. A thrilling address has been directed to the "Mothers of France" to join in a monster petition to the French Chambers with a view to legislation against this terrible outrage on society. The words of this document are so touching and significant that we can do no better than to give a portion of them to our readers:

Women of France, we appeal to you as *French* women and as Christians! Who among you has not been wounded to the heart by the moral condition of our beloved land, where current literature seems to have attained the limits of evil? But, alas! who knows its limits? it grows, it spreads, it multiplies as billow follows billow in the silence of the night. We know not whether this is greater in surface than in depth; but that of which we cannot be ignorant is the fact that our sons and daughters are now exposed to dangers hitherto unknown; for our children of tender age are accosted at the doors of the schools and colleges by the venders of infamous sheets, and we may now scarcely permit them to read even the catalogue of the bookseller.

This is the evil, but what is the remedy? Let us not fear to be women who will fight for their homes. Let us join in league for the combat as women and mothers. Our mission is an intestine war against the impure flood of current literature. How strong we should be were we openly the allies of God! Let us dare to be such, for the danger is every-where and the hour presses. Let us promise to use our influence on every occasion to arrest the progress of this corrupting flood. Let us act on public opinion so as to produce an irresistible current against this vile excess. Let us apply directly in the form of public petition to the com-

petent authorities to prevent the circulation of these demoralizing sheets at the doors of our schools and the workshops of the daughters of the poor. A monster movement has been inaugurated for a great petition to demand the application of the law against this infamous traffic. Women of France, use your influence to gain for it a host of names and a grand moral support!

THE CITY OF PARIS now spends twenty-four millions of francs annually for popular education and the support of teachers and schools. Among the other expenses we note 500,000 francs for school kitchens, in which the children can receive gratuitously, or for a very small sum, a warm dinner. Over 2,000,000 francs go for the Mothers' Schools, where the little children are taken care of during the day while their mothers are at their daily labor; 500,000 for the instruction of adults in evening classes; 300,000 for instruction in singing; 145,000 for school prizes; 100,000 for medical care of the schools; 200,000 for the administration and supervision; and 1,400,000 for drawing. The six public high schools demand 1,390,000, and 60,000 for free scholarships, while the upper schools for girls take 160,000, and the city college about 4,000,000. Large sums are also spent in manual training schools, etc.

THE MUNICIPAL COUNCIL OF PARIS is still busy with reforming the school-books for the elementary city schools. They have offered a prize for an infidel arithmetic, and also a grammar that shall be careful not to utter the name of God or religion. The ordinary Readers are being rapidly purged of every thing that alludes to God. Some of them contain such sentences as the following: "Adore the Godhead." "If thou art kind to thy mother God will reward thee." "Providence permits an incredible number of fish to come into the world and grow and thrive." Even these must go. Voltaire himself does not please them when he says: "As King is he the model of kings, and as Christ is he the model for all men." "Expunge this," they say. Even the great poet and fabulist is to be amended when he says, "The little fish grows large if God lets it live;" La Fontaine should have said, "if men let it live." This Municipal Council will have none of this twaddle, and again directs the controller of the city schools to have all these false teachings expurgated from the books.

THE CLERICALS IN ITALY have made a new effort to keep the Roman question on the platform. Their organ—the *Voice of Truth*—publishes the text of a petition to be forwarded to parliament concerning the much-discussed reconciliation between the Papacy and the Italian Monarchy. The petition desires that the exalted chief of three hundred millions of heads and hearts, and the first and most revered citizen of Italy, be again placed in a position in which he will be subordinated to no one, and enjoy full and genuine liberty, as justice in every respect demands, and as comports with the real civil and social interests of the Italian people. Nothing is said in this petition about the restoration of the temporal power; but, that the committees throughout the land may be in no doubt as to its real object, an accompanying circular confidentially reveals its ulti-

mate purpose. The Italian parliament will, of course, receive the petition, but will pass to the order of the day.

In Italy the question of the hour among the Protestant element of the population is that of the "union" of the various evangelical denominations into one body; but, with a great deal of discussion, it does not seem to make much progress. It has now virtually settled into the question of *Who shall be greatest?* The vacillating and exacting element is the Waldensian Church. The demand made by this all along has been that all the rest should come to it, as the original evangelical element since the period of the Reformation. But this would be an absorption, and not a union, and the absorption of the stronger by the weaker element; for since liberty of worship has been accorded in Italy the Free Churches have been very much more active and aggressive than have been the Waldenses. For a time the Waldensian Church acceded to a combination bearing the name of the Union Evangelical Church of Italy, but after a season receded from its proposition; and, notwithstanding conferences and synods many, the matter makes no progress, and is quite likely to go no farther. Our Methodist churches long ago virtually withdrew from the movement, because they declined to ignore their own separate identity in the Italian mission work. The assumption of the Waldenses that they alone were acknowledged by the State is a myth; they were so in Piedmont, but were never so acknowledged by the kingdom of Italy. The state religion is Catholic, and now all other sects are tolerated. A union of the Church would, in some spheres, be an element of strength, but in others of weakness.

The Lepers' Asylum in Jerusalem continues to attract much attention from the benevolent, and will evidently grow into a great and desirable retreat for the poor creatures who have hitherto been, in every sense, outcasts. It now contains about twenty-five patients. Since its establishment about one hundred have been treated—sixty-seven of these were Mohammedans. The director of the retreat is aided in his activity by the visits of religious teachers, and by meetings held by the evangelist Drehamel, who gives Bible readings twice a week. There seems to be no demand by the patients for Catholic or Greek teachers. Even the Mohammedans seem careless about the religious instruction of the Moslems among the patients. Sometimes a Catholic priest will be called to administer the sacrament to the dying. The dead are generally buried in their own rites. The Christian teaching is therefore voluntary. Bishop Gobat's orphanage has at present sixty children.

The Lower Congo is in no very enviable condition, according to the report of the German explorer, Dr. Herrmann, who has just returned from an extensive journey in the heart of Africa. The ivory trade, under the rule of Tippoo Saib, has become a great outrage on the inhabitants of the Congo valley, and a gross violation of the laws of the Congo Free State.

In the entire course of the Lower Congo there are "factories," or warehouses, for dealings in the ivory which comes from the "interior." But this "interior" is an ominous word. Before a tooth reaches the coast or a white man it has changed possessors five or six times. In the East it is the Arabs who buy the ivory—or, as it is now, under the rule of Tippoo Saib from Stanley Falls down, who steal it from its owners and cut them down if they defend themselves, and make slaves of them if they surrender quietly. In the West the tribes become, as it were, middlemen, and sell it to one another until it reaches the coast. The head-quarters for ivory is now Stanley Pool; and since the factories have been opened on the Congo the negroes save several weeks to the coast, and receive as much for their ivory as they would there, where the dealers can combine against them in the last resort. Each factory has its drummers, who go into the interior and meet the caravans, offering them all kinds of inducements to deal with their own establishments, even to sending to meet them on their way a supply of rice, fish, and rum for the carriers, with the promise of more when they arrive. The German explorer gives no very pleasing picture of the morals of any of these parties.

THE CENSUS OF CONSTANTINOPLE, just taken, reveals a curious medley in that noted city. The entire population is 871,000, of whom 741,000 are Turkish subjects, and 130,000 foreigners. 385,000 of these are Mohammedans, 152,000 Orthodox Greeks, 4,300 Bulgarian Orthodox, that is, Russo-Greek; 150,000 Gregorian Armenians, 6,500 United Armenians, 1,000 Roman Catholics, 900 Protestants, and 45,000 Jews. The foreign population consists of Greeks, Italians, Austrians, Hungarians, Germans, Montenegrins, English, French, Russians, Roumanians, Servians, Bulgarians, etc. In the capital of Islam and the residence of the caliph the Mohammedan element is slightly in the minority—486,000 are Christians, Jews, and foreigners, while the Ottoman Turks count but 385,000. Among those of the Russo-Greek Church there is the sharpest contrast according to nationality. The Orthodox Greeks recognize as their head the ecumenical patriarch of Constantinople, while the Gregorians find their spiritual chief in the Armenian Catholics in a Russian cloister.

THE CITY MISSION OF BERLIN has had quite a boom in the accession of a new and royal patron. Prince William, the eldest son of the present Crown Prince, called a meeting of notable divines at the house of Count Waldersee. The prince was virtually the speaker of the occasion, and he expressed himself in no uncertain tones. He believes that the throne and the altar are in danger from the socialistic and anarchistic tendencies of the age, and sees the antidote largely in the bosom of the Church and the true faith. He contends that the unbelieving masses must be reached in such a manner by practical Christian teaching of love and kindness that they will return to the fold they have so largely deserted. He pleads, therefore, for more charity and less bitterness, for more breadth and less partisanism, and urges the City Mission to every good work.

HAMBURG, though a city devoted to trade and commerce, is noted for its numerous benevolent institutions; it is, indeed, the classic soil for all Christian benevolence. Its Rauhe House for the care and instruction of poor, homeless boys is world-renowned in the annals of benevolence; and the influence of this establishment has gone out into Sunday-schools, mission houses, Bible societies, sailors' and emigrants' and mission houses, whose list counts up *one hundred and thirty* associations and institutions for all the imaginable ills of soul and body. These must be personally seen and examined to have any conception of the breadth of their activity. And therefore it is now becoming quite the custom for committees from other parts of Germany to visit Hamburg with the special intent to learn how to follow her example.

SOUTH-WESTERN AFRICA seems to have gained much more than some other regions by the recent rise of the mission spirit in the German heart. Since Herr Lüderitz, of Bremen, made his bold stroke in seizing Angra Pequena and the surrounding territory for the German Empire, and running up the flag of that proud nation, much has been done to attract the eyes of the world to these new *colonies*. A large extent of coast from the mouth of the Orange to that of the Kunene River has been virtually incorporated into the German Empire. The English government tried to prevent this because of its nearness to their possessions in South Africa; but the movement was made with but little skill and less heart, and failed entirely.

By this measure the mission work in this region will be largely extended, for the German government has learned the great fact that the missionaries are their best allies in settling new lands; but it is quite doubtful whether real colonial interests will be much advanced by the effort, because of the barrenness of the soil and the low state of the natives. The promised gold and silver do not appear, and the small amount of copper that can be obtained does not pay the expense of obtaining it. The trading station at Angra Pequena is obliged to bring its drinking water from Cape Town, over a thousand miles away, in sailing vessels, until means can be devised to procure it in the interior; and the whole coast for many miles inward is a barren, sandy waste. Still, in the land there are several flourishing mission stations that promise well as the germs of colonies.

THE NEW TRIPLE ALLIANCE of Italy with Germany and Austria is a strange combination of powers. Who could have predicted a few years ago that the Latin and the Teuton could thus have joined hands in any thing—much less a matter with a political bearing! Minister Crispi's visit to Bismarck was a marvelous revolution in the wheel of fate, and may largely tend to shape the history of the future. The first practical result of this alliance is, the fact that in case of a general war Austria-Hungary will have its rear protected, so that it can throw all its power against Russia. As long as one might threaten Austria from Italy her

position was precarious. And not less in France do they now see that the position of Italy makes it much more difficult for the Celt to draw the sword on Germany with any hope of success. This new alliance is therefore a new pledge of peace which the world owes to Bismarck.

THE UNITED FREE CHURCHES OF FRANCE made a capital showing at their last and twentieth synodal meeting. All the forty congregations that belong to the synod were represented, and the evangelical portion of the Reformed Churches showed their sympathy by sending fraternal delegates to the conference. In view of the new order of things introduced by the compact organization of the semi-official synod of the Reformed Churches, the Free Churches have resolved to admit all its pastors and elders to a seat with the Free Church Synod with a consulting voice. In this way the path is being made clear and easy for a final combination of both Churches. The Free Churches form but a small band in comparison with the six hundred congregations of the State Church; but they cling to their opinions with the more tenacity, from the prospect of an early separation of Church and State in France.

THE BALTIC PROVINCES are suffering greatly from the severe measures adopted by Russia to stamp out the German language in the schools—the language of the largest portions of the inhabitants, who are virtually emigrants from Germany, who went there with an assurance that their language and their faith would be assured to them. Both have been violently attacked of late, and the State schools have been ordered to use the Russian language only in the schools. In consequence of this cruel order many private schools were established for the German children with the tacit consent of the public curator of schools. But now, after great exertion and sacrifice in order to establish these schools, appears an order from the government to use the Russian language in them, except in a few special branches, which means that the German will soon be stamped out entirely.

MISSIONARY INTELLIGENCE.

STIRRING EVENTS IN THE ANGLICAN MISSION IN UGANDA, CENTRAL AFRICA.—The Church Missionary Society has had a great deal of interesting news from its Central African missions in Uganda and in Msalala and Uyui since our January number was prepared. Mr. Mackay, who was so long virtually a prisoner in Rubaga, and at the mercy of a cruel and capricious king, left Uganda late in July last, and went to the station at Msalala, at the south end of the lake. He did not leave because he wanted to escape the personal danger to which he was constantly exposed, nor even the petty annoyances which made his life in Uganda an unending torment; but he left because the circumstances seemed to make

it best that he should leave. The Arabs had been more than usually troublesome. They were in high favor with King Mwanga, who at their earnest request began to study the Koran. They had his ear at all times, and poisoned his mind, whenever they had opportunity, against the Englishman, declaring that he was a "land-eater," and that when Stanley came with his army the two would lay their heads together and lay plans to "eat" up all Uganda. They told the king that Mackay had written to the coast to complain of Mwanga for keeping him a prisoner; and when dispatches came from the British consul and others at Zanzibar for Mr. Mackay and others, the wily Arabs did not hesitate to open them and mistranslate them to the king. They urged the king to send Mr. Mackay away. They objected greatly to his teaching the natives how to make calico, as it would injure their trade, and his books were particularly obnoxious to them. They thought they were all *Enjils* (Gospels), and would propagate a religion opposed to theirs. The king hesitated to order Mr. Mackay to leave, for he was a very useful man to his majesty, and could make him many things he wanted. He would occasionally ask Mr. Mackay, however, when he was going away. Mr. Mackay would always tell him that he would go whenever he requested him to go. Says the brave missionary, in one of the entries in his journal, "From the first and up to now [July 12th, nine days before he departed], I have determined to take no active steps in the direction of seeking permission to withdraw." He seldom had an opportunity to talk with the king except in the presence of the Arabs; but one day, when he had reason to believe his enemies were all away from court, feasting, he prepared a present for the king and went to see him. The king was gracious, and heard him with much interest, and even laughed at the sharp things he said about the Arabs. Mr. Mackay warned the king that their nature was to intrigue and slander, and to sting like snakes; that their words were poison, and that they brought nothing into the country of their own. The goods they brought were European goods, and the ivory they bought they sold to Europeans, and yet were continually abusing their patrons. They brought only three things of their own: "a dirk in their girdle, a malicious heart, and a lying tongue." On the 21st of July Mr. Mackay packed up such goods as he wished to take with him, locked up his house, and left for the south end of the lake, arriving at Msalala August 1st. On the 10th of August the *Eleanor* returned to Uganda with the Rev. G. C. Gordon, who, it was arranged with the king's sanction, should take Mr. Mackay's place temporarily. At Msalala Bishop Parker expected to meet Mr. Mackay in the middle of October and confer with him. But news was received at the Mission House in London, just before Christmas, that trouble had broken out at Msalala, and also at Uyui, a station some distance south of Msalala and almost directly east from Ujiji, on Lake Tanganyika. Both of these stations are in the country called Unyamwezi, and have been occupied some time. The chiefs at both these places have long been pestering the missionaries for *hongo*, and at last accounts they were preparing to enforce their demands with arms, and the missionaries had decided to withdraw.

Bishop Parker was at Uyui, and was about to remove the mission to another district whose chief, Mtinginya, seemed more friendly. Mr. Mackay was at Msalala helping the missionary at that place to prepare for removal if necessary. This was on the 4th of October, and the directors of the society are in a state of suspense, not knowing whether Mr. Gordon has arrived safe in Uganda, nor whether Bishop Parker and Mr. Mackay and their brethren are safe at Uyui and Msalala. The last news from Bishop Parker was dated October 17. From another part of the same diocese, Sagalla, in the Taita mission, the society has information of similar troubles. This mission has been occupied several years. Two missionaries, Mr. Wray and Mr. Morris, are stationed there. Recently, with only a native catechist and a lad in their company, they were suddenly set upon by an armed band of forty natives, who started out with the war-cry, "The whites are to be murdered to-day." They accused the missionaries of bewitching the land and causing famine. The missionaries took the native oath and were allowed to pass on, but were attacked by a volley of stones and a flight of arrows, and were rescued in the nick of time by a band of friendly natives. They were compelled to pay heavy tribute to prevent further violence.

Mr. Mackay's voluminous letters for the first half of 1887 give some cheering indications of the progress of the Gospel in Uganda, even under the extremely difficult circumstances with which he was surrounded, and some striking illustrations of the faithfulness, under persecution, of the native Christians, who have multiplied rather than diminished, despite the dreadful massacres of 1886. One of Mwanga's edicts provides for the punishment of anybody found with a book in his possession. Mwanga says Mr. Mackay shall not teach any body to read while he lives; but the fear of punishment has not prevented many from buying books and learning to read. According to an entry in his journal, there were "many men and women" in his house all the forenoon on June 19, 1887, reading in Matthew and Daniel. Some lads were at that time undergoing punishment for having been discovered with books in their possession. Under the same date we find this paragraph:

> Of late we have been reading in the evenings several of the most difficult epistles right through. To-night we had the seventh, eighth, and ninth chapters of Romans, with a good class. The argument they seem quite to comprehend. Where, then, is Thompson, with his feeble scheme of Islam for Africa; or Reichard, with his charge of extreme poverty of mental power in the Negro?

At this date some three hundred and fifty copies of a part of Matthew in Lugando were in circulation. An entry made three weeks later shows that two hundred additional copies had been printed and sold in that period. St. Matthew, the Acts, and Apocalypse were most in favor with Mr. Mackay's pupils, who, by the way, had to run considerable risk, even in visiting him at night; for the king had issued an edict authorizing the arrest of anybody found on the road at night. Copies of hymns, the litany, and other Christian literature were eagerly bought, until the stock was entirely exhausted. Native Christians carry their books with them

when they go away from home, that they may spend all their leisure moments in study.

Three of the members of the Church Council of the mission in Uganda, two of whom are chiefs, have written the following remarkable letter to their "English fathers:"

BUGANDA MISSION, *May* 13, 1887.

Beloved, of authority in the Church of Jesus Christ, our English fathers, and all Christian who love us, our brethren—We, your Bugunda brethren, write to you to thank you for the letter which you sent us. We rejoiced much to hear news which came from where you are to cheer our hearts through our Lord Jesus Christ.

We thank God that you have heard of our being persecuted. Thank God who brought our brother where you are, whom we love, Mr. Ashe, and made you understand the evil which has befallen us Christians in Buganda, your children whom you have begotten in the Gospel.

Mr. Ashe has told you how we are hunted, and burned in the fire, and beheaded, and called sorcerers, for the name of Jesus our Lord. And do you thank God who has granted to us to suffer here at this time for the Gospel of Christ.

We hope, indeed, for this thing which you hoped for us in your letter, namely, that in a short time other teachers will come to teach. And you who have authority continue earnestly to beseech Almighty God, who turned the emperor of Rome to become a Christian, who formerly persecuted the name of Jesus as today this our king in Buganda persecutes us. And do you, our fathers, hope that we may not in the least degree give up the word of Christ Jesus. We are willing, indeed, to die for the word of Jesus; but do you pray for us that the Lord may help us. Finally, our friends, let your ears and eyes and hearts be open to this place, where we are, at Buganda. Now we are in tribulation at being left alone. Mr. Mackay the Arabs have driven away out of Buganda. O friends, pity us in our calamity. We, your brethren, who are in Buganda, send you greetings. May God Almighty give you his blessing! May he preserve you in Europe!

We remain your children who love you,

HENRY WRIGHT DUTA,
EDWARD,
ISAYA MAYANJA.

This is the kind of Christianity the savages of yesterday in Uganda profess. It is the kind that conquered in the apostolic age, and will conquer as well in the interior of the "Dark Continent."

BISHOP TAYLOR'S CONGO WORK.—A number of letters have been received from Bishop William Taylor, showing what he is doing and what his plans for the immediate future are. The letters are all written from Vivi, at the head of navigation on the Lower Congo, the latest bearing date of November 11. The steamer *Annie Taylor*, intended for use on the Upper Congo, had arrived at Vivi, after some delay, in small sections, or man-loads of sixty-five pounds each. Owing to the fact that Stanley had secured all the carriers, it was found necessary to devise some other means of transportation. Accordingly, a traction engine was ordered from Liverpool, and Mr. Critchlow set to work at Vivi to build a steam wagon, which he had accomplished to his own satisfaction and the satisfaction of the bishop. The traction engine had arrived at Banana at the mouth of the river, but had not reached Vivi. It was believed that the steam-wagon would carry at least a hundred man-loads at a time up the steepest of

the hills on the way to Stanley Pool. The bishop speaks of having 3,600 man-loads at Vivi to be transported, besides 800 loads at Matadi. He does not promise that this stupendous task can be accomplished in another dry season, but is confident that if the men in charge of the enterprise do not succeed no others could. His plan is to make Vivi his base of supplies. He has bought from the government, for $800, seven acres and four buildings in Vivi, the recent capital of the State of Congo. An adobe warehouse is to be built to receive all goods sent from Europe and America, to be distributed to the various missions as needed. The Rev. J. C. Teter has been appointed storekeeper, and he has already begun his work, storing the goods now on hand and taking an inventory of them. He will report to the committee in this country on receipts and distribution of supplies whenever requested so to do. While waiting for the dry season the bishop has been engaged in building operations and in planting new stations. At Vumtomba, a native village back of Vivi, an adobe house was built, the bishop himself making the adobes, or bricks. The cash cost of the house, which has three rooms, was only $20. Thirteen miles from Vivi, on the Stanley road, at Jadi Kabanza, another house was built and a station established with a missionary in charge. Nine miles farther on, at Matamba, another house was built and another station opened, also with a missionary. At Isangola still another station was begun. All these places are on the north bank of the Congo. It is the bishop's purpose to complete, another year, this line of stations to Stanley Pool, a distance of about two hundred and fifty miles from Vivi. At Mamba a hundred acres have been bought from the French government. There are four missionaries at this station at present. There are now some eighty missionaries on the Congo, and nineteen, it is stated, are on the reserve list of the Taylor Building and Transit Fund Committee waiting to be sent out. The bishop writes that he cannot "readily be spared" from his work now, but expects to be at the General Conference. He speaks of having given orders for material for sixteen new mission houses in Liberia. On the subject of self-support he writes:

> Hitherto, the Lord has anticipated and provided for all the needs of our work. He does not mean to forsake us, but he wants us to be strictly true to him, and to our principles of self-supporting missions. We need toning up all along our lines, and I am writing far and near to echo this note of warning, and urging our people to make good, in the sight of God and the people, their promises and professions in regard to self-supporting mission work. As for myself, and Brother Critchlow to help me, I have tried to stick to the lines of the strictest economy consistent with the conditions of health, life, and effectiveness in work.

THE MISSIONS OF THE METHODIST CHURCH OF CANADA.—The Missionary Society of the Methodist Church of Canada has passed the two hundred thousand dollar line, and its cry the present year is for "a revival in every congregation, and a quarter of a million for missions." It has missions in Japan, and among the Indian, French, and English populations of Canada. Japan, its only foreign mission, was begun in 1873. It has six missions, with 781 members, a net increase of 190 last year, and an

Anglo-Japanese College. It is stated that many Roman and Greek Catholics, in the towns where the society has missions, leave Catholicism for Methodism; and in one place, Hamamatsa, the Roman Catholics have been talking of coming over in a body. The society has a limited work among the Chinese in Canada, and quite an extensive work among the Indians and French. Of the Indian missions there are twelve in British Columbia, with 1,280 members; eleven in Manitoba Conference, with 1,018 members; six in Toronto Conference, with 426 members; six in London Conference, with 768 members; three in Bay of Quinte Conference, with 86 members; and two each in Niagara, Guelph, and Montreal Conferences, with a total of 638 members, making a total of 4,216, of which number 302 represent a net increase, showing that the missions are reasonably successful. Superstition is the great obstacle in Indian mission work, and, as the report of the society says, great patience and often great sacrifices are necessary on the part of the missionary. The Christian Indians, it is noted, became active propagandists, and even old men learn to read in order that they may carry the Gospel to their heathen neighbors. The French work of the society consists of about a dozen missions, with a total of 275 members, a net increase for the year of 28. There was a decrease in four missions amounting to 33. There are many discouragements to try the faith of the laborers, several of whom retired last year. And yet, according to the Report, no work can be more important than this among the French Catholics. "Every year the danger to our free institutions becomes more threatening, and the grasp of the hierarchy more fixed and unyielding. Ultramontane Rome dominates, with absolute sway, the political, educational, and social life of the Province of Quebec, and holds the key of the political situation in the other provinces of the Dominion." Relief must come, if at all, through educational and evangelical agencies, and the Methodist Church must no longer "play at French missions. She must either sanction comprehensive plans and large expenditure, or else retire from the field."

DURING the past year a revolution occurred in Japan in the dress of native women. They put away the Japanese costume and adopted the European style of dress. The women missionaries do not agree that the change is in all respects a good one. Mrs. Thompson, of the Presbyterian mission in Tokio, says she would have liked it better if the native women had not "thrown away their own costume so entirely, and adopted ours with all its burdensome changes. Their own dress," she continues, "with several modifications, could be made very convenient, very comfortable, very economical, and very pretty." Miss Milliken, of the same mission, says the change took place without the favorable influence of the missionaries, and it probably would have taken place even if a distinctly unfavorable influence had been excited by them. They neither advocated nor opposed, but advised and assisted, those who made the change. She would have been glad if a "more sensible costume" than that of the West had been adopted.

OPEN DOORS IN KOREA.—An American gentleman who is engaged in educational work in the Government College in Seoul, Korea, Mr. Hulbert, writes that the present condition of Korea seems to be greatly misunderstood in America. He says American Christians are praying for the opening of Korea, not knowing that a large part of Korea *is* open. The only clause in the treaty between Korea and the United States which bears in any way on missionary work is, he says, that books which are obnoxious to the government shall not be sold in the interior. The interior means all the country except the open ports, which are Fusan, Yuensan, Chemulpo, and Seoul, which are all open to the Scriptures. No remonstrance has been made to the Christian work which has been undertaken in Seoul, and "Christianity has nothing to fear from government opposition so long as the work is done judiciously and in such a manner as not to challenge the combativeness of the old conservative spirit." He knows of no reason why missionaries should not be "put in the capital of every province." Let the Churches occupy the position already open, he urges, and then the Lord will open the country more thoroughly. He writes:

> One of the missionaries here has just returned from a trip in the country, and has found scores and hundreds of people who want to be baptized. Some have walked to Seoul, over almost impassable roads, a distance of two hundred miles or more, to be baptized and to be taught in the principles of the Christian faith. It is said that in the north there is in one village a band of over a hundred who have gone so far as to be beaten for their faith, and missionaries here have been asked to go and visit them and baptize and teach; but how can they when there are only two male missionaries in the country under the Presbyterian Board and two others under the Methodist?

The people, he says, in the absence of any deep-seated prejudice in favor either of Buddhism or Confucianism are "especially susceptible of approach through Christianity." The staff of our own mission in Korea consists of the Rev. H. G. Appenzeller and W. B. Scranton, M.D., and three women missionaries. A Korean embassy, with Dr. Allen, of Seoul, as interpreter, arrived at Washington in January.

THE SULTAN'S INTOLERANCE.—Moslem intolerance in Turkey is becoming more and more stringent. When the American Board began its missions in the empire the chief opposition came from the Christian sects, chiefly from the Armenians, among whom the Board has done most of its excellent educational and evangelistic work. Armenian prejudice has been largely overcome, but the antipathy of the Moslem has been intensified. The present sultan, Abdul Hamid, who came to the throne in 1876, is more religious than his predecessors were, and has naturally drawn around him admirers of his own narrow and intolerant type. His administration has been shaped by the "divine law of the Koran" rather than by European methods, and missionary work, especially missionary schools, is regarded with great disfavor. Much of the opposition, however, has been covert, though not the less difficult to meet on that account. Early last year a sort of compromise was reached by which the schools were to be free from vexatious interference by conforming to the Turkish school-

law. This was very difficult, as it ruled out many harmless text-books; but the missionaries accepted the scheme as the best thing attainable. At the beginning of the present year the government announced a further modification of the law which, if enforced, will practically close the mission schools. Its chief provisions are thus given by Dr. H. N. Barnum, a missionary at Harpoot:

1. That no foreigner shall be allowed to open a school without a special *firman* from the sultan himself—and such a document is not easily obtained.
2. No Ottoman subject shall be allowed to attend such a school until after he shall have had a course of religious instruction in one of his own schools.
3. Foreign schools are to refrain entirely from religious instruction.
4. All existing foreign schools, which do not conform to this and certain other conditions, and obtain the sultan's authorization within six months, are to be permanently suppressed.

These schools, it must be remembered, are not for Moslems, but for the Armenians, Bulgarians, and other nominal Christians. The Turks probably fear the influence of the Gospel on Islamism, and they do not like to see the subject races becoming more intelligent than themselves.

THE FRENCH POLICY IN THE SOUTH SEAS.—France is quite liberal in religious matters at home; but she has a very different policy for her colonies. As Mr. Bert used to say, his anti-Catholic views were for home use, not for exportation. In her colonial policy she is almost as intolerant as Spain; indeed, quite so. It is true that the Spanish governor of Ponape, one of the Caroline Islands, seized and imprisoned, on the most absurd charges, a missionary of the American Board; but the governor-general promptly gave the missionary redress and removed the offending official. What French intolerance is capable of was seen a few years ago in the case of Mr. Shaw, of Madagascar, and has been illustrated more than once in the Loyalty Islands, over which, unhappily, the French protectorate has been extended, since missionaries of the London Society began many years ago to make Christians and civilized beings of the savage population. The Loyalty group lies between New Caledonia, the French penal colony, and the New Hebrides, where French influence has been asserting itself to the discomfort of the missionaries, and with the manifest intention of seizing the islands. Happily, English protest has prevented this. On Maré, one of the Loyalty group, the Rev. John Jones, of the London Missionary Society, has been laboring since 1858. He has wrought a wonderful work among the natives, and is one of the most popular men in the Western Pacific. Mr. Jones has, by order of the governor-general, been expelled from the island. This is the news which his society has received. There are no particulars, but it is thought that the expulsion was caused by his protest against the introduction of convicts from New Caledonia into Maré. Two years ago Mr. Jones's church and schools were closed by a decree of the governor, but they were reopened by permission of the French consul at Nouméa. There are Catholic priests on the island, and they have, it is said, been waging a religious war against Mr. Jones. It may be that their influence has helped to

bring about Mr. Jones's expulsion. Whether English influence will be so exerted as to secure his reinstatement is a matter of doubt.

PROFESSOR MAX MÜLLER, the famous linguist, though very liberal in his judgments respecting religions, finding, with Augustine, good in even the lowest forms of worship, does not seem to be the admirer of Islam that Canon Taylor is. The discussion started by Canon Taylor's paper at the Wolverhampton Church Congress, last October, has led to a thorough sifting of the subject in the English press, daily and periodical, and the canon's rose-colored description of what Islam is doing for Africa finds little support. Professor Müller, in a recent speech at a missionary meeting, said he had yet to learn that the success of missions depended on majorities, as Canon Taylor seemed to imagine. "If I gain ten, I am right; if somebody else gains twelve, then I am wrong." A man who only thought of the spirit of truth, and not of the opinion of others, was the man wanted to uphold the Gospel of Christ. Don't let us count heads, he said, but go on preaching what every one of us knows to be true.

MR. ARTHINGTON, of Leeds, the liberal Wesleyan friend of missions, has offered $75,000 to the London, the English Baptist, and the Scottish Free Church Missionary Societies to establish, under their joint control, a mission in South America, along the Amazon and its tributaries.

HERE are a few testimonies to the value to civilization of foreign missions which are worth grouping together:

The missionaries are the true pioneers of civilization. It is to them we have to look to carry the reputation of foreigners into the heart of the country, and it is on their wisdom and justice and power of sympathy that the renaissance of China may largely depend.—*Tientsin Correspondent of the London Times.*

No class of men on earth, except German professors, would attempt to rival English missionaries in linguistic attainments. There are men among them in dozens as familiar with the folk-lore of out-of-the-way tribes as Professor Darmstetter is with the folk-lore of the Semitic peoples, and others who have mastered thoroughly the so-called "impossible" languages—learned Chinese and popular Singhalese.—*The London Spectator.*

"The millions of China are under obligations to the missionaries for trustworthy information upon history, geography, and science," says Griffith John. "This alone," remarks the London *Times*, "would redeem the work of the missionaries from the stigma of failure."

Few are aware how much we owe the missionaries for their intelligent observation of facts, and their collecting of specimens.—*Agassiz.*

I feel sure of this, that nothing that has been conferred upon India gives greator promise for the peace and prosperity of India than the Gospel you have sent to them.—*Sir Bartle Frere to missionaries in India.*

The missionaries have not long enough been established in New Guinea to make it worth while for me to open trade with that country.—*An English merchant.*

Formerly the terror of the Pacific Ocean was the barbarism of the natives of the islands. When a ship was wrecked or in distress, the natives appropriated the cargo, and often murdered the crew. Now, wherever missions have been established it is safe to go for supplies and trade; and when a ship is wrecked, the

natives exert themselves to save life and property; and some ship-owners and navigators have said that the property saved to commerce by the natives is worth more than the entire cost of missions in those islands.—*An English writer.*

The missionaries have opened up new avenues for trade; formed treaties of friendship and commerce where none existed before, giving employment to the merchant marine; taught the English language so as to facilitate commercial transactions; and have accomplished more in the extension of influence in the East than all the consuls together, and the country could afford to pay them a handsome bounty for their disinterested labors.—*United States Consul in Bangkok, Siam.*

The decrease of the Polynesian population is not now going on as fast as it was in the first half of the century. While in this matter the English government deserve great praise, and while Sir George Grey has done more for the Polynesians than almost any other man, the missionaries nevertheless stand in the very front rank among the benefactors of these races, with their unwearied self-sacrificing activity.—*Dr. Gerland.*

A missionary of the Society for the Propagation of the Gospel in Burmah says that the six strong points in the ramparts of Buddhism are these:

1. It is the ancestral religion, and has all but universal sway. No dissenters.
2. All the boys and young men at some time wear the robe, and live in the monastery.
3. The women are more devout Buddhists than the men.
4. It is the one bond of national life.
5. Science, art, knowledge, are all saturated with Buddhism.
6. The coercive power given to the religion by its union with court and crown.

These points he thinks will be carried in the following order, the sixth having already been overcome:

6. The crown and coercive power has gone, and the monks will now form independent corporations.
5. Western art, science, knowledge, and trades will undermine and supplant the old system.
4. The national life must separate from decaying religion, and find newer and more vigorous life, with civil and religious freedom under the fostering care of England.
3. Women will find brighter, nobler hopes and work under the Gospel; and their devotion become fixed on Christ, not Gau-da-ma.
2. More active intellectual life will burst monastic bonds, and the youth of the country become no longer willing to submit to its irksome restraints.
1. The magnitude and extent of the old religion will hurry it on to destruction when once decay has set in.

The "dignified" clergy, as they are called, of the Buddhistic faith in Upper Burmah, exclusive of Mandalay and the Shan states, number 18,340. First comes the *Tha-tha-na-baing*, or pope; then the *Gaing-chokes*, or archbishops (13); third, the *Gaing-okes*, or bishops (133); fourth, the *Gaing-douks*, or archdeacons (383); and fifth, the *Kyoung-a-chokes*, or abbots (16,825). Add for rulers of monasteries in Mandalay 985, besides 5,968 chaplains and monks.

THE MAGAZINES AND REVIEWS.

One of the most weighty and instructive articles in recent periodical literature is that which leads in the (English) *Quarterly Review* for October, under the title, "The Catholic Revival of the Sixteenth Century." It is a study, first, of *Renaissance in Italy:* The Catholic Reaction, by John Addington Symonds, and, secondly, of a Belgian publication, *La Centre-Révolution au XVI^e Siècle*, by Martin Philippson. Both these works unfold the methods whereby the progress of the Revival and Reformation was checked. The article is remarkable for its many sidelights on modern times and tendencies. "A period of decadence—and the present age needs the warning—may be defined as one in which taste is made the standard rather than originality, and the rules of taste are ascertained and stated. The decadence of Greece expressed itself in gems and the anthology; that of Rome, in rhetoric; that of the Middle Ages in quibbles and niceties of philosophy: what seems important is form rather than substance. . . . By her attitude in the Council of Trent the Church of Rome left to Protestants and unbelievers the task of extending human knowledge in which she had borne so noble a part; thenceforward she was bound to follow, and follow unwillingly, not to lead mankind in the pursuit of knowledge; discipline and authority, not freedom and truth, are thenceforward her watchwords; and now that she has lost the support of the secular arm, she yields more and more to the temptation of temporizing with error, and seeking how to avoid censuring methods of thought and inquiry she cannot altogether bless. That she holds her own with so few signs of decrepitude is also due to the Council of Trent, out of which she emerged purified from scandals; to the learning and discipline of her seminaries; . . . to the charity and courage of her missionaries and her religious, both male and female, and to the tradition of piety, which never shone more brightly than in an age when her doctrines are discredited." Helpful discussions of "Popular Education," of "Lord Selborne on the Church," with other papers of purely English interest, make up an able number.

The November *Contemporary* opens with a discussion of the Relations of Ulster to the rest of Ireland and the Empire. Certain it is, that the question of Home Rule is seriously embarrassed by the existence of Protestant Ulster, and fears as to its fate if left to a Roman Catholic Home Rule Parliament. Archdeacon Farrar, asking "Was there a real St. Antony?" concludes that the saint is probably mythical and the "Life" spurious. David A. Wells, our American economist, discusses in a second paper the fall of prices. While Professor Garnett's paper on "University Education for the People" is based on English methods, it is yet rich in suggestion to American educators. President Charles K. Adams's "Contemporary Life and Thought" is a valuable *résumé* of the facts and theories now agitating the American mind. It is eminently worthy of study.

The December *Contemporary* opens with a study of that great biography, "The Life of Charles Darwin, by his Son." The reviewer is Archibald Geikie, F.R.S., than whom none more sympathetic or competent can be found. Those who have no time to read the two considerable volumes will gain the essential facts from this paper, as well as an insight into modern scientific methods. Bennet Burleigh, in writing of the "Unemployed," shows how English benevolence and practical wisdom deal with the idle classes of London. Our practical statesmen may find instruction here.

Professor Elmslie contributes, if it be possible, a new study of Genesis. The author "does not suppose himself to be giving the matter-of-fact sequences of creation's stages. His interest does not lie in that direction. His sole concern is to declare that nature, in bulk and detail, is the manufacture of God. He writes as a theologian, and not as a scientist and historian. . . . The recurrent notes of the narrative are three: God's naming his works, his declaration of their goodness, and the swift formula of achievement, 'It was so.' The naming does not mean that God attached to his works the vocables by which in Hebrew they are known." Its significance appears in the definition of function, into which, in the latter episodes, it is expanded. "Name, in Hebrew speech, is equivalent to nature."

Professor Geffcken's account of "Contemporary Life and Thought in Germany" opens recent movements there in a very intelligible manner.

The *London Quarterly Review* for October is solid and weighty with papers on "The Progress of Fifty Years," "The First Epistle to the Corinthians," "Recent Explorations in Palestine," "Ireland and the Celtic Church," "The Syrian Christians of South India," and "The Middle Age of Methodism and its Greatest Man"—Jabez Bunting being that man.

No recent article from an American pen has attracted more attention than "An Olive Branch from America," by R. Pearsall Smith, in the November *Nineteenth Century*. While few are ready to admit that Mr. Smith points out the way to a solution of the international copyright question, he has at least achieved success in calling attention to the subject, and the subject is considered in this number by many others, notably Gladstone, Tennyson, Matthew Arnold, and Professor Huxley. This last doughty controversialist, in a paper on "Science and the Bishops," finds much to comfort him in his opinions on evolution in some recent utterances of the bishop of Manchester on the "Development of Doctrine." But the professor restates his objections to the doctrine of prayer and miracles, while endeavoring to be fair and considerate to his opponents. He improves in scientific candor the more he writes. Missionary students will find much that is helpful in the article by H. H. Johnston, on "British Missions and Missionaries in Africa," and in Dr. Sophia Jex-Blake's presentation of the "Work and Worth of Medical Women."

The *Westminster* for November hardly keeps pace with its neighbor, *The Contemporary*, in the value of its articles. The best are on "The Progress of the Masses," "The Land Question in America," and on "Ralph Waldo Emerson."

The *New Princeton Review* for November is very strong. Charles Dudley Warner contributes a study of the brilliant genius of "P. B. Shelley." George Woolsey Hodge puts forth a "Scheme for Church Reunion," practically a plea for all to enter the Episcopal Church, with some small concessions from that body not destructive of its character. A new body is to be formed requiring reordination for all who enter it, if we understand the author. William Nast contributes "Recollections of David Friedrich Strauss," while Marvin R. Vincent discusses Dean Plumptre's "Dante."

The November *Unitarian* affords "A Study of Christianity in Japan," by Horace Davis, which attempts to show that Unitarian Christianity is the only form which can hope to succeed. "The Gospel of Anarchy" is a study of the best in the anarchistic programme, showing that the dreams which find expression among Anarchists, so far as they are good, spring from the doctrine of Christian brotherhood.

The October number of the *Church Review* is almost exclusively related to denominational questions and interests. The November number is much broader, having excellent papers on "Boswell's Life of Johnson," by Appleton Morgan, and on "Some Limit to the Possibility of Revelation," by Rev. W. D. Wilson.

The December *New Englander and Yale Review* leads with a paper by Dr. Patton, on "The American Board at Springfield." He does not advise the New Theologians to leave the Board. He hopes for a change of policy. E. P. Buffett describes "The Physician of To-day and the Future." The best of the number is in the Book Reviews.

The December number of the *North American* has nineteen articles, among the best of which are Mr. Gladstone's "Universitas Hominum," a strong plea for the supremacy of Christianity in relation to human unity. Dr. Field has "A Last Word to Robert G. Ingersoll," which shows that Ingersoll's fatalistic faith is severer and more discouraging than the baldest Calvinism. Joseph Parker, D.D., draws a vivid picture of the social and other disadvantages from which Dissenters suffer in England, and declares that disestablishment is near at hand. There is a great variety of short articles on interesting subjects.

In the January *North American* a Republican sharply discusses the President's Message. Max O'Rell has an amusing paper on "John Bull Abroad." Robert Ingersoll replies to Dr. Field. This correspondence is discussed in this number by Henry W. Hazen and Stillman Forcythe. The number has several good short articles.

Christian Thought for December has as its leading paper "The Religion of Humanity," by Lyman Abbott. S. G. Van Slyke, D.D., in "A Study of Trichotomy," shows the importance of belief in the tripartite nature of man in its relation to immortality and other doctrines. F. F. Ellinwood, D.D., has a good paper on "An Introduction to the Study of Comparative Religion." The usual news and reviews follow.

The *Andover* keeps on its way with great ability. In the November issue Rev. J. B. Heard writes well of "Three Panics, by One who has Lived them Through and Down." These panics were those about Papal Aggression, Ritualism, and the Essays and Reviews. Lyman Abbott, a very fruitful writer, considers "Paul's Theology" in its relation to justification. The "New Theology" question has a side-light in Mr. Hill's inquiry into the relation of the American Board to the Churches, "Is it Domination or Dependence?" The December issue gives prominent place to Professor F. G. Peabody's "Philosophy of the Social Questions," in which the correlation of the several questions is clearly shown. Mr. Edward W. Bemis is the latest investigator of the George land theory, and, while seeing that evils exist in the present system, finds George's theory one that is impracticable and unjust. An anonymous writer throws much light on "Church Problems in Germany." In reviews the *Andover* is very strong.

The October *Catholic Review*, apropos of a sentence in a recent number of the *Nineteenth Century*, "I have warmed both hands at the fire of life," asks the question, "Has Professor Huxley's Mission been a Failure?" The answer is, that he has added nothing permanent to anti-Christian literature. J. G. Shea, LL.D., in another paper, maintains that there is no need of a Catholic party in the United States.

Dr. Van Dyke, Sr., answers, in the January *Homiletic Review*, Miss Willard's plea for the licensing of women as preachers, taking high ground against it.

Our brother of the *Southern Methodist Review* has a strong table of contents in the November issue. Of special interest are the articles on "Design *versus* Chance," by C. W. Barrier, M.D.; "Certain Aspects of Early Methodism," by Rev. John Alfred Faulkner; and "Unity Better than Union," by Rev. J. W. Hawley.

The *Magazine of American History*, by Mrs. Martha J. Lamb, is so good, and so beautifully printed and illustrated, as to be a credit not only to the editor, but to the intelligence of the country. The November number is superb.

The *American Magazine* deserves a good word. It has entered the field splendidly held by *Harper's*, the *Century*, the *Atlantic*, *Scribner's*, and others, but it has its own quality of good, and seems likely to gain a good place.

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Romanism and the Reformation from the Stand-point of Prophecy. By H. GRATTAN GUINNESS, F.R.G.S. Author of *Light for the Last Days, The Approaching End of the Ages*, etc. 12mo, 396 pp. New York: A. C. Armstrong & Son.

Mr. Guinness is a scholarly expounder of prophecy, as his previous works, *The Approaching End of the Ages* and *Light for the Last Days*, abundantly show. In the present volume his aim is to prove that Daniel, in his forecast of the history of the proud "little horn" of the Roman beast, outlined the actual political career of the papacy during the 1,260 prophetic days of its duration, and that in losing its territory, its temporal kingdom, and its "direct political power," it fulfilled the prediction which says, "They shall take away his dominion, to consume and destroy it to the end." Its consuming or wasting away process is now going on.

The spiritual history and ecclesiastical relations of the Papacy Mr. Guinness finds in Paul's predictions of the character and power of the "man of sin," "the son of perdition," "that wicked one." These phrases represent an evil "power in the Christian Church"—the great Antichrist which is to gradually lose its spiritual influence until Christ shall finally destroy it at his coming. In the mystic symbolism of St. John our author finds both the spiritual and political character of the papacy delineated and its terrible destruction foretold. To support his interpretations he devotes three chapters to citations from many learned Bible students, who wrote both before and since the Reformation. There is a large measure of valuable historical matter in this volume, and although the reader may not fully accept its theory, he cannot help being deeply interested, and made to feel very profoundly that the papacy is a deadly foe to the kingdom of Christ, and a power which Protestants need to watch closely and to energetically work against, not with carnal weapons, but with concentrated efforts to teach the true faith to its blinded followers.

Commentary on St. Paul's First Epistle to the Corinthians. By F. GODET, Doctor of Theology, etc. Translated from the French by Rev. A. CUSIN, M.A., Edinburgh. Vol. II. 8vo. Edinburgh: T. & T. Clark. New York: Scribner & Welford.

Godet's reputation as a learned, scholarly, critical, and evangelical commentator is too well established to need special commendation. Like his previous commentaries, this is characterized by the fullness of its expositions, the richness of its suggestions, the beauty of its style, the devoutness of its spirit, and the depth of its insight into the meaning of the sacred text. An illustration of this last quality is found in his comment upon Paul's illustration of the resurrection seen in the decay and quickening of a grain of wheat, by which, says Godet, "the apostle avoids two

rocks against which those who treat this question lightly are very apt to make shipwreck. The one consists in identifying the raised body with the present body, as if the first must be formed by the reunion of all the material molecules of which the second is composed. Who could regard a magnificent oak, or an apple-tree laden with its vernal beauty, as the material reconstruction of the acorn or the pip from which they sprang? The other, on the contrary, consists in destroying all connection between the two bodies, as if the latter were a new creation without organic relation to the former. In this case we could no longer speak of a resurrection. In reality death would not be vanquished; it would keep its prey. God would simply do something new by its side."

Philosophy of the Plan of Salvation. A Book for the Times. By JAMES B. WALKER, D.D. 16mo, pp. 264. Chautauqua Edition. New York: Chautauqua Press, C. L. S. C. Dept.

This work, in its earlier edition, attained a large circulation and exerted a wide influence for good, and the call for a new edition proves that its value is daily appreciated by the public.

Beginning with the proposition that man will worship some superior being, the author recalls the history of God's dealing with the Israelites; reviews the method in which Christ fulfilled the prophecies of the Messiahship; notices the nature of the faith to be exercised in him; and traces the practical effects of the Christian system upon human hearts and life: from which line of argument the writer deduces the conclusion that the "religion of the Bible is from God, and divinely adapted to produce the greatest present and eternal spiritual good of the human family." Each chapter of the book is an epitome of valuable teaching. Of particular merit seem the chapters describing the development of the ideas of holiness, justice, and mercy, and their transfer by the Israelities to the character of Jehovah. The character of saving faith is also tersely shown. The value of the means of grace is taught. The work of the Holy Spirit is emphasized. The instances of individual benefit from the Gospel, which are cited, are strikingly realistic. Three adjectives will describe this little volume: it is orthodox, simple, helpful. No better book can be put into the course of the Chautauqua study. S.

Come Ye Apart. Daily Morning Readings in the Life of Christ, by the Rev. J. R. MILLER, D.D., Author of *Week-Day Religion*, etc. 12mo, pp. 369. New York: Robert Carter & Brothers.

It is a good habit to feed one's soul daily with an easily remembered text of Scripture. The object of this volume is to aid the formation of such a habit. Its three hundred and sixty-five texts from the gospels are briefly elucidated and applied, with pertinent observations and suggestions fitted to quicken one's conscience and turn one's thoughts upon Him who is the Shepherd of the "little flock" to whom it is "the Father's good pleasure to give the kingdom." It is a help to spiritual devotion and practical living.

The World to Come. By WILLIAM BURNET WRIGHT, Author of *American Cities.* 16mo, 307 pp. Boston and New York: Houghton, Mifflin & Co. $1.25.

Twenty discourses on practical and experimental godliness are in this volume. They are characterized by strong individuality, both of thought and style, and are full of pith and point. Their expositions of truth are somewhat original, their ethical tone is eminently scriptural, and their often quaint observations provocative of thoughtful reflection. It is a live book.

PHILOSOPHY, METAPHYSICS, AND GENERAL SCIENCE.

The Humiliation of Christ in its Physical, Ethical, and Official Aspects. The Sixth Series of the Cunningham Lectures. By ALEXANDER B. BRUCE, D.D., Professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow; Author of *The Parabolic Teachings of Christ, Miraculous Element in the Gospels,* etc. 8vo, pp. 457. New York: A. C. Armstrong & Son.

Dr. Bruce has a high reputation in the theological world as a scholarly, liberal, profound, and suggestive thinker and writer. In this elaborate work, which has reached its second edition, and contains an additional Lecture on "Modern Humanistic Theories of Christ's Person," he places in a clear light the manifold speculations concerning the doctrine of the *kenosis* which have found a place in the thought of the Christian Church from A. D. 451, when the Council of Chalcedon gave "final shape to the Christology of the ancient Church," down to the present time. His method is based on the theory that "the whole doctrine concerning Christ's person and work may be advantageously surveyed by taking the two states of Christ—his humiliation and exaltation—as one's point of view." Hence he employs "the teaching of Scripture concerning the humiliation of the Son of God, as an aid to the formation of just views on some aspects of the doctrine of Christ's person, experience, and work, and as a guide in the criticism of various Christological and soteriological theories."

In working out his method Dr. Bruce, after stating certain Christological axioms clearly deducible from holy writ, gives an historical presentation of the Patristic, Lutheran, and Reformed Christologies. "Modern Kenotic Theories" are then described. After this we have "Modern Humanistic Theories of Christ's Person" considered. His next theme is, "Christ the Subject of Temptation and Moral Development." The concluding Lecture views "The Humiliation of Christ in its Official Aspect." His mode of treating these profound inquiries is not to state and defend his own theories, but to define those of men whose ideas for a time molded the opinions of the Church. Among such theorists he treats of Apollinaris, Gregory of Nyssa, Athanasius, Nestorius, Cyril, Thomas Aquinas, Brentz, Chemnitz, Thomasius, Ebrard, Martensen, Zinzendorf, Schleiermacher, etc. The views of these thinkers are fully and clearly stated, analyzed, compared one with another, and then criticised with judicial fairness. In doing this the deep research, extensive theological knowledge, keen intellectual insight, and reverential spirit of the author are

made apparent. Nevertheless, one looks in vain to find any positive statement of his own concept of the import of the *kenosis*. He rather excuses himself from attempting to state it by saying, "one may well be excused indeed for assuming this attitude of suspended judgment not merely in reference to the kenotic theories, but toward all the speculative schemes we have had occasion to notice. The hypothesis of a *double life*, of a *gradual incarnation*, and of a *depotentiated Logos*, are all legitimate enough as tentative solutions of a hard problem. . . . Faith can afford to dispense with their services. For it is not good that the certainties of faith should lean too heavily upon uncertain and questionable theories. Wisdom dictates that we should clearly and broadly distinguish between the great truths revealed to us in Scripture and the hypotheses which deep thinkers have invented for the purpose of bringing these truths more fully within the grasp of their understandings." This is doubtless the right view to take of Christological theories, seeing that the incarnation involves mysteries insoluble by created minds. "Who, by searching, can find out God?" Nevertheless, it is desirable that every student of theological truth should be acquainted with those theories, and no safer or wiser guide to their exploration can be found than the learned and judicious author of *The Humiliation of Christ*.

History of the Christian Philosophy of Religion from the Reformation to Kant. By BERNHARD PUNJER. Translated from the German by W. HASTIE, B.D. With a Preface by ROBERT FLINT, D.D., LL.D., Professor of Divinity in University of Edinburgh. 8vo, pp. 660. Edinburgh: T. & T. Clark. New York: Scribner & Welford.

Dr. Pünjer, who died in 1885, was a Professor Extraordinary of the Theological Faculty of Jena, and was not quite thirty-five years of age at the time of his death. He published this work, now first translated into English, in 1880. Its exceptional merit and permanent value won immediate recognition in Germany. A second volume prepared from his manuscripts by Dr. Lepsius is to shortly appear. It treats of the principal questions properly belonging to religious philosophy.

The present volume is not a universal history of the philosophy of religion, nor a history of the philosophy of Christianity, but of the philosophy of religion "so far as it has sprung up on a Christian soil and under Christian influences." Hence it treats, not of Christian writers only, but also of Spinoza, the English deists, Voltaire, etc. Consequently its title is slightly misleading, because it does not include the full content of the book.

Dr. Pünjer does not write both as an historian and critic of "philosophico-religious theories"—does not bring other men's theories to the test of his own—but aims to be only the narrator and expositor of other men's philosophical doctrines. As such he imparts so vast an amount of information as to justify Dr. Flint in saying, in his Preface, that "nowhere else will a student get nearly so much knowledge as to what has been thought and written within the area of Christendom on the philosophy of religion. He must be an excessively learned man in that depart-

ment who has nothing to learn from this book." Pünjer appears to have been studiously fair in his narrations and estimates. Yet in his account of Methodism he is so manifestly unfair that his translator has seen fit to correct him in a note. He seems to have relied too much on such writers as Southey for his authority, and on his own superficial observations of German Methodists in making up his judgment. This unfairness, however, appears to be exceptional, and must not be accepted as representing his usual mode of dealing with the facts which pass under his review. In spite of this defect, his work is one of great value.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Scripture Doctrine of the Church, Historically and Exegetically Considered. The Eleventh Series of the Cunningham Lectures. By the Rev. D. Douglas Bannerman, M.A., Sometime "Cunningham Fellow," New College, Edinburgh. 8vo, pp. 589. Edinburgh: T. & T. Clark. New York: Scribner & Welford.

In this volume we find a full, if not an exhaustive, treatment of the history and doctrine of the Church of God, beginning with the Abrahamic covenant of grace, which found its completion when, as Paul taught, "the blessing of Abraham came upon the Gentiles in Christ Jesus." Its writer finds the first "visible Church" in the family of that great patriarch, whose "faith was reckoned unto him for righteousness," and whose family was a type of the Christian Church to be composed of persons united in the fellowship of faith in the "blood of the New Testament." After discussing the worship, the spirit, and the fruits of the patriarchal Church, our author proceeds to describe the character and life of the Church of Israel under the law down to the period of the exile, and of the Jewish Church under the synagogue system, which had its probable beginning immediately after the restoration of the Jews from the Babylonian captivity, and which continued to the time of Christ. The Church as it appears in our Lord's teaching, as it was in the Hebrew Christian Church, in the Gentile Church, and in the second period of the history of the apostolic Church, is next treated. Thus the scope of the work is wide, including many questions of very deep interest to every Christian thinker.

In the constitution of the Abrahamic Church Mr. Bannerman finds, as he thinks, the true theory of the Church of God. He describes it as having its basis on God's election of persons "in a way of sovereignty for reasons in himself. . . . We see God choosing and passing by according to the counsel of his will. He calls and separates to himself certain persons out of the general company of men. . . . Some are called, and chosen, and faithful. Others are left." Analogous to this is his conception of the Church of Christ, which he describes as made up, not of men chosen because of their acceptance of Christ, but "of the elect of God, of all the souls chosen in Christ and given to him by the Father." Thus the author reads a creed into his book which no Arminian can accept. But though this is a fault which mars his work, it does not, by any means, destroy its value in most other respects.

Mr. Bannerman gives a very full history of the constitution, administration, worship, and influence of the Jewish synagogue system. The substance of all that is known about it is in his pages. With pardonable delight he finds in it the essentials of a Presbyterian form of Church government; to wit, a congregation of worshipers governed by elders chosen by itself. And the early Christian churches were, as he reasons, organized on the model of the synagogue. The democratic principle of electing elders by the vote of the people was accepted by the apostles. The elderships so elected became "self-acting." Thus, among both Jews and Gentiles, Christian churches were from the first self-governed, albeit with respect to questions which involved uncertainties and difficulties they naturally sought instruction and guidance from the apostles and brethren at Jerusalem, Antioch, and other centers of Christian intelligence. Our author claims that they were Presbyterian in government; but we do not find convincing evidence in his pages that they were organically united to any central governing body, as Presbyterian churches now are through their General Assembly. From what is said of them in Holy Scripture one is disposed to conclude that, though all the congregations in a city were united under the government of their elders, yet they were for a considerable period independent of any other ecclesiastical authority; but, being one in spirit, the younger churches naturally sought counsel in emergencies of those first formed, and still under the personal guidance of the apostles or of those who were most intimately acquainted with them. But seeing that Mr. Bannerman writes with marked catholicity of spirit, and does not claim divine authority for Presbyterianism, one can, without accepting its full content, most heartily commend his work for its learning, its literary excellence, and especially for its historical value.

The Life of William Morley Punshon, LL.D. By FREDERIC W. MACDONALD, Professor of Theology, Handsworth College, Birmingham; Author of *Fletcher of Madeley*, etc. With etched portrait by Mawson. 8vo, 514 pp. New York: Phillips & Hunt. $3.

William Morley Punshon was one of the most remarkable men of his time in that, though not liberally educated, he won a foremost place among the pulpit and platform orators of England. His family connections were respectable and prosperous. Yet he was taken from school and placed in the counting-room of his uncle when scarcely fourteen years old. Converted before he was fifteen, he promptly joined a Wesleyan society, and entered actively on such Christian work as was open to him. When sixteen a conviction of duty to enter the ministry took possession of him. He preached his first sermon only two months later, but was not autherized to preach until nearly two years afterward. Then he "at once found himself famous." When twenty years of age he was admitted as a candidate for the ministry to the Theological Institution at Richmond, from whence after a few months he was sent "to supply a vacancy" at Marden, where he "attracted large congregations." After completing his probation of four years he was ordained, married, and ap-

pointed to the Newcastle circuit. Here "his popularity was immediate and unbroken." His reputation grew so high and wide that in 1853 he was invited to speak at the missionary anniversary in Exeter Hall, London. He stood this severe test of his oratory so well that he "produced a great impression," and made men feel that "another man had arisen to stand among the foremost advocates of Christian missions. In 1854 his oratorical power was put to a still severer test through an invitation to lecture before the Young Men's Christian Association in that same hall. There, in presence of nearly three thousand people, he delivered his lecture on "The Prophet of Horeb," with such perfect command of his audience that at the end of two hours one "might have heard a feather fall in the vast assembly," which, when "the last sentence had fallen from his lips, rose *en masse* and cheered till it could cheer no more."

Punshon's reputation henceforth was fame. He had reached a giddy height, upon which he continued to stand without a rival in his peculiar line. As preacher, lecturer, superintendent of circuits, missionary secretary, president of his Conference in England, and of the Canadian Conference, he was eminently successful to the end of his days. He thus demonstrated the real greatness of his mind by rising, from first to last, to the full height of his opportunities.

In his Life of Dr. Punshon, Mr. Macdonald has ably analyzed the powers and lovingly traced the development of the gifts of this extraordinary man. He shows how he acquired knowledge unaided by little more than a rudimentary education. He finds the keys of the problem partly in his astonishing memory, which needed not labored effort, but simply a single reading, to make it lastingly retentive, and partly in his indefatigable industry. His power lay also very largely, not in deep intellectual insight, or a profound reasoning faculty, but in his imagination and sympathies. The former was not the inventive imagination of the great poet, which creates its imagery, but the acutely perceptive one, which takes on minute impressions of details and molds them into attractive pictures. His sympathies also were deep and broad. The facts visible to his imagination so moved his inmost nature as to beget emotions of pity, love, detestation, admiration, or repulsion. And his mastery of language was so complete that he could give exact expression to every variety of emotion in suitable words. Moreover, his moral perceptions were exceedingly acute, as one may see in the masterly portrait of Catherine de Medici, contained in his lecture on the Huguenots. But who can explain the mystery of oratory? Is it not a resultant of the sum of all the mental, moral, and physical qualities of the man?

Mr. Macdonald has given in this volume all the available materials out of which one may form one's own judgment of the measure of this most remarkable man. He has blended his abundant matter with taste and skill into a symmetrical whole, and given us a graphic and, as it seems, a correct portrait of this eloquent and faithful preacher. Through the more than five hundred pages of this stately octavo one never finds him dull, never too intrusive of himself, never indiscriminately flattering,

never injudicious in his use of Mr. Punshon's journals, letters, and speeches, but selecting enough from them to give one some insight into the inner life of the man who for some thirty years was almost constantly visible traveling to and fro in his ministry of love to humanity. Hence we see the orator to whom an audience was a musical instrument obedient to the magic of his tongue, subject to moods of depression, to hopes and fears, to anxieties and doubts, to joys and griefs, yet withal a truly God-fearing man, who loved his Master for his own sake and humanity for his Master's sake.

The Life of John Wesley. By JOHN TELFORD, B.A., Author of *Wesley Anecdotes.* 12mo, 363 pp. New York: Phillips & Hunt. $1 50.

This is a life of our great founder which will be popular with the people because of its vigorous brevity. Without omitting any facts essential to a fair and reasonably full portraiture of Mr. Wesley, its author has condensed the substance of all that is known of him into one easily handled volume. He has not, however, merely sifted the materials of previous biographies through his own mind, but has studied the man and the events of his career from his own view-point, and weighed them in the balance of his own independent judgment. He has also added some hitherto unpublished details to what has been heretofore given to the public. Wesley's love affairs and marriage he has placed, if not in a new, yet in a strong and interesting, light, as he has also the tenderness, gentleness, and courtesy which characterized him. Mr. Telford's pages are enlivened with anecdotes cleverly woven into the warp of his narrative. While his unstinted admiration of the character and work of Wesley is every-where apparent, his disposition to paint him as he actually was is not less evident. His style, though not ornate, is clear, strong, lively, and pleasing, as is fitting in a condensed biography. The wide circulation of this interesting volume is very much to be desired, because it is calculated to keep alive the spirit of genuine Methodism, and teach our people to love the man of whom Alexander Knox, after spending a few days in his company, two years before his death, said: "So fine an old man I never saw. The happiness of his mind beamed forth in his countenance. Every look showed how fully he enjoyed

'The gay remembrance of a life well spent.'

. . . Easy and affable in his demeanor, he accommodated himself to every sort of company, and showed how happily the most finished courtesy may be blended with the most perfect piety. . . . In him old age appeared delightful, like an evening without a cloud."

An Unknown Country. By the Author of *John Halifax, Gentleman.* Illustrated by FREDERICK NOEL PATON. Square 8vo, pp. 238. New York: Harper & Brothers.

Mrs. Dinah Maria Craik, *née* Mulock, the amiable author of this charming volume, since giving it to the public has departed to that unexplored country "from whose bourn no traveler returns." The "Unknown Country"

of which she here writes is the North of Ireland. Concerning it she says: "It is as absolutely unknown to its two sister countries as if it were in the backwoods of America." What she means is, that it is so little visited by English and Scottish tourists that, though it is "a region strangely beautiful in its desolation and isolation," the outside world is ignorant of its peculiar attractions. Animated by a desire to view its scenery, to learn its social condition by personal observation, and to study the character of its people unbiased by national or religious prejudices, this intelligent and broadly charitable lady went to Ireland, traveled from Antrim to Cushendall; to the Giant's Causeway; to Londonderry; to Carrick, and to Sligo. Her account of this tour is extremely interesting. She talked freely with people of all classes—with peasants and landlords, with priests and Protestant ministers, with rich and poor. These conversations, always interesting, often spicy, we have in this book, together with many characteristic anecdotes and shrewdly sensible observations. Her conclusion is, that Ireland is and always must be a country too poor to support a large population; that the people generally are what in America we call "shiftless;" that its lower class is ignorant and its upper class too neglectful of them; that the influence of priests is "enormous, both for good and evil." Nevertheless she thinks that "the Celtic is a noble race, with enormous possibilities of good," and that, knowing it well, one "may hate it," yet "cannot despise it." No book by a tourist has been written in a better spirit than this. None but a prejudiced reader can fail to feel its fascination. It is admirably, even profusely, illustrated.

The Drum-Beat of the Nation. The First Period of the War of the Rebellion, from its Outbreak to the Close of 1862. By CHARLES CARLETON COFFIN, Author of *The Boys of '76*, etc. Illustrated. Square 8vo, pp. 478. New York: Harper & Brothers.

Mr. Coffin writes in this book as an eye-witness in part of the scenes he describes. As the war correspondent of the *Boston Journal* having a personal acquaintance with most of the generals commanding our armies, he had the best possible opportunities for gaining as fair and full a comprehension of the battles he witnessed as it is possible for any one individual to obtain. A commanding general sees but little of the detail of a battle from his point of view. He depends largely on reports from his subordinates sent him by their aides. But an observer, having the liberty of the field, and being without responsibility, can, if he has the requisite courage, move from point to point and note the movements of bodies of troops and the sequence of events. Mr. Coffin was such a courageous observer. He used his exceptionally fine opportunities with good effect, and being a gifted writer has given in this volume a probably clearer view of the battles of Bull Run, Shiloh, of the Peninsula campaign, Fredericksburg, etc., than can be found in any other single volume. Mr. Coffin has large descriptive power. He groups facts admirably, is master of details, and generalizes well. He also writes with apparent candor, unbiased, it would

seem, by personal prejudices. His book is therefore one of the most readable of the shoals of books written about the war. The Harpers, with characteristic liberality, have illustrated this work most magnificently.

The Ancient Cities of the New World. Being Voyages and Explorations in Mexico and Central America, from 1857–1882. By DÉSIRÉ CHARNAY. Translated from the French by J. GONINO and HELEN S. CONANT. Quarto, pp. 514. New York: Harper & Brothers.

This superb volume, which is very richly illustrated, merits more than an ordinary notice. We have therefore placed it in the hands of one of the ablest writers in our Church, from whose pen an analysis of its contents and a critical estimate of its value may be expected in the March number of the *Review*.

LITERATURE AND FICTION.

Index and Catalogue for Any Library. Being an Extension and Adaptation for General Use of the *Analytical Index to Foster's Cyclopædias.* By Rev. ELON FOSTER, D.D. 8vo, pp. 358. Price, in cloth, $2 25; in sheep, $3.

Foster's Scrap Holder. Twenty-one Pockets. Each pocket alphabeted and numbered for classification and reference. Four series of holders with consecutively numbered pockets. Per series, $1 25. Thomas Y. Crowell & Co., 13 Astor Place, New York, Publishers.

Those who have used the *Cyclopædias of Prose and Poetical Illustrations* by the Rev. Elon Foster, D.D., will be particularly interested in the present volume. It contains various indexes of these voluminous works, which indexes have been prepared in response to a public demand, and are designed to facilitate the use of the author's Cyclopædias. Doubtless they will be found valuable to this end. In the "Analytical Index" space is left for the entry of such additional illustrations as are found in the user's library. Newspaper scraps may also be registered in the same index, and the clippings themselves preserved in a "Scrap Holder," which accompanies the present volume. Concerning the many expedients for the preservation of clippings, nothing need be said. In so far, however, as the capacity of the "Holder" extends, the designer proposes a simple, compact, and inexpensive method for the saving of fugitive extracts from the prints. Dr. Foster has given much attention to the needs of students in the matter of sermonic illustrations. S.

The Holy Child; or, the Flight into Egypt. By THOMAS E. VAN BIBBER. Square 8vo, pp. 251. New York: G. P. Putnam's Sons.

This is a poem of moderate merit, in which the poet describes those parts of Palestine and the Sinaitic desert through which Joseph and Mary bore the infant Jesus on their flight into Egypt when Herod "sought the young child's life." He has woven many legends and poetic fancies into his rhythmic story, which is enlivened by more or less graphic sketches of Oriental scenery, by dialogues between various imaginary characters, and

by the warmth of poetic and religious feeling. His sympathy with the papistical view of Mary's perpetual virginity, immaculateness, and intercessory influence is quite too evident. This may be mere poetical license, but it is open to objection from a Protestant view-point. It is very prettily illustrated.

Old Homestead Poems. By WALLACE BRUCE. Illustrated. Square 8vo, pp. 167. New York: Harper & Brothers. $2.

These poems give smooth, rhythmic expression to those tender affections which keep alive the memories of early days in every healthy mind. They recall the scenes in which one's childhood and youth were happily spent with the dear ones long since departed, whose love was the light of "the days which are no more." They also breathe the spirit of patriotism, and tell in pleasing numbers of the heroes whose story "now dark, now bright," was the history of our country

"From seventy-six to eighty-three."

Nor are the "boys in blue," who suppressed the great rebellion, forgotten. He sings their praises in burning lines. From these grave themes his muse leads the reader to those that are gay and amusing. Thus the book is well spiced with variety, and is, on the whole, a charming volume. It is beautifully and abundantly illustrated. As to its poetry, it is, if not of the highest, yet of a fairly good quality. It is tender in feeling, pure in thought, beautiful in expression, and in excellent taste. The book is attractive in appearance and entertaining in its contents.

An Outline Sketch of American Literature. By HENRY A. BEERS, Professor of English in Yale College, Author of *An Outline Sketch of English Literature*, *A Century of American Literature*, *Life of N. P. Willis*, etc. 16mo, pp. 287. New York: Chautauqua Press, 805 Broadway.

The purpose of this volume is to serve as a guide-book to our national *belles-lettres* literature. This limitation, of course, excludes most of our historical, political, philosophical, scientific, and religious works. It contains seven chapters, which treat of The Colonial Period, 1607–1765; The Revolutionary Period, 1765–1815; The Era of National Expansion, 1815–1837; The Concord Writers, 1837–1861; The Cambridge Scholars, 1837–1861; Literature in the Cities, 1837–1861; Literature since 1861. The author's method is to give brief character-sketches of the writers of each period, with critical remarks on their works, in which he calls attention to their intellectual qualities, to the characteristic features of their productions, and to their rank in the realm of authorship. Professor Beers is an entertaining, vigorous, and instructive writer.

Narka, the Nihilist. By KATHLEEN O'MEARA. 16mo, pp. 356. New York: Harper & Brothers.

A story of Russian life, in which the influence of the despotic spirit and usages of Russian society is graphically described, and the discontent which lies at the root of Nihilism is illustrated in the characters and conduct of the heroic Narka, the vacillating, heartless Basil, and the proud, sentimental Sybil.

Harper's Young People for 1887. Quarto, pp. 844. New York: Harper & Brothers.

There are few books in any family which contribute so much and so long to the pleasure and profit of the young folk as such a volume as this. The story-book is read once, possibly twice, and then thrown aside. But give them this noble volume with its uncounted illustrations, and its vast variety of story, incident, and anecdote, and they will return to it again and again, always finding something which, if not new, is so suited to their taste as to be fresh and entertaining. Better still than this is the fact that its reading is as wholesome as it is pleasing.

Modern Italian Poets. Essays and Versions. By W. D. HOWELLS. With portraits. 12mo, pp. 369. New York: Harper & Brothers.

Readers unfamiliar with the language of Italy will be grateful to Mr. Howells for this delightful volume. It pleasantly introduces them to the principal poets whose verse for a century past has been a potent force in the development of that spirit of liberty which found its latest expression in the unity of the Italian peoples. Beginning with the frivolous "Arcadian Shepherds" and their silly sentimental rhymes, he proceeds to sketch such writers as Alfieri, Monti, Foscolo, Manzoni, Grossi, Niccolini, Leopardi, Giusti, Dall' Ongaro, Prati, etc. The poetry of these men was very largely "a patriotic expression and aspiration." They sang of liberty until the people caught their spirit and won constitutional government at the sword-point. Mr. Howells's sketches of the lives and times of the poets themselves bring out their characters very distinctly. His translations of select portions of their writings, with his critical comments, enable one to form an intelligent estimate of their respective merits.

Paddy at Home. By the Baron E. DE MAUDAT-GRANCEY. Translated by A. P. MORTON. 4to, pp. 63. New York: Harper & Brothers.

An intelligent French gentleman, desirous to ascertain whether Irish poverty is caused by English misgovernment or by the operation of economical causes, spent several weeks in 1886 traveling about the Green Isle. He took copious notes of what he saw and heard. He was a keen observer. His sources of information were superior and abundant. Hence his book is both entertaining and valuable. His conclusion is that Ireland must remain a dependency of England, and that, her soil being insufficient to sustain her population, her relief can only be found in extensive emigration.

April Hopes. By W. D. HOWELLS, Author of *Indian Summer*, *Modern Italian Poets*, etc. 12mo, pp. 484. New York: Harper & Brothers.

Mr. Howells scarcely sustains his reputation as a novelist in this volume, which, while it shows his power of graphic description and strong characterization, is yet made tedious and dull by the long-drawn-out and flat conversations which he puts into the mouths of his principal personages.

MISCELLANEOUS.

Big Wages, and How to Earn Them. By a Foreman. 16mo, pp. 219. New York: Harper & Brothers.

There is more practical common sense in this spicy little volume than can be found in the more pretentious writings of Mr. George, or in the oratorical diatribes of the eloquent ex-priest, McGlynn. Being a workman himself, its author speaks from experience and from the view-point of an inside observer. When he pronounces labor unions unprofitable and oppressive; when he affirms that a strike is labor dissipated and lost forever, and therefore unprofitable to the laborer; and when he declares that skilled workmen generally are dissatisfied with union rule and submit to it only through fear, he speaks of what he knows to be true. He writes sensibly also on "Wages," "The Rich," "Socialism," on questions of political economy, etc. The wide circulation of his book among intelligent working-men would be a boon to them. Capitalists also would do well to give heed to its facts and suggestions. For, though he is a workman, he is also a writer who need not to be ashamed of this fruit of his brain and pen.

Modern Ships of War. By Sir EDWARD G. REED, M.P., late Chief Constructor of the British Navy, and EDWARD SIMPSON, Rear-Admiral U. S. N., late President U. S. Naval Advisory Board. With Supplementary Chapters and Notes by J. D. JERROLD KELLEY, Lieutenant U. S. N., Author of *The Question of Ships*, etc. Illustrated. 8vo, pp. 284. New York: Harper & Brothers.

To Americans in these times of peace the question of the comparative strength of our navy is not a very exciting one. Not that it is intrinsically unimportant, since, in case of a sudden war with England, France, or Italy, despite our distance from Europe our coast line cities would be at the mercy of either of those powers, so long as we are without ships capable of contending outside our ports with their armored fleets. Hence, though there is little present danger of any such war, thoughtful men, knowing the uncertainties of human affairs, cannot well help desiring that our navy should be made equal to our possible danger. To such minds this volume is very full of interest, because it pretty fully describes the naval strength of Europe as well as our own. It shows the merits of the various styles of iron-clad ships, of wooden vessels unprotected by armor, and of torpedo vessels. It is richly illustrated with numerous spirited engravings, and its letter-press contains much valuable information. It is beautifully printed, and will doubtless find many readers.

M. Tulli Ciceronis Cato Maior Et Lælius. With an Introduction and Commentary. By AUSTIN STICKNEY, A.M. 12mo, pp. 191. New York: Harper & Brothers.

The two treatises of Cicero in this volume are substantially from the text of C. F. W. Muller, which follows the orthography supposed to be current in the time of Cicero. Mr. Stickney's Introduction and Notes are intended, not to serve as crutches to lazy students, but to assist industrious ones in their efforts to so understand Cicero as to be able to enjoy his writings.

The Modern Sunday-School. By JOHN H. VINCENT. 12mo, pp. 344. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. $1.

This is a book of suggestions for practical people by a thoroughly competent, practical writer. It covers the entire ground of Sunday-school work and management, is well written, contains a rich storehouse of valuable information, and is just such a volume as every intelligent Sunday-school teacher and officer needs. Pastors will also find it useful, and parents who are interested in the institution for its own sake, and because their children are in it, will find it profitable reading. Dr. Vincent has done a good thing in giving it to the public.

Bar Harbor Days. By Mrs. BURTON HARRISON, Author of *The Golden Rod, An Idyl of the Desert, Helen of Troy*, etc. Illustrated, 16mo, pp. 181. New York: Harper & Brothers.

Mrs. Harrison wields a vigorous pen, animated by her love for the beautiful and picturesque in nature, and her discernment of character, both in children and adults. Hence, in this little volume we have some charming sketches of the scenery in and about Bar Harbor, blended with a lively story of the experiences of two city boys during a summer spent at that popular watering place. The story derives not a little of its piquancy because of its relator, a pet dog named Dame Trot, which is supposed to tell it to her canine companion, Paul. To children this invests it with a peculiar charm, albeit in writing it the author evidently forgot at times that she was speaking through the mouth of a dog, and the consequent incongruity of the thing often compels the adult reader to smile.

Environment, A Story of Modern Society. By FLORINE THAYER MCCRAY. 12mo., pp. 404. New York: Funk & Wagnalls. $1 25.

The aim of this lively story is to illustrate the possible effect of the individual use of wine or other alcoholic drinks. One of its principal characters, an educated, refined, and wealthy lady, by having wine prescribed for her when seriously ill, became the slave of the drunkard's appetite. After overcoming it the first time, she was subjected in a second sickness to the same treatment, with a similar result. The almost uncontrollable power of the appetite for drink and the means she used to gratify it, and her final victory over it, are described with graphic force. As a story, despite the realism of its sentimental portions, it is not without interest. But it is chiefly valuable as a protest against the use of alcoholic drinks in sickness, inasmuch as this part of the story appears to be substantially a page transcribed from a real life.

The Rose of Paradise. Being a Detailed Account of certain Adventures that Happened to Captain John Mackra, in connection with the famous Pirate, Edward England, in the year 1720, off the Island of Juanna in the Mozambique Channel; writ by himself, and now for the first time published. By HOWARD PYLE. Author of *Pepper and Salt*, etc. Illustrated. 12mo, pp. 231. New York: Harper & Brothers.

A very exciting story, written with so much naturalness as will leave many readers in doubt whether it is "an owet true tale" or a romance.

The Gospel Worker's Treasury; or, Hymn and Revival Anecdotes, Texts, Subjects, Outlines, and Scripture Readings. Compiled by Rev. E. S. LORENZ, A.M. 8vo, pp. 387. Dayton, Ohio: W. J. Shuey.

Seven hundred and thirty anecdotes topically arranged, with about the same number of texts, subjects, outlines, and Scripture readings, also topically classified, make up the contents of this neat volume. The anecdotes are well chosen, condensed in style, and generally pertinent to the subjects they are designed to illustrate. In two separate "introductions" the author gives some very sensible suggestions concerning the best method of weaving anecdotes into sermons. The "outlines" are not particularly valuable. Preachers who know the right use of anecdotal collections will find this volume both convenient and useful. Sunday teachers may also find materials in it with which to make their teaching profitable.

The Resurrection Life; or, "Beyond the Grave" Examined. By Rev. L. VILLARS. 12mo, pp. 426. Cincinnati: Printed for the Author by Walden & Stowe. 1881.

This volume, published six years since, purports to be an examination of Bishop Foster's *Beyond the Grave.* Its author differs from some of the Bishop's interpretations of the texts which teach that there will be a resurrection of the dead. To the Bishop some of Mr. Villars's interpretations of the texts are, doubtless, also open to objections. But since both he and the Bishop accept the fact of a resurrection, while disagreeing about the *mode* of the fact, concerning which Scripture itself has very little to say, it is unprofitable to treat the question in a polemical spirit. It is far better for each to present his views independently of the other, seeing that the *mode* of the resurrection can never be decided by any of us until we are made possessors of those spiritual, incorruptible, glorious bodies that will be given us in place of our present ones, which, being constituted of corruptible flesh and blood, cannot inherit the eternal kingdom of God.

Antinomianism Revived; or, The Theology of the So-called Plymouth Brethren Examined and Refuted. By DANIEL STEELE, D.D. 16mo, pp. 266. Boston: McDonald, Gill & Co.

Dr. Steele has done valuable service to pure Christianity in this admirably written volume. Its historical sketch of the origin and spread of the fraternity known as Plymouth Brethren will be a surprise to those who have not noted its progress. Dr. Steele's vigorous analysis of its theories and his luminous reasoning on its ethically destructive tendencies are uncommonly fine specimens of dialectic art. In view, also, of prevailing tendencies to antinomianism in other than Plymouth Brethren circles the book is a timely production. It is an antidote to that disposition in human nature which inclines it to abuse the grace of God by making it an excuse for a bad moral life.

Goethe's Faust. Translated from the German by JOHN ANSTER, LL.D. Part II. With an Introduction by Henry Morley. 16mo, pp. 290. Paper cover. New York: Harper & Brothers. 25 cents.

This is probably the best translation of what Goethe's admirers consider his masterpiece that has hitherto been given to English readers.

Masters of the Situation; or, Some Secrets of Success and Power. By WILLIAM JAMES TILLEY, B.D. 12mo, pp. 338. Chicago: S. C. Griggs & Co.

A rich vein of practical common sense runs through this interesting volume. It is brimful of hints for self guidance in the affairs of every-day life, and these hints are enforced by illustrations drawn from the lives of men whose names found a place in history. Though necessarily dealing with commonplace themes, it is not made up of platitudes and commonplace remarks. On the contrary, it is pointed, pithy, thoughtful, and suggestive. To young men who are not dead to the voices that call human souls to live nobly, but who are listening to the whispers of duty, this volume must be eminently helpful.

Allan Quatermain; Being an account of his Further Adventures and Discoveries in Company with Sir H. Curtis, Bart., Commander John Good, R. N., and one Umslopogaas. By H. RIDER HAGGARD, Author of *King Solomon's Mines, Jess,* etc. Illustrated. New York: Harper & Brothers. 16mo, pp. 310.

Mr. Haggard has a rare genius for inventing impossible adventures, and describing them with such graphic force and strong natural coloring as to give them such an air of reality that, while the reader smiles at his own folly in reading such Munchausen-like fiction, he is nevertheless so delighted with its pictures of scenery, its skillful portraiture of character, its touches of humor, and its exciting events, that his attention is captivated, and he is not content to put it down until he reaches its last page. If not much profited, he is yet innocently amused.

Gurnet's Garden, and The New Boy at Southcott. By Mrs. MARY R. BALDWIN. 12mo, pp. 282. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe.

Here are two charming, well-written stories, conceived in a delightful spirit, full of tender and benevolent feeling, and sure to both please and profit those who read them.

The Do Society; or, The Three Cousins. By Mrs. C. B. HOWARD. 16mo, pp. 217 Nashville, Tenn.: Southern Methodist Publishing House. 50 cents.

To illustrate the inner spiritual life working outward into right conduct and Christian activity is the aim of this pleasant, well-told story. A good book for the Sunday-school library.

Horsemanship for Women. By THEODORE H. MEAD. With illustrations by Gray Parker. Square 12mo, pp. 160. New York: Harper & Brothers.

Ladies who are favored with opportunities to ride or drive, to make habitual use of that noble animal, the horse, will find very much in this volume that will contribute to their safety and enjoyment. Mr. Mead understands his subject, and has made his book as interesting as it is instructive on the principles of good horsemanship.

The Gospel According to St. Luke. With Introduction, Notes, and Maps. By THOMAS M. LINDSAY, D.D., Professor of Divinity and Church History, Free Church College, Glasgow. 12mo, pp. 268. Edinburgh: T. & T. Clark. New York: Scribner & Welford.

These notes for Bible classes are brief, pointed, suggestive, scholarly, and valuable.

Horse, Foot, and Dragoons. Sketches of Army Life at Home and Abroad. By RUFUS FAIRCHILD ZOGBAUM. With illustrations by the Author. 8vo, pp. 170. New York: Harper & Brothers.

Here we have vivid sketches of army life in France, Great Britain, Germany, and the United States. We are shown the soldiers of these nations, not amidst the terrors of the battle-field but in the review or the sham fight, on the peaceful march, on the parade ground, in camp, and in the barracks. We see them in their hours of drill, in their amusements, when under hardships, and when in conditions of ease and comfort. We hear their pleasantry and their grumblings. In short, we are permitted to take an inside view of what military life is during peace in four nations. Over seventy-five engravings help to make its written descriptions more real and to gratify one's taste for the beautiful in art. Altogether, this is a decidedly attractive volume.

Readings from Washington Irving. Selected for the Chautauqua Literary and Scientific Circle. 16mo, pp. 156. New York: Chautauqua Press, 805 Broadway. 40 cents.

Ten judiciously selected readings from Irving's fascinating works, including "The Author's Account of Himself," "Rip Van Winkle," "Stratford on Avon," etc., etc.

Thorn Apples. BY EMILY HUNTINGTON MILLER. 12mo, pp. 206. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. $1.

Mrs. Miller always writes good books, and this is one of her best. *Thorn Apples* is graceful in style, lively in spirit, interesting in incident, and calculated to inspire its readers with a disposition to seek to do good to others by first being good themselves.

For the Right. By KARL EMIL FRANZOS. Given in English by Julie Sutter. With a Preface by George Macdonald, LL.D. 12mo, pp. 198. New York: Harper & Brothers.

This is a powerfully written story, in which the peasant life of the Huzuls in Galicia is vividly portrayed. Its hero is a unique character, whose sense of justice, being unaccompanied by clear comprehension of the retributions of the future life, became an unreasonable passion and made him a fanatic.

The Hidden Manna. Being a View of Christian Holiness taken from the Standpoint of Personal and General Experience, with Scriptural Confirmations introduced with the Author's Experience. By SHERIDAN BAKER. 16mo, pp. 278. Boston: McDonald, Gill & Co.

This volume is evidently the work of a man thoroughly in earnest. Having himself tasted the sweetness of "a life hid with Christ in God," he herein seeks to persuade others to do likewise. His thoughts are plainly expressed, and in the main are sound and healthy.

The Summer at Heartsease. By SOPHIE WORTHINGTON. 12mo, pp. 267. New York: Phillips & Hunt. 90 cents.

A lively story, full of incident, and brimming over with the exuberant spirits of the healthy, happy children who figure in it very pleasantly. It is sure to be popular, and its tendency is elevating.

Tony, the Maid. A Novelette. By BLANCHE WILLIS HOWARD. Illustrated. 16mo, pp. 166. New York: Harper & Brothers.

A story in which snobbery is amusingly and sarcastically treated; and Tony, a young lady's maid, adopts a very practical method of bringing a romantic girl to a sense of the proprieties.

Dialect Ballads. By CHARLES FOLLEN ADAMS, Author of *Leedle Yawcob Strauss, and Other Poems.* Illustrated by Boz. 12mo, pp. 136. New York: Harper & Brothers.

These are humorous poems in what the author calls "Anglo-Teutonic Verse." While they move one to laughter they also teach some practical common sense lessons.

The Startling Exploits of Dr. J. B. Quiès. From the French of Paul Célière. By Mrs. CASHEL HOEY and Mr. JOHN LILLIE. With 120 illustrations. 12mo, pp. 328. New York: Harper & Brothers.

Jess. A Novel. By H. RIDER HAGGARD, Author of "King Solomon's Mines," etc. 16mo, pp. 340. New York: Harper & Brothers.

French Principia, Part III. An Introduction to French Prose Composition, containing Hints on Translation of English into French, etc. By Rev. P. H. E. BRETTE, B.D., Officier de l'Instruction Publique (University of France), etc. On the Plan of Dr. William Smith's *Principia Latina.* 12mo, pp. 370. New York: Harper & Brothers.

Microscopy for Beginners; or Common Objects from the Ponds and Ditches. By ALFRED C. STOKES, M. D. Illustrated. 12mo, pp. 308. New York: Harper & Brothers.

A Prince of the Blood. A Novel. By JAMES PAYN. Author of *The Canon's Ward, The Heir of the Ages, By Proxy, Thicker than Water*, etc. 12mo, pp. 270 New York: Harper & Brothers.

A Magnificent Plebeian. By JULIA MAGRUDER, Author of *Across the Chasm*, etc. New York: Harper & Brothers.

Captain Macdonald's Daughter. A Novel. By ARCHIBALD CAMPBELL. 16mo, pp. 331. New York: Harper & Brothers.

A Book for the Hammock. By W. CLARK RUSSELL. 4to, pp. 63.

The Bride of the Nile. A Romance. By GEORG EBERS. From the German by CLARA BELL. 4to, pp. 113.

Driver Dallas. A Novel. By JOHN STRANGE WINTER, Author of *Cavalry Life.*

Mignon's Husband. By J. S. WINTER.

Her Two Millions. The Story of a Fortune. By WILLIAM WESTALL.

Katharina Regina. A Novel. By WALTER BESANT.

Sabine's Deception. A Novel. From the French of the Princess Olga Cantacuzone Altieri. By E. NUTE. (Harper's Handy Series.)

Character. By SAMUEL SMILES.

Every youth should read this admirable work.

These works are among the recent issues of Harper's Franklin Square Library. Square 8vo.

John B. Connell

METHODIST REVIEW.

MAY, 1888.

ART. I.—JOHN BLACK CORNELL.

FEW names in New York Methodism have been so conspicuous for sagacity and good works as that of John B. Cornell, who died October 26, 1887. The same is equally true of the esteem in which he was held by all classes of his fellow-citizens.

We do well to preserve a record of such a life, if it may be done without violating an appropriate reserve, or seeming to magnify evident virtues beyond their proportion in the real character. Such scrupulousness is quite in place when speaking of Mr. Cornell, because it comports so perfectly with his own sentiments. Public funerals were generally distasteful to him. "No sooner does a man die," said he, "than some one tries to show how perfect he was. It is a great mistake. Every one has faults, and a man is no exception simply because he is dead."

Still it must be admitted that there are differences among men; and occasionally there appears one of such large sympathies, rare judgment, practical capacity, and eminent activity in the service of his fellow-men, that justice requires our recognition of the fact, while it imposes, also, a restraint upon a tendency to excessive admiration. This character is awarded to Mr. Cornell by universal consent, and fully warrants the present undertaking.

A just estimate of his influence and work must indicate, as plainly as possible, the sources of Mr. Cornell's character and strength, as well as the conditions under which he wrought. When his brother William died some picturesque rhetoric was

indulged in, showing how, from a barefoot boy coming penniless to New York, he had risen to make a place for himself among men of wealth and usefulness. If ever he or his brothers went barefoot it was for the fun of it, and not for want of shoes. They were the seventh generation of a family that had always lived on the same property. Rockaway Neck was purchased by their ancestor, Richard Cornell, in 1687. He was already a property-owner in Flushing, and one of the freeholders to whom the second English patent of the town was granted in 1685. He purchased Rockaway Neck of John Palmer, of New York, and from that time the property remained in the family till the present generation. At this time, however, only the family burial-ground is retained, being part of Mr. John B. Cornell's estate; but it holds some representative of every generation since Richard of Rockaway, who died in 1694.

His, therefore, was not an unknown lineage, nor was it obscure. His grandfather, Whitehead Cornell, was a member of the General Assembly of the State for seven years out of the eleven last preceding the year 1800; and *his* grandfather, Thomas, was in the colonial Legislature, with but two years' exception, continuously from 1739 till his death in 1764. Colonel John Cornell, a brother of this Thomas, was commander of a regiment of the Queen's County militia at the time of his death, in 1745. The uncle of these two, John Cornell, in 1702 purchased, for the sum of £600, large tracts in Rockaway, adjacent to the one hundred acres which the governor had granted to him sixteen years before; six months preceding the purchase by his father, Richard, of Rockaway Neck. It thus appears that for one hundred and thirty-six years before John B. Cornell was born, his family had been well known and influential in that part of Long Island.

That the recent members were not exceptionally gifted, in the family line, either in brains or character, may be further shown by a set of facts to which the student of heredity will not be indifferent.

Richard Cornell of Rockaway was the son of Thomas Cornell, who came from England to Boston in 1636, went to Rhode Island in 1640, and finally settled in New Amsterdam (New York) in 1642. Another son of Thomas was Samuel,

from whom are descended Ezra Cornell founder of the university at Ithaca, and his son, ex-Governor Alonzo B. Cornell. A third son of Thomas was John, from whom in lineal descent is Thomas Cornell, of Rondout, one time member of Congress, and known along the Hudson as "the steamboat king."

Two of the sisters of Richard have representatives well known to-day. Rebecca married George Woolsey in 1647, and ex-President Woolsey, of Yale College, is an illustrious representative of that branch; while Sarah, a second sister, married Thomas Willett, whose family has been one of the most respected in New York annals. By the way, this name carries us back to the arrival of Thomas Cornell from Rhode Island. He came in company with Throckmorton; and they with quite a number of others obtained from Governor Kieft a grant of what came to be called Throgg's Neck, where they proceeded to build houses in 1643. Three years later the same governor gave to Cornell the grant of the strip of land between the Bronx River and East River, and it was called Cornell's Neck. His daughter Sarah's son, Thomas Willett, inherited this property through his mother, and it has remained with the Willett family ever since, and is more commonly known as Willett's Neck. Thomas Cornell died in 1655, but his large family has carried his name, certainly without dishonor, now for more than two and a quarter centuries.

John Black Cornell was born of this honorable line, January 7, 1821, at Far Rockaway, Long Island. His mother was Hannah Hewlett, who died in 1832, leaving her husband with a family of eight children, of whom the three youngest were boys under eleven years of age; namely, John B., William W., and Harvey. John was with his uncle, William Hewlett, in Newburgh at the time of her death, and for years that fact was a great sorrow to him, for he loved her intensely. Till his latest days a tone of tenderness and reverence came into his voice when he spoke of his mother. She is represented by those who still remember her as a woman of rare Christian character and noble spirit. His memory of her was like a perfume; it certainly excited some of the finest ardors of his life. In 1839, seven years after the death of his mother, his

father died. His older brothers had already transferred their ambitions to the wider sphere of New York. His home had continued to be with his Uncle Hewlett till he was seventeen years old, when he, too, came to New York. His eldest brother, George, was at the time the head of the iron firm of Cornell, Althause & Co. Their business was to make grates, fenders, railings, safes, shutters, bedsteads, doors, etc. They were the successors to Benjamin Birdsall, with whom they had learned their trade, and who was the pioneer in this line of iron working in this country. Henry, another brother, also considerably older than John, and married, had learned the trade, and wase xecuting pieces of work under the firm with his own force of men.

John, accordingly, came to live with his brother Henry, and was apprenticed to his brother George. They were all natural mechanics. They began at the bottom. They were without capital, for though the last of the Rockaway property was not disposed of till some time later it was not available for that purpose. But they all had health, immense energy, knowledge of men, and ambition to lead. With such an inheritance, and with such auspices under which to begin the work for which he had mechanical aptitude, it would have been no small reproach if John B. Cornell had failed. And yet to have won so steady and conspicuous a success, and at the same time to have conceived such noble uses for his prosperity, is a corresponding glory.

Having learned his trade, and been for several years a sort of sub-master in executing orders, John took his younger brother, William, who had followed the family example in learning the iron business, and together they started for themselves in 1847. The precise fact is characteristic enough to be mentioned, that William remained with the old firm to earn wages for the support of his brother and himself, while John went and hired the basement of a house at 143 Centre Street, to make the trial of what could be done. A few months proved the success of their undertaking, and William joined John at the new shop. John worked rapidly, William worked neatly, and both were drivers. In the fall of that year George Cornell died. The new firm was so successful in obtaining work, and needed capital so much, that Henry, who had purchased and

removed to the Hewlett farm at Newburgh, returned and joined his brothers. They were now the only Cornell firm in the iron business, and inherited to a certain extent the prestige of George Cornell's twenty years of success and prominence in the same line. If the younger brothers had accumulated little at that time it is not to be wondered at. It is simply part of the career—one of its conditions—which they wrought out. It ran in the blood to give generously; they cared for money only for its uses; and the cause of religion or philanthropy never appealed to them in vain.

Had they lacked these fine primary impulses, though the same in all other gifts, they never would have done the work they did among men. From the end of 1847 their fortunes mounted rapidly, but their natures never changed an iota. And where is the man that knew those three brothers but will say they were noble men? Not least noble, indeed, the eldest, who is quite unknown to fame. Henry was the theologian of the three. John was the calculating one, the far-sighted, the inventor—and the heretic, too, if he saw fit to be. William was the warm-hearted, the open-handed, the alluring one. He never could refuse child or friend any thing. He would take a man out of the gutter and hand him money to buy clean clothes with, and not count the money, either. Henry was gentle but trenchant; John was dignified but reliable; William was popular but steady-nerved. They were, all three, men who took delight in helping good things; and they early resolved to devote a large proportion of their earnings to Christian work.

Mrs. Wright says that those three young men really gave the first effectual start to the rebuilding of the "Old Brewery." At a meeting in her house, when the Five Points Mission was just at the beginning, it was decided to purchase the Old Brewery, and Mr. Worrall was authorized to see what money could be raised for a new building. There was but little done, however, for two or three months, and the ladies were somewhat discouraged. On New Year's day John B. Cornell was calling upon her, and inquired how the building fund was getting on. As he left he put into her hands some slips of paper folded up, saying, that his brothers and himself wanted to help some in it; and to her delight on opening the papers

she found three checks for $500 each. "With that encouragement," she says, "we went ahead, and got the money and our new building."

Henry, in time, returned to his Newburgh farm; but his brothers, aided by his capital, drove ahead, taking every thing that offered which they were able to handle creditably. In 1856 they added a foundry to their plant; for iron working must include iron building too, and the day of iron fronts was at hand.

Let it be observed here that these men have never been without able competitors. George R. Jackson, an apprentice also with Cornell and Althause, established himself in business about the time they did, and was from the first an important rival. The Ætna Iron Company and Architectural Iron Works, were likewise competitors. It is safe to say, however, that from the beginning no iron workers have enjoyed a higher reputation for dispatch, thoroughness and reliability than this same firm, of which John B. Cornell was, for forty years, the head. Their business increased with the development of iron working in England and America. Inventions in apparatus, and in application of the metal, he counted by scores. Nothing was too small for them to do well, and nothing too great for them to be intrusted with. From a coal cover to the turret and armor of a warship; from a lamp-post to an elevated railroad; from a piece of railing to the most superb wrought iron gates upon the continent; from an area fence to the noblest stores, hotels, and office buildings ever produced, either here or in Canada, in Mexico or in South America, they could do any thing; they did every thing; and they were probably without superiors in the world. It was more than success, it was triumph; and it was clearly wrought out from orderly, alert, courageous, and masterful qualities of hand and brain, of nerve and character.

It is an occasion for gratitude, the round world over, that the remarkable abilities of J. B. Cornell were, from his youth, modulated by religious emotion and directed under Christian principle. That mother's hand was ever on his heart-strings, and from his boyhood it awoke betimes a soft, sad music of longing and hope within his breast. Greene Street Methodist Episcopal Church became, from the first, his home, and Joseph Longking's Youth's

Bible Class his particular delight. He was soon recognized as one of the "reliables" of the class. Already his characteristics were marked; thoughtful, thorough, fearless. He took up with no opinion hastily—always studied a subject till he had a reason to give for his conclusion; and then had "the courage of his convictions," even if he stood alone. He was a champion of Millerism, when that craze was at its height, and could appeal to well-accepted principles of interpretation in defense of his position. He was also one of a few ardent Abolitionists, though the pastor and most of the leading men in the church were intensely anti-Abolitionist. Mr. Longking declined to take sides; but he never heeded the directions of the pastor to turn the Abolitionists out of the class—rather did all he could to hold them. He gave permission to put certain antislavery books into the class library; and John was a sort of lieutenant to see that the books were read. It was a great class in many ways. They expected every one who joined it to be converted within six months. John B. Cornell was not a professor of religion when he entered the class, but he was thinking and praying. One day an old negro, whose acquaintance he had made going to and from his work, said to him, "Be you a Christian, honey?" "I don't know," was the honest answer. "No right not to know, honey. Master Jesus pays them that serves him, and they knows it." That word stuck to him, and from that time he could not rest till he was a Christian and knew it.

I have said it is matter for universal gratitude that so early John B. Cornell came under the molding power of religious experience. It affected and regulated his whole being, and has sent its blessings out into all lands. I do not mean chiefly his gifts to the funds of religion and education; though for a man who never was rich, who lived as freely as he gave, and who brought up a large family, his liberality was truly magnificent. But his religious experience consecrated something greater than his purse, and that was his personality, with all his natural gifts and possibilities. His quick sense of opportunity and the scale of his aims were more inspiring than the measure of his generosity. He had a magnetism which young and old felt as soon as he gave himself up to them. He was a distinguished-looking man;

his frown was big and dark, but his smile was like an open door full of sunlight; his humor was kind, and as merry as running water. The clasp of his hand, and the tone of his voice were like velvet in gentleness; his courage was like a regiment, and his counsels championed the best of things. It was hard to cajole him, and impossible to frighten him. He was a man that those close to him loved to work with; he called out their best. He rarely disappointed them; he led surely or could follow solidly, and he drew elements of power with him.

Now this grew largely out of a gift and a habit to which I have already alluded as early characteristics, and which increased in thoroughness and widened in scope as his life matured. I mean the gift of close analysis, and the habit of long-sustained reflection, till his conclusions were clear and true to the best light he had. If he detected a flaw no one could be readier to revise his position than Mr. Cornell. Throughout life he was slow to express opinions upon new questions. In matters of business, of church, of politics, where he had full knowledge of the subject, his conclusions would be quick and clear, and his sagacity at times almost an inspiration; but his opinions were carefully formed before he had any to give. The unmistakably great influence he wielded in the general boards of the Church, as the Book Committee, the Board of Managers of the Missionary Society, and the General Committee on Missions, arose chiefly from this fact: that to an extent greater than most men he thought and studied upon the business of the board. For weeks, every evening he could command would be given to examining reports, comparing the methods of different societies, securing all the information within his reach, and then he thought and thought, till he had considered, it would seem, almost every possible phase of the subject, and reached a conclusion satisfactory to his own mind. Then he could state it in few words and give the reasons for its figures, facts, precedents, in a way to enlist confidence and co-operation.

Twice Mr. Cornell was sent as lay delegate to the General Conference; namely, in 1872 and 1876. He was not dwarfed by contact with the picked men of the denomination. Not less distinguished in the Church than most of them, none were

more industrious than he, and few commanded more respect for their opinions and recommendations.

In his own city he was member of various undenominational boards of management, as the Hebrew institution for the Improved Instruction of Deaf Mutes, and the Board of Managers of the American Bible Society. He was also chairman of the Advisory Board of Saint Christopher's Home for Children of the Methodist Episcopal Church, and chairman both of the Building Committee and of the Advisory Committee of the Methodist Episcopal Church Home for Aged Members of the Church. The newly equipped house for the former on Riverside Drive and the superb building for the latter on Tenth Avenue are both largely indebted to his labors and liberalities.

Perhaps the two spheres in which Mr. Cornell will be longest remembered, for invaluable service to the Church and the world, are as President of the New York City Church Extension and Missionary Society, and President of the Board of Trustees of Drew Seminary. It would be almost impossible to think of a man who by prudence and courage, by liberality and good judgment, could have served the seminary with greater delight to those associated with him, or more lasting benefit to the institution. It is frequently remarked that he, more than any other man, made possible the renewal of the endowment after Mr. Drew had fallen under his severe financial reverses. He was himself disposed to say that the grand gift of Mr. A. V. Stout, of $40,000, did more than any thing else to put heart into the seminary. It was not, however, a matter of great gifts chiefly, but of smaller ones coming singly and slowly; and there was always a large deficit staring them in the face. Mr. Cornell had the love for the seminary which caused him to put himself squarely behind it from the very beginning of the disaster, and that gave to other skillful men the courage and sense of security they needed, while they pushed the vast undertaking of raising an endowment and meeting current expenses at the same time.

The last work of his love at Madison, and one in which all the generous men who stood by him felt that they were followers in the admirable enthusiasm of their president, was the noble building which stands among lofty trees to hold safe the

treasures of the invaluablel ibrary. Among the men, great and good, whose names will long live at that sheltered seat of sacred learning, Cornell will surely have a place.

There remains the other sphere of activity—The New York City Church Extension and Missionary Society of the Methodist Episcopal Church—in which his name has gained such distinction, and where his influence and achievements effected such lasting advantages to society. For almost fourteen years he was at the head of the organization. In New York this means to be at the head of all the Church's missionary and church extension work in the city. Only one new church in the last twenty-three years has been established independently of this society. When Mr. J. B. Cornell was elected president of the society, in 1872, it was much against his inclinations and convictions. He had felt the loss of his brother very greatly. He knew very well what a brilliant record William had made in the office now offered to himself. For two years Mr. Andrew V. Stout had taken the burden, and the financial condition of the society was excellent; but a field of growing urgency called for wisdom and effort of the highest sort. He shrank from the responsibility. He held it in abeyance for some time, but at length, as the result of much prayer and deepening conviction, he accepted the trust. Then all his characteristic qualities appeared. His own business never received more earnest study than the work of the society. Soon he knew all that any one did, and more than most, of each separate part of the work. He studied the distribution of population, and of Church and Sunday-school facilities, as no one seemed to have done. He was clear in his ideas of what should be undertaken, urgent to secure decisions, sanguine as to the means, liberal, but not impulsive or extravagant, counting on the aid of all the churches, and setting a noble example, and at the same time always ardent for spiritual results. If there was any criticism of his management, it bore chiefly on the positiveness with which he advocated new undertakings. His courage and earnestness, and his known willingness to give largely to any thing which he undertook, were so bewitching that men could hardly resist him.

That he was not at all eager to wield an irresponsible authority was effectually illustrated in connection with what we,

in New York commonly call the Church Property Law. That law was designed to put a restraint upon the mortgaging or sale of church property. He had not been consulted in regard to the matter until a bill for the purpose was already drafted. Then his opinion was desired. "Let me ask one question first," said he: "Does the law apply to the property held by our society" (the City Church Extension Society) "as well as to other Church property?" "It does." "Then I'm in favor of it. We all need watching, and we've needed just such a law for a long time." The work steadily grew. For several years the expenses of the society were from $100,000 to $125,000, according to building enterprises undertaken. Six of the down-town churches, hopelessly running behind in their finances, came under the patronage of the society. Five new churches were established, two old points had to be abandoned, six churches became self-supporting and independent.

He found, on entering upon the office, twelve missions and schools under the society's charge; and when he resigned because of failing health there were twenty churches and missions. Twenty five thousand scholars had been gathered into the schools. Five thousand conversions had taken place in the chapels. $250,000 had been invested in Church property, and over $1,300,000 had been spent in the current work of the society. He found $164,000 worth of property, and he left $830,000 worth, with but $114,000 of indebtedness upon the whole of it.

One would scarcely infer to what extent the years of his connection with this Society had been years of growth and change in Mr. Cornell himself. There was always a touch of the aristocrat in John B. Cornell. He was never the free and hearty democrat that his brother was. In the days when Mr. Longking sent out his scholars to mission work, the cordial and zealous William was one of the first to be made a superintendent. John worked in a more reserved and sober way. Later, too, he was regarded as an ambitious Methodist. He believed in fine churches and fine locations for them. The well known point between Broadway and Fifth Avenue and Twenty-sixth Street, facing the Worth Monument, he at one time, in company with several others, purchased for the site of a new Methodist Church. They desired Randolph S. Foster, then finishing a

pastorate in town, to be appointed financial agent for the new enterprise, but Bishop Janes objected that it was contrary to Discipline to continue the popular preacher another term in the city, and it ought not to be done even as financial agent. This plan falling through, they offered the plot of ground to the Mulberry Street people, who were about to move up town. The proposition was not accepted, and St. Paul's was built at Twenty-second Street and Fourth Avenue instead. Still later, Mr. Cornell's heart was set on seeing a fine church built on Fifth Avenue, and that was the design in founding St. Luke's Church. But before the time was ripe for that undertaking he was chosen President of the City Church Extension Society, and he distinctly faced the fact that to accept that office was to surrender once for all his ambition in the other line. Not that he gave up all desire to see a new and fine church above Forty-second Street; for that, indeed, he did not. He heartily subscribed, and with liberality beyond any one else, to the new Madison Avenue Church. He believed such a church was needed, and he believed that, properly started, it would always be a most important supporter of local and connectional work in Methodism. But when he looked forward to a Fifth Avenue church he expected it would cost him at least $100,000. This receded into the region of dreams unrealized, and more and more his heart was drawn out to the poor and the neglected. He saw the coming peoples, and wanted the Methodist Church to meet them in the new sections with open doors and fitting places of worship. With these master sympathies he bore the society onward to new investments, and often large expenditures, and was exultant in every forward movement. Latterly he had thought much of reducing or canceling the debt of the society, but he would prefer at any time that the Church should pay rent in form of interest, as business men do, rather than not discharge its duty to living and dying men. He clung to the society after ill health forced him to resign his office of president, and to the last no voice was more tender and eloquent than his, in behalf of those who were unable to protect or shepherd their own tempted and imperiled souls.

No one should think of Mr. Cornell as a great talker or a lengthy speaker at any time. In the judgment, however, of

many who knew him intimately he was a man of singularly statesmanlike views on public questions, with a mind disciplined to work with rare sincerity, and as rare modesty and courage. The half dozen learned and eloquent men who knew him best would be the first to acknowledge what high value they attached to his criticisms and judgments; and men eminent in the legal profession have repeatedly said that, in critical points, his appreciation of the principles of law and his suggestions for procedure were of unusual value. The most notable things about him, therefore, were those which went on in his head, rather than through his hands; not what he did, but his reasons for doing them, and the spirit in which he did them. The manner of his giving, for instance, was more significant than his gift. Said one who knew him closely for many years, "He was the only man I ever knew that you never had to persuade to give. Before you had finished your statement he was ready to help, and he surprised you by giving more than you hoped for." Asked, one time, by a pastor if he might send a certain man to him, if his case seemed a good one, he answered, "Certainly, send him down—send any one down that you think well of. I'll hear the case and judge for myself. It might be something I'd not like to be out of, you know." No man ever heard him speak of applicants for money as "beggars." He had no meanness to cover up with an epithet of contempt, and no vanity to indulge at the expense of another man.

But his standard of usefulness was a very high one. "Rich men have a great responsibility to answer for," he said. "As a rule, I believe they ought to give away at least as much as it costs them to live. After a man is able to take care of his family respectably in his rank of life, I doubt if he should increase his expense of living till he has brought his giving up to the same figure. Then let both increase together, if he sees fit; but never economize in his gifts till he is willing to cut his expenses down at the same rate." And yet his own earnestness never made him severe in judging others. "Men don't realize what they lose in keeping out of things. A good cause can afford to do without our help a great deal better than we can afford to let it."

He was no miracle of generosity in his own eyes. "Many

people give away more than I do. I never yet gave my coat, or the horse from my coupé, or the roast from my table; but I saw people to-day give clear down into their comforts, and their necessities, even, for a year to come." "If men would give of their surplus half as freely as they use it up, we should have five millions a year for missions, and five more for home work." Mr. Cornell was not simply a conscientious man in the dividend which he set apart for benevolent work yearly; he was also a man of active and powerful sympathies in the same line. "The bread famine," as it was called, proved the force and constancy of his sympathies. When that distress was at its height, daily, at noon, he hurried from his work and stood at the door of the Five Points Mission to give, to the scores who came, orders for bread, signed with his own name. The tax was a heavy one, but he determined to see it through, if possible, and he did.

With well-defined principles of this sort there went a gentleness of nature quite in keeping. Sagacious and worldly-wise, but approachable and "easy to be entreated" was Mr. Cornell. Toward all women, rich or poor, his deference and courtesy were singularly unfailing. But nowhere was this spirit so marked as when women in trouble came to ask aid or advice. He sat and listened with his great eyes full of kindness, or pinched up, thinking something out. Every thing at his desk stood still; perhaps half a dozen men were waiting for a decision, or a moment's attention. His powers of concentration and judgment were at the moment enlisted for her. He entered straight into her trouble; it was just as large to him as it was to her; and when she was through his word was just the kindest, the wisest, and strongest that his honest, gentle heart could utter. She went away helped, and his soul was happy. He was not so reckless with men, but to women his chivalrous soul went out always. Perhaps it was the mother he never could forget.

Of course, such a man was the grandest sort of friend. How many are sailing on sunny seas to-day because he helped to launch them, or rescued them from the breakers! Men are living, more than two or three, whom he has served with a steadfastness and versatility, a dignity and unselfishness, not often surpassed. In early life he studied things, in later

life he studied men. Then he defended ideas, later he defended individuals. The keenness with which he penetrated into the motives of men, the power of holding many facts in the steady light of his knowledge of human nature, went far, also, to explain the ardor and courage and volume of his championship. All his great resources were at the disposal of a friend, and with most absolute disregard of what might be the cost to himself.

His tireless zeal in defending innocence or thwarting injustice was simply magnificent. He was a modest man, and yet had the most perfect confidence in his own mental working. No one could be more loath to misjudge a fellow-being; but when he had calmly heard all of both sides, and looked all parties in the eyes, it never once occurred to him that his judgment was not as good as that of any living man, and vastly better than most men's, and always better than that of a partisan. And hence, with a sagacity not infallible, but utterly unbaffled, while men talked he appealed from the things they said in words to the things they said in tones and tempers and in the logic of their casual admissions. Then, the power by which he studied his business, or the policies of great societies, was the power by which he studied the cause of his friend. It was all-sided, minute, comprehensive. Marvelously would he forecast the tactics of malice, and the issue was quite likely to vindicate the skill as well as the ardor of his friendship.

Such loyalty to a friend was in keeping with his magnanimity toward an enemy. He was not indifferent or easy-going with any kind of wrong. He could despise a mean act as definitely as he honored a noble one. But even then his resentment was dignified and self-respecting. A man who repeatedly disappointed him came to feel his displeasure only by his utter silence. He simply dropped a false man. But in respect of all personal injury he was magnanimous and gentle. It hap pened at one time, during a period of considerably depressed health, that an anonymous communication was published, denouncing him by name, and invoking with wicked plausibility, the contempt and indignation of his fellow-citizens against him. His friends felt outraged, and he was grievously hurt. Not long afterward, by the merest accident, he learned who

the writer was, and that it was a person whom his family and himself were likely to meet not infrequently. Strange to say, he could never be induced to tell who it was; not to his nearest friend, not to any member of his family. It would do no good, he said, only make disagreeable relations, and, for aught he knew, the person was sorry for it already. Such were his peculiar thoughtfulness, his magnanimity, and his power of reserve in a case of exceptional provocation.

No sketch of Mr. Cornell's life would be complete at all without a statement of his attitude upon the temperance question. It is the subject upon which his convictions were as strong at the close of his life as they had been upon slavery at the beginning of it. He was for several years a very pronounced prohibitionist. He did not regard the buying, selling, or using of wines and liquors as necessarily a sin; but he said the present authorized traffic in them was the parent of an infinite number of sins; it was an economic blunder, and a shameful wrong. Under the cover of liberty it scattered broadcast the worst destructives known to the modern world. Far better, he said, could we afford a daily dynamite outrage in the town than to permit this feature of our times to continue. He looked for a joining of all good citizens against intemperance and corrupt government. A mighty uplifting of the mass of mankind would follow the enforcement of sobriety. Nothing else could ever lead to the just distribution of the gains of industry. The prohibition movement ought to be joined, he thought, not by teetotalers only, but by all men who are willing to see the traffic destroyed in the interests of humanity. But while he kept his eye on the true end of the agitation he was happy to seize any advantage possible on the way, and a year or two ago he signed the petition for the proposed high license bill in the New York Legislature. He was a third party man at the time of his death, in the same sense that he had been a Republican during most of his previous life; by no means approving of all that its managers prescribed, but thinking for himself always, and acting upon his own judgment in specific issues. But its aims were among his most intense longings for the good of humanity. Rum and religious destitution were in his judgment the two great foes to human happiness; and men should prohibit the one and make provision for

the other as the very first steps toward protecting and saving mankind.

He was a devout, humble, trustful, and in general a joyous Christian. Utterly free from any thing like cant, there was yet no time when a friend would be surprised to hear him utter the strong sentiments of Christian duty or Christian privilege which were ruling so much of his own life. The most memorable characteristic of his manner will always be that whether in conversation, in home worship, or in the language of religious testimony at the weekly prayer-service, his tones and words were profoundly, manfully, richly devout. His face at the holy communion was often a perfect rapture of gratitude and adoration.

Speaking doubtfully of his state of health the Wednesday before his death, he was reminded how sick he had been several years before, and how completely he had recovered. He replied, "Well, I am content, whichever way it is to be." It was his life-long faith, ripened into peaceful resignation and unwavering trust.

There are three ways at least in which one of large nature may live greatly and take permanent place in the world's movement. He may unobtrusively swell the volume of existing agencies, and send their streams to remoter shores; he may inaugurate new forms of usefulness, and by his own energy carry them to completion, and make the world his debtor for accomplished facts; or he may so illustrate a noble type of living as to appeal to the imaginations of men, create a new standard of usefulness, and thus, living after he is dead, help other men also to live on the nobler plan. Judged discriminately by either test, John B. Cornell lived a great life, and his works will follow him.

CHARLES S. HARROWER.

ART. II.—LOTZE'S PHILOSOPHY.*

WHEN Lotze commenced his work as a philosopher the speculative systems of Kant, Fichte, Hegel, Schelling, Schopenhauer, Cousin, Comte, and Reid, together with the schools they represented, had made their impress, if they had not spent their force, upon that age, and Darwin, Spencer, the Mills, father and son, representing another class of thinkers, had gained the attention of the public ear. It appeared to him that philosophy as a whole was in a transition state; that it existed only in incoherent fragments, that it was grossly materialistic, atheistic, and without fruit. Contemporary writers, in the spirit of well-booted and finely spurred knights, had performed their brilliant tournaments in different fields, and with the shouts of the rabble in their ears had retired, perhaps to prepare for other exploits.

If philosophy was charged with any peculiar responsibilities, if it had any serious work to do or mission to fulfill, in the unification of knowledge and the elevation of the human intellect, it appeared to him that it was very derelict in the performance of its duty.

The world was then making rapid advancement in the arts and sciences, inventions and discoveries were multiplying, and the human mind was realizing substantial progress in knowledge; but no one appeared who seemed to possess the time, patience, and ability necessary to work up this material in a religious spirit into a complete philosophic system. The theories which had been constructed by his predecessors were in his judgment either so wide of the reality of things, or so limited in their application, as to be of but little practical value. Fragments of science in the form of monographs were strewn thickly around him, and many of these had made upon his mind abiding impressions. The basal facts of physics, chemistry, physiology, anatomy, and psychology seemed to be established beyond controversy, and the questions to be settled referred to the scope of their significance and their relation to each other. Lotze did not, like Descartes, Locke, Kant, and

* *Microcosmus: An Essay Concerning Man and his Relation to the World.* By HERMAN LOTZE.

Reid, set out as an original investigator; but rather, he took the material furnished to his hands by the labors of his predecessors, and wrought it into what purports to be an all-comprehensive and ever-enduring system of philosophy. He was not, however, like Cousin, an eclectic, nor did he attempt "harmonies" and "reconciliations," but he wrote as an independent system-builder. His faith seems to be steady and abiding that revelation, when correctly understood, embraces many elements of natural law, yet occupies a field of its own; touches upon some of the sciences here and there, but in the main transcends all science, and is never identical with it, and never at war with it. He enters upon his work in the true spirit of inquiry which leads the searcher after truth to care for nothing but the acquisition of knowledge for its own sake. Whether it agree or not with revelation or with any other accredited system of truth he does not make any of his concern. He believes that knowledge is possible, that it *per se* is of supreme value, and that its own pure light is to be accepted as an only and sufficient guide.

Lotze's philosophy is an attempt to answer the questions, What is nature, and what is man's position in it? As a part of nature, man properly is made to occupy a conspicuous place in this speculative system. Our author is bold and independent in his discussions of the great variety of topics which come up for consideration, and yet in building his philosophic structure he is never the fortunate discoverer of any thing new, nor does he ever become the plodding delver in the lower strata of truth. The real object of his writing was the laudable one of counteracting the agnosticism and materialism which had been in part transported from France and England into Germany. He first expends more than one thousand pages in putting such a construction upon nature as would open and prepare the way for presenting his own conceptions of man and his relation to his Creator. We think that by a reconstruction of the argument, defining at the start the main point to be proved, its clearness would be greatly increased; but in our brief notice of this very elaborate production an attempt will be made only to seize upon such crucial points for examination as will enable us to form a correct and comprehensive view of the system as a whole, and should it break down beneath the burden of its own absurdities the fault will not be ours. Our quotations from

his long sentences and tedious paragraphs will be made as brief as possible. He seldom draws his bow and, in Attic style, sends an arrow directly to its mark. His way of writing is rather that which school-boys practice in the formation of huge snow-balls. A nucleus is formed, and as this is rolled about in all directions it gathers up snow, straws, chips, bark, grass, leaves, sticks, and any thing else found in its sinuous pathway. Hence, for the sake of brevity, we may dissect some of his tortuous periods, and cut out of them the passages which are germane to the argument, but we shall quote sufficiently to represent with absolute fidelity his views on all crucial points in his own language.

As seen in the title-page, "Man and His Relation to the World" are happily regarded as the beginning and the center of this as they should be of every system of philosophy. To know man as an intelligence, to know the nature and range of his vast and varied powers, are preliminary steps to a knowledge of the realms of ideas he may explore and the systems of thought he may be able to construct out of them. His recognition of material nature as subject to mechanical and chemical law, so far as applied in the field of physics, will pass without objections from any source; but as he neither defines nor puts limits upon its powers the investigation is not complete, hence very defective. Matter is left as a reservoir of uncertain capacity from which, on occasion, may be drawn whatever is needed to furnish a fact or complete an argument. He then says:

> Hardly ever has any serious attempt been made to withdraw inorganic nature from the mechanical conception; a longer resistance was made to bringing organized beings also under it. But the same reasons compel us to admit it here too. Animals and plants produce neither from themselves nor from nothing the substances through whose aggregation their outward form grows, etc.—Page 20.

We are here taught that organic structures, whether animal or vegetable, are the products of mechanical law. As this is one of the fundamental postulates of this philosophy, never to be lost sight of, it will be well for us to give it still further the benefit of the author's exposition:

> And when the required material has, within the living body, to be brought into the forms required by the plan of the organi-

zation, it will just as little accommodate itself to this conformation. On the contrary, like every weight to be moved, it will expect to see its particles pushed into the required position by means of definite amounts of propelling force exerted by definite masses, according to the same universal mechanical laws that likewise regulate the movements of inorganic bodies.—Page 21.

We find ourselves compelled on the start squarely to join issue with the basal position of our German savant's philosophy. We hold that fundamentally his mechanical conception of organic bodies is wrong—wholly wrong—and that nature does not furnish a fact for its support. Lotze here enters the realm of transcendental metaphysics, in which, according to Kant, solid footing can be found nowhere. When a philosopher, at will or convenience, ignores the teachings of the external world, and the inferences logically deduced therefrom, and dispenses with experience, he is at liberty to teach what he pleases, for he can both prove and disprove any thing. If in the study of Lotze's metaphysics this fact is not forgotten its true value will appear. In explanation of his theory he teaches that "the living principles," which "animate organism" "are at all times due to the forces inherent in the elementary particles." According to this notion, matter, on occasion, is vital, and capable of self-organization. Let us for a moment consider a human body as a sample of self-organized matter. What is it? "Dust," answers revelation, and its truthfulness has been demonstrated by science a thousand times. The human body is composed of matter, and nothing but matter, which is neither better nor worse than the ground on which we tread; and this dust or dirt in being wrought into a human organism experiences no change of essence, nature, or properties. No kind of matter can change or be changed by the loss, acquisition, or modification of a property. The matter of this globe is now exactly what it has ever been.

But what shall we call common dust when wrought into that marvelous structure, the human body? A mass, a lump, a compound, a chemical mixture, a chemical union, or a mechanism? No, for it is none of these. Considered as a ponderable substance it is nothing but dirt; considered as a body it is a wonderfully complicated structure. Its separate parts or organs, nerves included, amount to an unknown number of millions.

The following kinds of matter, with the percentage of each, are used by a vital agent and wrought into the human organism: oxygen, 72 per cent.; carbon, 13.5; hydrogen, 9.1; nitrogen, 2.5; calcium, 1.3; phosphorus, 1.15, and of fluorine, chlorine, sulphur, sodium, potassium, iron, silicon, magnesium, and aluminium there are small fractions. More than ninety-nine per cent. of the stuff which is wrought into the body is oxygen, hydrogen, carbon, nitrogen, phosphorus, and calcium. These are the most abundant and common kinds of matter. They can work themselves into lumps, masses, stones, water, colloids, crystals, jellies, but not even with the help of any human genius can they be worked into the structure of the human eye, hollow arteries and veins, an engine or pump-like heart, knitted bones, microscopic nerves, or even the simplest vegetable tissue. I venture the assertion that the most hardy materialist living would blush to confess that he believes that matter is endowed with power mechanically to perform any such feat.

If, then, the human body is not the product of the forces inherent in its elementary particles acting according to mechanical law, how came it to exist? I answer for myself: It must be the product of a human life—the life which still actuates it, and without which the "particles" speedily go back to their condition of dust again. The animating life is the body-builder and preserver. It knits the bones, spins the fibers and nerves, weaves the tissues, and puts the different parts of the structure together according to the original plan and direction of the Creator of all. As the body was built by its life, so its continuance as an organism is dependent upon the abiding and imperial power of its life. Though each of the thirteen kinds of matter which enters the body is unchanged in nature or essence, the physical, chemical, and mechanical forces of each atom become subordinated to the higher forces of life. With food just taken into the stomach, with worn-out and broken-down parts of the system not yet eliminated, and with gangrenous or mortified parts, physical and chemical laws prevail, but the sway of such laws is limited to particles which are not parts of the organism. Oxygen from the air carries to the iron of the blood its peculiar properties, but the guardian presence of life is there, and it forbids that these elements should so unite as to

form rust or the oxide of iron. Chlorine and hydrogen exist in the body together, and these elements are *per se* there what they are every-where else, but because life possesses control they do not unite and form muriatic acid; and in like manner carbon, nitrogen, phosphorus, and all other substances composing the human body are firmly held in place and relation by the sway of its all-pervading life. The *independent* action of mechanical and chemical law cannot be detected in any healthy organism. As only thirteen substances belong to the body, is not the presence of other substances, or of these in improper proportions, asserting, as they *then* would, physical law, often the cause of death?

But what is this life which we call the body-builder? Lotze ignores it wholly, as follows:

> In place of the vital impulse, animating as with a breath the composite and variously formed whole, it [philosophy] puts the simple and indestructible forces which perpetually inhere in the elements; and it has extended the clear and definite mode of conception of *mechanical* physical science over the whole domain of nature.—Page 22.

Let it be noted that Lotze makes no attempt to give any direct answer to the question, What is life? but he summarily ignores it as any part of nature, and what is popularly called life he ascribes to the atoms of matter. Now, the vast and complex organic world is too huge and too palpable a fact to allow the mind to be satisfied with such a disposal of this question. Matter, *per se*, is so well and so fully known that the attempt to ascribe to it vital force appears like an imposition and a fraud. Why is it that such dense obscurity must ever rest upon the question of vitality? I answer: The most persistent and dogged attempts are constantly being made to conceive it as different from what it is. Life has not been allowed to speak for itself through its phenomena, and thus to pass for what it is, *as seen in what it does*, our *only* way of knowing it.

In further explanation of "the mechanism of life," our author teaches "that the peculiarities of its evolution will be due wholly to the complete obedience with which it submits to the laws of the universal course of nature." Now, the basal elements of this philosophy are found in the unexplained expression, "course of nature," and others intended to be of a

similar purport, such as "order of nature," "universal laws of the course of nature," etc. The content of these expressions constitutes the very core of this philosophy, and it plagues us to be compelled to pass them by in ignorance of their significance. It would not be difficult for us to explain the meaning we should attach to the expression "order of nature," but Lotze fails even to make the attempt. We hold that the lowest plane of being known to us is composed of different kinds of matter, the next above this is a world of vitality, above this is placed the high and vast realm of intellect, and at the summit is the spiritual world. Each element in each plane of being has properties and forces of its own; the different planes are correlated to each other, but never run into each other. But such view of nature Lotze would repudiate; and certainly at this stage of the unfolding of his philosophy he gives us nothing of his own except expressions of sonorous sound. It is passing strange that a philosopher can be content to advance mere words where ideas are in imperious demand.

The following quotation will place Lotze's views of life quite beyond respect, if not patience:

> Why should we not, from the phenomenon of death, rather draw the conclusion that the activity of life can last only so long as the chemical composition of the body yields the necessary conditions; and that the corruption of death is nothing else than a disturbance of that composition, which has now become visible, but by which, perhaps long since, though less obviously, the conditions of life have become affected.

Was it of Lotze that George H. Lewes borrowed the expression "conditions" of life, which he flaunted before the world as a great discovery? The argument is that the thirteen kinds of matter above enumerated, by the inherent force of the particles, wrought themselves into the human body, then took to living, then to thinking, and continued these exercises till the "chemical conditions" failed, and then this dirt, having played the part of a Napoleon, Shakespeare, or Demosthenes, left palaces and took its place in the street again. This word "conditions" signifies nothing, or any thing you please. When we speak of the "conditions" of health, of a harvest, and of many other things, the signification of the word is apparent; but the "conditions of life" as the *result* of "chemical composition"

is a mystery which we defy any philosophy to explain, and we refuse to be imposed upon by the word. Thus we have followed Lotze through his wearisome pages; and in every case where he reaches a crucial point in the exposition of the "mechanism of life," where the mind craves an idea, an argument, a truth, or a fact, as a foundation or a link in a chain, some unmeaning expression, as "nature," "laws of nature," "course of nature," "universal laws of nature," "conditions," "order," "mode," "force" with nothing to exert it, is given us as a substitute. Is this strong materialistic ground occupied by our Christian author for the purpose of showing that it is not inconsistent with religion? If so, Lotze outherods Herod to prove that Herod was a Christian.

Another trouble in the philosophy of the "mechanism of life" arises from the use of the expression, "chemical transmutations," signifying that we are not through with the alchemy of the Arabs of the Middle Ages. Now, the exact truth is, *no one thing can be transmuted into another*, and especially is this true of the elements of material nature. No one atom can become another atom by transmutation, nor by any other means, and matter in an organism is exactly what it was out of the organism. There is not in all nature, organic or inorganic, a fact, a truth, or a reality of any kind which can give the least significance to the expression "chemical transmutations;" hence it must be relegated back to the other forms of speech which are used as substitutes for ideas, signifying nothing. Lotze, more than any other philosopher except Bain, has given form and plausibility to the speculations known as "physiological psychology," and to that extent he has served as an ally to materialists. Now, if nature yields no such substance as mental matter, or material mind, and transmutation is never a fact, then there can be no possible basis for such a science as a "physiological psychology." To be correctly understood, physiology must be examined as such, and all things else excluded; and to understand psychology as it is, its purity must not be corrupted by the mixture of any material or foreign element; and when our knowledge of both psychology and physiology, as separate sciences, is complete, we may, as another and different study, inquire into the reciprocal relations of mind and body.

As we advance with Lotze into the intellectual and spiritual realms, our dissent from his philosophy becomes more intense, and if possible more practical. Let us consider the following:

As soon as we know that the general economy of the universe requires yearly a certain average of crime just as much as a certain average of temperature, we can hardly help seeing even in intellectual life the unbroken sequence of a blind mechanism. Like the outer world in its perpetual revolution, our mental life, too, must be but a vortex of movements kept going by the incessant action and reaction of the countless atoms of our nervous system. We have advanced far beyond the child-like ingenuousness of mythological conceptions; we have not only given up personal nature spirits, but made the possibility *of any sort* of *personal existence one of the darkest of problems.* Inclosed within the great machine of nature stands the smaller machine of the human mind, more cunningly framed than any other, inasmuch as it is aware of its own movements, and watches with admiration those of the other toy; yet some day *its parts, too, will fall asunder,* and it will be all over with the jest and the earnest, the love and the hatred, by which this strange world is moved.—Page 25.

A further quotation will be necessary to complete Lotze's conception of the mind:

We once again take for granted, in the multitudinous connected atoms of the body, that internal *psychic life* which, according to the view from which we started, *must be attributed to all matter.* Now let a common sensory stimulus, as before a motor impulse, act on all at once, we can yet seek the rising *sensation* nowhere else than in the *interior* of each *single atom.*—Page 161.

In vain have we examined different parts of this philosophy to find something which answered to our own conceptions of the human mind. Mind is generally conceived as a link in the chain of nature, mechanically controlled in its action by its antecedents, and subject to a common law of necessity. *We* regard mind as the man proper, as a true subject, possessing complete individuality—a self-contained and self-directing actor, and responsible for his conduct.

But the pantheistic or monistic philosopher will charge, that in holding to the individuality and sovereignty of mind we undeify the Almighty, as we put into the field a rival individual self-centered existence. To this we answer, 1. God exercises his sovereignty over man as a part of the universe by preserving to him the limited sovereignty which constitutes the

base of his responsibility. 2. Most effectually do we undeify the Almighty when we ignore man as a subject, and make God the author of all human conduct. God is God, and the creation of the universe was *no addition* to his person. Man is man, and he is as complete in his personality as God is in his; and the same may be said of every atom of matter that exists. Should we be asked the question, Can God be infinite, absolute, and unconditioned, and there exist a universe of things and beings not himself, and no part of himself? we answer, that neither *number* nor *bulk* is a divine attribute; it is the divine *nature*—essence not magnitude—which constitutes, its infinity. We are totally insensible to the difficulties raised about this figment of the restless brain of man by the logomachists. Nothing but the transcendent keenness of intellect which Hamilton and Mansel display in discussing it shields their labors from contempt.

In no instance does Lotze refer to mind as a substantive reality or as an entity, and as the base or cause of phenomena. Thought and stimulated sensations are identified as if they were different phases or stages of one and the same phenomenon. He says:

> Countless impressions have already poured in upon us, and their abiding force is at every moment exciting on the course of their successors an operative influence that we can hardly discriminate from the exclusive results of the unalterable universal laws of mental life. [O for a knowledge of these "laws!"] Still further: The concordant result of self-observation has long and generally been the conception of a mechanism by which the course of internal phenomena is directed, perhaps universally —certainly to a great extent—having other forms, indeed, and governed by other laws of its own, differing from those of external nature, but exhibiting a *like thorough-going dependence* of each several event on its *preceding conditions.*

In the first part of this quotation a special attempt is made to engulf in the "laws of mental life," in the form of passive phenomena, both mind and all its operations. Mind as a distinct individuality must be got rid of at any cost, because this philosophy recognizes but one substance, called the Infinite, the "Unconditioned," etc. In the second part these mental operations are represented as under the law of mechanical necessity; but the proof that such is the case is withheld.

Feeling the uncertainty of the ground on which he stands, Lotze regrets the lack of a universal science, exhibiting the laws that govern the states of being in general, from which the science of physical nature and that of mental life should flow as two different applications of a common, underlying principle.

If philosophers would accept nature as it is, and raise no question in regard to what it ought to be, they would find themselves free to exert all their powers in grasping the actual facts in the case and understanding their significance. Our conception of both mind and matter is, that the two substances, representing two distinct realms of reality, have nothing in common at their base as the ground of "a universal science," and that the longing for such an absurdity is not only labor lost, but it blinds the mind to the truth. The constant aim of our author is to ignore matter, life, and mind as realities, as substances, and bring them as phenomena under the sway of some law or power common to all things. Consciousness is conceived as a kind of reservoir for ideas, or the depository for the "retention of sensuous impressions." Lotze teaches that "trains of ideas" produced or set in motion by "psychic mechanism" must "persist," and their "mutual influence" he regards "as the ground of their expulsion from consciousness"—a thoroughly materialistic conception of mental action. He says further:

> We are wont to regard consciousness as a space of limited extent within which the impressions struggle for their places. . . . Ideas have not originally repellent force; their action and reaction on one another become necessary when the soul's unity operates to combine them, though their own mutual antagonism resists combination.

In the light of these fanciful representations and pictures of mental operations, it will be clearly seen that our author does not regard mind as a substantive personality, self-active and self-directive; its ideas are not regarded as its self-originated thoughts; but it is conceived as a passive something subject to "stimuli," which form *upon it* ideas, and these act *upon* it, and upon each other, attractively and repulsively, according to mechanical law.

Since Lotze has been introduced to the American public by a distinguished lecturer and an eminent philosopher as an

orthodox scientist of great ability, we will favor the reader with another passage bearing upon this point:

> Now, to all association of ideas may be applied the general statement that the soul does not chemically transform the sum of contemporaneous states into a uniform compound state, but mechanically combines them as parts of a coherent whole; and that in like manner it forms the series of its changes, evolving in time into a melody in which those phases cohere together most firmly which are in immediate juxtaposition.—Page 216.

In the above, from the stand-point of materialism, in materialistic phraseology, with mechanical law as his motor power, Lotze spins a web of thought about that of which he knows nothing, and which he expects us to accept, without proof or reason, as pictures of real mental action. Still further:

> Under these conditions a train of ideas develops into the fluctuating scene with which we are all familiar, and whose apparently wanton play often fills us with amazement because we can never catch sight of its moving spring.

Yes, there is trouble whenever we try to trace lines of thought as the results of mechanism, but when we clearly perceive mind as a conscious, self-directing intelligence, whose field of action is the infinite realm of ideas, we then easily catch sight of the Thinker—the conscious framer of these ideas. A mind subject to mechanical law, and yet able to think and reason, would be as much a matter of "amazement" as if a stone or an engine should display the same power.

As we have seen in the first part of his work, Lotze's discussion of matter is very unsatisfactory, as he gives us no clear idea of the powers it really possesses, nor does he attempt to define their limits. In the fourth book, fourth chapter, he returns to the subject and further discusses it as a two-sided substance, as follows:

> We thus find ourselves here brought back to an idea which we met in our first discussion concerning the nature of the soul; to that hypothesis of a *double existence* of all *matter*—outwardly in accordance with the well-known physical properties inwardly stirred by mental activity. . . . But the final step, of denying to the infinitesimal atoms to which we are thus led back any extension in space, form, or size, was there merely a possible, not yet a necessary, termination of that theory. Although, however, it was admissible in respect of physical science to leave this question

undecided, we are constrained, by the conception that would preserve even for matter intelligent life or something analogous, to seek a definite answer to it.

We are not able to decide whether the idea of a double-faced matter was invented by Lotze, Bain, or Spencer, for they all use it, or whether all alike borrowed it from some previous writer; but the fact is of no consequence, for no number of names, however eminent, can give it respectability. The brain, as an *organism* of marvelous complexity, can be "stirred by mental activity;" but to ascribe mental activity to any atom, or atoms, or aggregation of atoms forming a lump or a mass, is too much for any patience. Really nothing is given us in this philosophy as matter but unextended mathematical points, and these are invested with mind and with life. This ground is taken to get rid of the idea of material substance. Because we cannot bring into the field of observation and make palpable to sensation the essence or the atom of matter, its existence as extended substance is denied. Should we affirm that the properties of gold were equal to x, then x would represent the substance which was the subject of these properties. But it may be affirmed that the problem is insoluble, for the value of x, representing essence or being, cannot be ascertained. Suppose for the moment we grant it, still logic forbids that we should regard x as having no value, or as nonentity, for the properties of gold must have a cause. The simple fact is, the properties and forces of gold are as true and complete an expression of the nature of that substance as can be given to man, and they reveal to us, in the only way a revelation can be made, the value of x; and further, as *distinct* and separate from these properties there is no x, for the x is in the properties and forces. This is as far as we can go, for in the presence of the abstract essence of being the mind is helpless and the idea an absurdity.

Lotze's conception of the mutability of matter is indorsed and expounded by Professor Borden P. Bowne as follows:

Hence we say that the essence of a thing is implicated in its activity; that the notion of a changeless stratum must be abandoned, and the very substances of the physical universe must be brought into the circle of change. But the activity of the atoms varies with their relations; and hence the very being

or essence of the atoms is implicated in those relations, and varies with them.*

To this philosophy we have two objections:

1. It involves the untenable hypothesis of both the destruction and creation of matter. Chemistry regards copper and zinc as elementary substances; but if in the teaching of these philosophers there is any truth, these substances cease to exist when by their union brass is formed. When copper, zinc, or any other substance ceases to exist, it is destroyed—as such, annihilated—and in that respect the world is so much the poorer. How copper and zinc, after annihilation, can create brass, or how brass can be created out of the two nothings, is a mystery which we are sure will tax to its utmost the genius of our ablest metaphysicians. If brass is an elementary substance it is a new creation made out of two nothings; and such is the number and variety of like changes which are constantly transpiring in earth, air, and sea that the destruction and creation of matter is the greatest and most common of nature's processes.

2. Nature does not furnish a fact as proof of change in any elementary substance. No compound was ever broken up which did not yield the original substances which entered into it unchanged, because unchangeable. This hypothesis of change in substance is simply a mental aberration started by a leader in the flock and followed by the rest.

But all these discussions about matter, life, and mind, covering about twelve hundred pages, are preliminary to the unfolding of the author's theory of "man and his relation to the world." Among the great variety of topics examined we may name the following as indicative of his line of thought: "Nature as Mechanical," "The Basis of Life," "The Mechanism of Life," "The Existence of the Soul," "Nature and Faculties of the Soul," "Trains of Ideas," "Connection between Soul and Body," "The Seat of the Soul," "Life in Matter," "Mind and Soul," etc., etc., and it is not till we reach the ninth book that the author begins to put together in logical relations the materials of his philosophical structure. He first destroys the world of common sense—the world familiar to observation and consciousness—and then substitutes for it a world of his own imagination, which no other mind ever fully and correctly

* *Studies in Theism*, p. 245.

conceived or can conceive. Matter as substance is abolished, and unextended mathematical points substituted for it; then these are invested with a something called life. Intellectual life is given to atoms, that is, to these unextended points, and the mind subjected to mechanical law. Lotze turns the world back into chaos that *he* may rebuild it.

Before following him in the plunge he takes into the empty realm of metaphysics, showing respect for no world but the ideal realm of his own creation, we wish here to make the record that we have no respect for any system of metaphysics unless it be amenable to the laws of logic, and is supported by the things and facts of nature, re-enforced by actual experience. Should I affirm that such is the mental structure of the inhabitants of Mars that two and two make five, and that their system of computation is constructed accordingly, my assertions could not be disproved, nor would they make any impression; and for the reason that the statements would refer to things which are placed outside the range of human minds. Things, facts, and experience, logically constructed, embrace and define the limits of scientific and philosophic knowledge; beyond these all is fancy and worthlessness. In the analysis and annihilation of the *world we know*, we understand Lotze; but the fanciful, the ideal, or metaphysical world he would have us substitute for it, we know no more of than we do of the dreams of the people of Mars.

At this point we may gain something in precision and clearness by bringing forward and making conspicuous Lotze's complete conception of the nature of man and of the place he occupies in the universe. For a long time, by considering what the world is not, we have been nearing this point, and it is time we were at least catching glimpses of what it is; and on page 716, second volume, our author gives us what he calls his "confession of philosophic faith," as follows:

> And then there would be but *one thing;* only the *one real power*, appearing to us under a threefold *image* of an end to be realized—namely, first, some definite and desired good; then, on account of the definiteness of this, a formed and developing reality; and finally, in this *activity* an unvarying reign of law.

Note the elements of this confession of philosophic faith: "one thing"—one substance—appearing to us as an "*image*"

of a formed and developing "*reality*," having in its "*activity*" the "reign of law." Professor Bowne traverses the same ground, as follows:

> There are no fixed points of being in the material world, but every-where there is law and order. The continuity of the system is preserved by the constancy of the divine *action*.—*Metaphysics*.

On page 600, second volume, book ix, Lotze further unfolds his views:

> All which exists is but *one infinite Being*, which stamps upon individual things in fitting forms *its own* ever-similar and self-identical nature. Only on the assumption of this substantial unity is that intelligible which we call the reciprocal action of different things, and which, in truth, is the reciprocal action of the *different* states of *one* and the *same thing*.

As Lotze is now, after severe and protracted labor, in which we have shared, dealing with his philosophy as a completed whole, let us, in the absence of argument, give him the benefit of the best expression he can make of it. On page 598 he says:

> And the most desperate efforts to find in the continued mediating activity of God the bond to which it is due that the states of one thing become the efficient causes of change in another, cannot obviate our speculative scruples, as long as they separate God and things from one another, in the same way as individual things used to be separated from one another. For these views, too, only double the unsolved problem—they suppose the action of things upon God and a reaction of God upon them, and explain neither the action nor the reaction. It has seemed to us indispensable to remove this separation, and in a substantial community of *being* between all things, to find the possibility of the states of *one* becoming efficient causes of the changes of another. It is only if individual things do not float independent, or left to themselves in a vacuum across which no connection can reach—only if all of them, being finite individuals, are at the same time only parts of the one single Infinite Substance which embraces them all and cherishes them all within itself—that their reciprocal action, or what we call such, is possible.

The fatal error, ubiquitous in this philosophy, arises from the fact that matter, life, mind, and God are reduced to one substance and subjected to mechanical law. Regarded from this point of view, we may see the reasons for the terrible work which Lotze in his first volume made with the views of matter entertained by science and of the individuality of mind. Matter is not only divested of all properties and reduced to a point,

but that point is not allowed to be substantive—it is merely an "image" of an "activity"—and why? to get it out of the way that room may be made for the one God—the "single Infinite Substance." According to this philosophy, this apparent world —suns, stars, oceans, mountains, men, tigers, hyenas, snakes, toads, sulphuric acid, bread, pie, etc.—is an appearance where nothing appears *or* each one of these things is a part of the one infinite God in a "*state*" of "activity." The patience which can endure either conception must have the quality of perfection.

Professor Bowne thus expresses the same doctrine:

> The atom as a form of activity has no identity whatever. . . . Physical phenomena on this view are no longer referable to the atoms as their substantial ground, but to the agency of the Infinite—to God. . . . Matter is simply a form of manifestation of which the reality is God.—*Metaphysics.*

Hence we may say, sulphuric acid, a sac filled with poison in the mouth of a rattlesnake, and prussic acid, are but "forms of manifestation of which the *reality* is God." As these representations of God and matter are unsupported by any proof whatever, it must not be expected that a reply by argument will be made. Apparently these authors are unable to attempt any thing more than present their conceptions of God and his activities—God the one substance, and the universe God in action. Persons and things are real only as they are an action of which God is the author, and things are related because rooted in God as their first and only cause, and referable to him. We may not be able to disprove the truthfulness of this conception of the universe, but it does not matter, as the presentation of it produces no conviction. To affirm it as a truth implies that one understands to perfection both God and nature, and the reader, to understand it, must have the same knowledge. Justice to Lotze and his disciples demands that we quote further:

> Let us assume that in God the idea of a definite content is thought in such a way as to include all the consequences which it has in the world of the divine thought, these thoughts of God being, as the very power which is in finite minds, the efficacious cause of their intuitions of the world.—Page 644.

Note the propositions before us: 1. The external world is in all its minutiæ and vastness, real only as it is the momentary

activity of God's thought. 2. Because of the unity of the infinite, a divine thought in a specific activity is what we call the finite mind of man. 3. Another specific *activity* of God on the previous activity is the "efficacious cause" of the "*intuitions* of the world." May we parenthetically ask very respectfully, When and where did Herman Lotze "find out" that such were the "ways" of the Almighty? Let us not lose the point before us. To the finite mind this external world is a mere "image," not of a world, but of the divine thought, and real only as an active thought is real.

Professor Bowne expresses the same idea as follows:

> We have seen that the Infinite mediates all interaction of the finite, and hence that *all* affections of ourselves—thoughts, feelings, and purposes—are immediately from the Infinite. God is the cause of causes, and the true objective ground of our changing states.*

> At last it became clear that the cosmos can be nothing other than a mode of divine energizing, which has the forms of perception in the mind. . . . God, who embraces all finite spirits in his own existence, would produce in them a consistent and harmonious world vision. . . . For God himself the world is only a thought, and not a reality; in his relation to finite minds it is only a rule for producing ideas. *Beyond this the world has no existence.*†

But let us go over the ground again with Lotze:

> If one ponders these questions it will be found that nothing whatever is gained for selfless unconscious things, but that rather they lose by having ascribed to them that [their] existence external to God; all the stability and all the energy which they exhibit as active and conditioning forces in the changes of that course of events which is visible to us they—thought as mere states of the Infinite—possess in all the fullness as if they existed as things external to it.—Page 645.

The point made and is simply this: to be a thought of the Infinite in a state of activity is as fully to be *real*—to possess selfhood—to be an intelligence—as to possess an isolated substantive individuality. On this point, as the corner-stone of his philosophy, Lotze lays out all his strength. As for argument or proof of any kind, there is none, nor do we see a chance for any. The basal elements of this philosophy may be articulated as follows:

1. It is monistic; there is in the universe but one substance, and that one, in bulk, is all embracing; it is the absolute God.

* *Metaphysics, p.* 457. † *Ibid., pp.* 467, 468, 470.

2. The phenomenal universe are not substances, but "images," indicating the different activities of God, who at the same time develops—we can't say were—ideas in regard to them.

3. The human mind has no individual existence; it is not any thing real; it has no self-hood, except such as attaches to the momentary activities of the one Infinite Substance.

4. Nothing that is can change except as the Infinite One, the only Substance, shall change.

5. Numerically God is one, and in extension he embraces all things; God and the universe is God in action.

To make these postulates possible,

1. Matter is divested of all its properties, then reduced to an unextended point.

2. A vital world distinct from matter and having peculiarities of its own is ignored or denied.

With matter, life, and mind disposed of—got out of the way as substances—the way is opened for the presentation of this God-world philosophy.

3. As a philosophy this airy structure has nothing to do with fact, reason, experience, or logic. The system is as much a creation of the imagination as any mythological dream that ever engaged the attention of Greek or Norseman.

Our objections to this philosophy are few in number, but far-reaching and conclusive:

1. It is the product of an aberrant fancy, and not at all the teaching of the universe we know.

2. If true, man has no responsibility, and the moral element does not belong to the domain of the Almighty.

3. God is the sole author of all we mistakenly call sin and evil.

4. Neither can this be called a world of intelligence, for man has never known himself, nor his relations, nor the place of his abode.

5. In the scheme of nature and humanity as set forth in this philosophy, the Gospel can logically have no place whatever, for the reason that already in nature we have the infinite God in the fullness of his attributes and activities, and can have nothing more. As the universe as it is and has been is a divine act, it is an expression of the divine will.

HOMER H. MOORE.

Art. III.—STUDIES IN KOHELETH.

1. The Title.—The word Koheleth (קֹהֶלֶת) is, in its grammatical form, the feminine participle of the Hebrew verb קהל, which means to *call together*, to *convoke an assembly* of persons. It occurs seven times (chap. i, 1, 2, 12; vii, 27; xii, 8, 9, 10) in the book which bears this name as its title in the Hebrew Scriptures, but which is more commonly called Ecclesiastes. The precise import of the word is uncertain. If regarded as a proper name, it is in formal analogy with such names as Sophereth and Pocheret in Ezra ii, 55, 57, and is construed as masculine because the writer of the book identified himself with Solomon. The word may, then, be explained as meaning *one who gathers;* and as the verb is always employed in the sense of gathering persons together, the most natural interpretation would be *one who assembles a company of hearers or disciples.* But as the word Koheleth occurs nowhere outside this one book, and the simple (*Kal*) form of the verb nowhere appears in use, we are scarcely warranted in affirming that this specially coined title of the author must mean one who gathers an assembly of persons: there is no sufficient ground or need of denying that it may also mean one who gathers words of wisdom and delight, "acceptable words." Chap. xii, 10. Koheleth impersonates Solomon, "the son of David, king in Jerusalem" (chap. i, 1, 12), and, as the embodiment of wisdom, "he taught the people knowledge;" he pondered deeply, he made wide observation, "he sought out and set in order many proverbs." Chap. xii, 9. Such a person might not inappropriately be called a "Preacher," and so the Greek title, Ecclesiastes, expresses much if not all the meaning of the Hebrew Koheleth. But this word (ἐκκλησιαστής), as Plumptre has well shown, denotes not the crier who called the assembly together, nor yet the president of such an assembly, but one who met together with others in the assembly, and took part in the discussions. "The more natural equivalent for it in English would be *Debater* rather than *Preacher*. . . . The Hebrew writer claimed only to be a member, one of many, of the great *Ecclesia* of those who think." *

*Plumptre on Ecclesiastes, in the *Cambridge Bible for Schools and Colleges*, p. 17.

But Koheleth made himself a most conspicuous member of the great assembly. The epilogue of his book (chap. xii, 9–14), which many believe to be the addition of a later hand, like the close of John's gospel (comp. John xxi, 24, 25), extols "the words of the wise," and implies that Koheleth was one of the "masters of assemblies." The word here translated *assemblies* (אסֻפוֹת) has no etymological kinship with *Koheleth*, but may, nevertheless, have been employed to explain its meaning. Like the word Koheleth, it occurs nowhere else in the Hebrew Scriptures, but its verbal root (אסף) appears very often, and means to *gather* not only persons, but fruits, eggs, flocks, beasts, wealth, etc. Hence it appears entirely proper to substitute the translation *masters of collections* for the phrase "masters of assemblies." The English revisers have placed the alternative rendering, "collectors of sentences," in the margin. The Hebrew expression is בַּעֲלֵי אֲסֻפוֹת, *lords of collections*, and this usage of the word בַּעַל, *lord*, is common and idiomatic. It is thus employed six times elsewhere by this same writer. In chap. v, 10, 12 (Eng. ver., 11, 13), the owners of worldly goods or riches are called lords of it. In chap. vii, 12, we read that "wisdom preserves the life of her lords," and in viii, 8, that "wickedness shall not deliver his lords." In chap. x, 11, a serpent-charmer is called "lord of the tongue," and in verse 20 "lord of the wing" is put in poetic parallelism with "fowl of the heavens." The word *lord* in all these places means one who owns, controls, and has the mastery of the thing designated. So "lords of collections" are not simply those who have collected certain things together, but who are also competent to make some practical use of what they have collected. Koheleth was one of these "masters of collections," for he weighed and searched out and set in order many proverbs; he sought to find pleasant and agreeable words (comp. "words of grace," Luke iv, 22), which should at the same time be both correct and true. These "words of truth" were written, and are compared to sharp goads, designed to quicken or stimulate; also to "nails fastened"—that is, nails well driven in, firmly planted, so as not to be easily removed. When, therefore, we read the statement of chap. xii, 11, we should understand that Koheleth himself is described, and his claim to the reader's attentive study is put forth. "The words of wise men are like

sharp ox-goads, and like nails firmly planted are masters of collections; they are given from one Shepherd."

The "one Shepherd" is best understood of the great Shepherd of Israel, the Giver of wisdom, and Father of lights (James i, 5, 17), the one universal Spirit, from whom proceed all diversities of divine gifts. 1 Cor. xii, 4. From him issued all the stimulating thoughts of Koheleth and all other utterances of wise men; and when collected together in a book, and written in appropriate and telling words, they serve to confirm and strengthen teachers and disciples. Under the guidance and inspiration of the one great and good Shepherd not only Koheleth himself, but all who mastered his argument, and so came into possession of his collection of words of wisdom, would, like him, become lords of collections of wise proverbs and arguments, and be able to hold fast the truth, steadfast and immovable, like well-driven nails.

Such seems to be the lofty claim put forth for the author of this old Hebrew treatise. Whether chap. xii, 9–14 be an appendix by the author himself, or added by a disciple of the author, or inserted by the compilers of the canon as an apology for introducing the book among the Hagiographa, it serves in any case for an appropriate epilogue, and we accept it as a trustworthy indorsement of the book.

2. The Author.—The prevailing opinion of scholars now is, that Solomon was not the author of this book. The language and range of thought lead rather to the conviction that it belongs to the latest period of Old Testament literature. The author, however, assumes the character of Solomon as best serving his purpose to set forth a unique collection of observations on the vanity of human pursuits. We do not here open this question of authorship. It was ably treated in a former number of this Review,* and the arguments *pro* and *con* may also be found in the large Bible dictionaries, introductions, cyclopedias, and commentaries. Whether written by Solomon or some one living several centuries later, the contents and lessons of the book are the same. They must be judged by what they are, and the student's first and greatest care should be to ascertain as far as possible the scope and plan of the work.

* See the article by W. W. Davies in the *Methodist Quarterly Review* of July, 1884, p. 482, *ff.*

3. Analytical Outline.—Although many have taken in hand to set forth a plan of the Book of Koheleth, and while, in spite of all such efforts, some learned men still declare the book without definite plan,* we offer the following analysis as, perhaps, possibly helpful to the interested student. While no treatise belonging to the literature of Jewish proverbial philosophy may be expected to exhibit the formal elements of a systematic discussion, it is still possible, perhaps, to find a thread running through and giving unity to such a small collection of observations as that of Koheleth. To J. G. Vaihinger belongs the credit of having produced an analysis to which many subsequent expositions of the book have been indebted. His "Plan of Koheleth," published in the *Studien und Kritiken* of 1848 (pages 442–478), was translated for the *Methodist Quarterly Review* of 1849, and appeared in two articles in the April and July numbers of that year. His main divisions commend themselves as fairly representing the course of thought, but his subdivisions and system of strophes are too minute and artificial to command general acceptance. Bernstein and Hitzig divided the work into three principal parts, differing, as is shown in these parallel columns:

Bernstein.	Hitzig.
1. Chaps. i, ii.	1. Chaps. i–iii.
2. " iii–v.	2. " iv–viii, 15.
3. " vi–xii.	3. " viii, 16–xii.

Köster, Hahn, and Ewald adopt a fourfold division, with the following differences:

Köster.	Hahn.	Ewald.
1. i–iii.	1. i–iii.	1. i, ii.
2. iv–vi.	2. iv–vi.	2. iii–vi, 9.
3. vii–ix, 16.	3. vii–ix, 10.	3. vi, 10–viii, 15.
4. ix, 17–xii.	4. ix, 11–xii.	4. viii, 16–xii.

* It seems to me that the "labor of the file" has brought the first two chapters to a considerable degree of perfection; but the rest of the book, upon the whole, is so rough and disjointed that I can only suppose it to be based on certain loose notes or *adversaria*, written solely with the object of dispersing his doubts and mitigating his pains by giving them expression. The thread of thought seems to break every few verses, and attempts to restore it fail to carry conviction to the unbiased mind. *Job and Solomon, or the Wisdom of the Old Testament*, by T. K. Cheyne, p. 204. New York, 1887. Comp. also Plumptre's *Commentary*, p. 97. Wright's able work, *The Book of Koheleth*, London, 1883, attempts no formal analysis of the writer's argument.

We believe that any one of these methods of dividing the book would prove more helpful to the student than to dispense with every plan. Better still, however, for him to improve on these, if possible, and to prolong his studies until he can construct an analysis of his own which he can show reason for preferring to every other. We submit herewith our own method of stating the argument of Koheleth, conforming the main divisions to those adopted by Vaihinger. We regard the book as consisting of four series of observations on the emptiness of all earthly pursuits. The great theme, repeated more than a score of times, is

VANITY OF VANITIES, THE WHOLE IS VANITY.

I. *First series of observations, setting forth the emptiness and unsatisfying nature of all things as tested by the personal experiences of Koheleth.* Chaps. i, ii.

1. The sameness of all natural phenomena through all generations of men, i, 1–11.

2. The vanity of wisdom, i, 12–18.

3. The emptiness of all the pleasures which wealth and power can furnish, ii, 1–11.

4. Though wisdom excel folly, the wise man dies like the fool, his labor goes to benefit another, and so life itself seems like a hateful burden, ii, 12–23.

5. Conclusion: There is nothing better for a man than to enjoy as far as possible the good things of life, and recognize them as the gift of God, ii, 24–26.

II. *Second series. All human affairs are under the control of God, and man's highest good will be found in a reverent enjoyment of all good which God grants him in the midst of his toil.* Chaps. iii–v.

1. All times and events determined, iii, 1–15.

2. God will judge the righteous and the wicked, but man may not know the future, iii, 16–22.

3. Still there is the troublesome thought of the oppressions and envy of mankind (iv, 1–6), the misfortune of one who is left alone (7–12), and the vanity of human ambition and popularity (13–16), iv, 1–16.

4. Proverbs based upon the preceding observations, v.

a.) Touching matters of worship, 1-7 (Heb. text, iv, 17–v, 6).
b.) Touching oppression and riches, 8–17 (Heb. text, 7–16).
c.) The highest and best earthly enjoyments 18–20 (Heb. text, 17–19).

III. *Third series. Further observations on earthly vanities, interspersed with wise proverbs.* Chaps. vi–viii, 15.

1. Sore evils incident to wealth, family toil, and man's ignorance of the future, vi, 1–12.
2. Maxims looking to the true wisdom of life, vii, 1–22.
3. Amid the mysteries of life Koheleth warns against the evil woman (23–39), extols wisdom, and advises obedience to the king (viii, 1–8), vii, 23–viii, 8.
4. Amid the oppressions and ignorance of men Koheleth commends the fear of God, and cheerfulness in life, viii, 9–15.

IV. *Fourth series. The mysteries of life and being are a part of the unfathomable work of God, and the highest wisdom is to live cheerfully, fear and obey God, who will bring all things into judgment.* Chaps. viii, 16–xii.

1. The work of God is an incomprehensible mystery, and man is the subject of a higher power, viii, 16–ix, 6.
2. It is best, therefore, for man to live cheerfully and to labor diligently, ix, 7–10.
3. Although diligence and wisdom often seem to go unrewarded, yet wisdom is better than power, and is profitable under all circumstances of life (especially under arbitrary rulers, (x, 4–20), ix, 11–x, 20.
4. Admonition to practice benevolence and forethought, xi, 1–8.
5. The young man admonished to make the most of his opportunities in early life, and to remember his Creator before the gloomy period of old age closes about him, xi, 9–xii, 8.
6. Epilogue. Koheleth aimed to teach wisely, and showed himself a master of wise thoughts; and the sum of all his observations is, that man's great work is to fear and obey God, and expect a future judgment which will reveal every hidden thing, xii, 9–14.

From this analysis and statement of the observations of Koheleth, it is evident that he was a shrewd, careful, and philosophical student of men and things. He was neither an optimist nor a pessimist. He was certainly not an atheist, nor a pantheist, nor a polytheist; he was a devout theist. But while he speaks much of fearing God, he seems to have had no idea of loving him.

4. Estimate of the Book.—The author of Koheleth makes no claim to supernatural revelation, but is shut in by the limitations of the human mind. A New Testament believer, says Delitzsch, could not write such a book without sinning against revealed truth. We venture the further assertion, that he is not up to the most advanced light of the Old Testament revela-

tion. His doctrines of fearing God and keeping his commandments, and expecting a divine judgment of the righteous and the wicked, do, indeed, represent fundamental ideas of Old Testament teaching; but, after all, they are only such postulates of man's religious nature and moral sense as are traceable among all peoples. They exhibit some of the profoundest intuitions of the human soul, and afford a deeply interesting study. Witness, for example, the following: "I know that all which God does, that shall be forever; upon it nothing is to be added, and from it nothing is to be taken away; and God has done it that they may fear before him." Chap. iii, 14. This is but a part of his conviction that all earthly things are subject to the determinate control of God. Under this head, also, we find that remarkable statement of verse 11: "Eternity has he (God) put in their heart, so that man will not find out the work which God has done—from beginning to end." God has planted in man's soul a concept of eternal duration, and the result with the wise man is, that he perceives and acknowledges the necessary limitations of his finite nature. From the human point of view, where the observer can at most discover only parts of God's ways, it seems that these prescribed conditions of time and place and motion are an "evil business" (עִנְיָן), a "sore travail, which God has given to the sons of men to be exercised therein." Verse 10. And so in fact they often are. But what a grand suggestion is offered by the statement found in the midst of these humbling facts: "He has made every thing beautiful in its time." Could man only be elevated to the divine point of view, and see the whole creation from beginning to end, he would perceive that every thing is admirably adapted to its "time and season."

The doctrine of divine judgment is explicitly stated in verse 17 of this same chapter: "I said in my heart, The righteous and the wicked God will judge, for there is a time for every matter, and upon every work, there." If we thus follow the common reading of the Hebrew text, there is a startling, but somewhat mysterious, significance in the final word THERE (שָׁם). Where? In the eternity (verse 11) in which so much is now concealed (נֶעְלָם, comp. xii, 14) from human gaze? That certainly is the most natural import of the Masoretic text.

If, however, we regard שׂם as the perfect of the verb שׂוּם, *to set*, or *appoint*, we may, as some critics have done, render the passage thus: "A time for every matter and upon every work he has appointed." In this way we have still presented to us the over-ruling and all-determining power of God. Similarly we note the idea of a superhuman power or powers, watching the affairs of men, and not failing to see the oppressions and wrongs of the poor, (in chap. v, 8, Heb. text, verse 7): "A high one above a high one is watching, and there are high ones over them." That is, over the high oppressor is one still higher, who keeps guard, and over them both are yet higher "principalities and powers," and the Most High himself is over all, and, according to chap. xii, 14, he "will bring every work into judgment on every thing concealed, whether good or evil."

A manifest corollary of this doctrine of God and of divine judgment is, that for man there is another life than that which he lives "under the sun." The author appears to accept the doctrine of a future life as one of the intuitions or convictions that prevail among all nations of men. As man finds no permanent rest and satisfaction in this world, he must find it in another if he finds it at all. And yet Koheleth has no word of assurance touching immortality and eternal life. He gives expression to doleful notions of the dead. "The living know that they shall die, but the dead know not any thing, and for them there is no more a reward, for their memory is forgotten" (ix, 5).

In Sheol, whither man is going, there is "no work, nor activity of mind, nor knowledge, nor wisdom" (ix, 10). "Who knows the spirit of the sons of men," he asks (iii, 21), "whether it ascends upward, and the spirit of the beast whether it descends downward to the earth?" He can say at most that "the spirit shall return to God who gave it" (xii, 7), and he ventures upon no speculations as to what the great eternity (עוֹלָם, the mystic *evermore*) may disclose, save that every hidden thing will have its time of judgment (xii, 14). On this point he is quite agnostic.

What he says, therefore, touching God and life and death and judgment need not be regarded as special revelations, but rather as his peculiar enunciation of convictions as universal as the human race. Not, however, the lowest and dimmest of

such convictions are these teachings of Koheleth, but rather a specimen of the highest and best. May we not recognize in the various observations of this book one of the noblest productions of the human mind, unaided by special revelation, in its attempt to determine its own nature and destiny? We look upon these "words of the wise" as an attempt, a study, on the mysteries of life, but not a successful solution of them.

Like all the great thinkers who have studied the problems of life, Koheleth wavers between conflicting sentiments, and sometimes gives utterance to notions that savor of pessimism and epicurean sensuality. As all things are determined, and man cannot see the end from the beginning, the best thing any one can do is to eat and drink and be merry, and so make the most of the present transitory life. Comp. ii, 24; iii, 11, 12; v, 18; viii, 15; ix, 9. Nevertheless, he keeps the thought everywhere prominent that all these sensual delights are a gift of God, and man should hold him in highest reverence. With all the resources which a king might command, Koheleth tested "wisdom, and madness, and folly" (ii, 12), and he proved that wisdom is as superior to folly as light is to darkness. He did not fail to observe at least some instances in which wisdom and knowledge and joy were given to the good man, while to the sinner was given the vexatious business of amassing substance to be given in the end to him who was good in the sight of God (ii, 26). But along with all this he perceived that he who had largest wisdom had most care (i, 18). The more one knows and thinks, the more he realizes his relative ignorance of the mysteries of the world and his inability to solve them. Moreover, the wise man and the fool alike die; "one chance happens to them all" (ii, 14), and in after times they are all alike forgotten. Comp. ix, 1, 2. So, over against the high and impressive reflections of the book are also other thoughts which follow the common trend of man's gloomier and disappointing experiences.

On the whole, our estimate of the Book of Koheleth is, that it serves an important purpose in the volume of divine inspiration. It exhibits the process and outcome of the efforts of a strong and well-trained intellect to find out the nature and purpose of all that is done "under the heavens" (i, 13). We may regard its author as a man inspired of God to write down the

experiences of human reason, unaided by direct revelation, in an earnest struggle to explore the mysteries of man and the world. Looking at all things on all sides, weighing one against another, human ambitions and pursuits all appear like empty nothings (הֲבָלִים), and a striving after the wind. How could any man, inspired or uninspired, better have emphasized the unsubstantial character of all earthly pursuits? Righteousness often goes unrewarded, wickedness triumphs, tyrants oppress, and all alike come to one end; and, as far as human eye can see, Sheol is a realm of silence and darkness; the dust returns to dust, the soul to God; but whether to be re-absorbed in universal spirit, or to ascend, or to go downward, no man can tell. The book ends as it began: "Vanity of vanities—all vanity!"

Nevertheless, the intuition of God as an overruling and infinite power, determining times and bringing all things into judgment, prompts Koheleth to commend reverent worship, and obedience to every precept that is just and wise and true. In such confidence, linked with such confusion and confessions of ignorance, these collected thoughts are permitted to go forth as if given by the one great Shepherd, and to remain like a well-driven nail, continually reminding us of our need of a higher revelation than the best human thought can supply. Some modern *savants* are telling us that the sayings of Zoroaster and Buddha and Confucius and Laotsze rank with the sacred books of Israel. We challenge them to produce from among all those sayings a monograph equal in extent to the two hundred and twenty-two verses of Koheleth's proverbs—a monograph which combines so correct a view of human life with so lofty a concept of God and the world. And yet if we possessed no superior books, if even Koheleth were all the inspired Scripture we could search, how limited and dark would be our knowledge of divine things! Our Father in heaven may well desire us to exercise our faculties on the great problems of being, in order that we may thus best learn our insufficiency. To take a purely human view of things, with only such light as the deep intuitions of the soul afford, is of prime importance to every thoughtful man. Such an exercise, carried on in the devout spirit of Koheleth, will lead us to see how much we need, and how thankfully we should prize the heavenly

REVELATION, "which in other generations was not made known unto the sons of men, as it has now been revealed unto holy apostles and prophets by the Spirit." Eph. iii, 5.

Let us observe, in conclusion, the glaring impropriety of citing doctrinal proof-texts from such a book as Koheleth, and employing them as if they must needs be weighted with divine authority. It has been too much a habit of dogmatics to commit this blunder. Men have ranged *ad libitum* through the Bible, citing proof-texts from any book or chapter where they chanced to discover a sentiment that served their purpose, without ever pausing to consider the character and design of the book, or the connection of thought accompanying the particular passage cited. Such a procedure can never permanently help the cause of truth. Koheleth assumes to be a wise man, gifted with the best possible opportunities of finding out, so far as man can find, the *summum bonum* of earthly pursuits. He has set before us many proverbs, some more excellent than others; but inasmuch as he accompanies none of them with a "thus saith God," no wise teacher of theology or morals should employ them as if they were thus indorsed. He may adduce them as expressing convictions common to all thoughtful men, and as such he may at times make them serve a most useful purpose in theological discussions. We recognize the Book of Koheleth as a gift of God, serving the useful purposes we have suggested above; but a faithful study of its contents shows the impropriety of assuming that each particular book and chapter and verse of the Bible is equally valuable for religious instruction.

MILTON S. TERRY.

Art. IV.—THE NEW AFRICA:—I. ITS DISCOVERY.*

The sphinx is dying: the sphinx is dead. It was not by a club-footed wit, like the Œdipus of Sophocles, as in the case of the Theban sphinx of hoariest Grecian eld, that the riddle of this sphinx was solved. It was by the sound feet and tireless tramp-ings of the indomitable Germans Barth and Burckhardt, the dauntless Englishmen Park, Baker, Burton, Speke, and Grant, the plucky Scotchman Cameron, the saintly Scotch-Englishman Livingstone, and the all-conquering Scotch-American, Stanley, and others like them. This riddle is the geography and anthro-pology of Central Africa; that continent of mystery of which Egypt, the land of dateless mystery, with her still questioning and still unanswered colossal sphinx is the immemorial symbol. As the woman-faced but man-devouring monster at Thebes died with a shriek when her riddle of the quadruped, biped, and triped animal was solved, so the man-devouring mystery of Africa, that has cost so many gallant lives, is at last ended, or is fast ending, and the great "Dark Continent" will soon become one of the grand and safe exploiting grounds of civil-ization and Christianity.

* *The Heart of Africa.* By Dr. Georg Schweinfurth. 2 vols. 8vo. With Maps and Illustrations. New York: Harper & Brothers.

Livingstone's Last Journals, etc. 1 vol. 8vo. Maps and Cuts. New York: Harper & Brothers.

Personal Life of David Livingstone. By William G. Blackie. 1 vol. 8vo. With Portrait. New York: Harper & Brothers.

Across Africa. By Commander Cameron, R. N. 1 vol. 8vo. Maps and Cuts. New York: Harper & Brothers.

Central Africa. By Colonel C. Chaillié Long, of the Egyptian Staff. 1 vol. small 8vo. Maps and Cuts. New York: Harper & Brothers.

Discoveries in North and Central Africa. By Henry Barth, Ph.D., D.C.L. 3 vols. 8vo. Maps and Cuts. New York: Harper & Brothers.

Boy Travelers in Central Africa. By Colonel Thomas W. Knox. 1 vol. 8vo. Maps and Cuts. New York: Harper & Brothers.

Boy Travelers in Egypt and the Holy Land. By Thomas W. Knox. 1 vol. 8vo. Maps and Cuts. New York: Harper & Brothers.

Life of Chinese Gordon. 4to. Paper. New York: Harper & Brothers.

History of African Exploration and Adventure from Herodotus to Livingstone. By Charles H. Jones. 1 vol. 8vo. Maps and Cuts. New York: Henry Holt & Co.

Encyclopædia Britannica. Ninth Edition. Arts. "Africa," "Nile," "Niger," "Súdán," etc.

One of the great first-class strides of human progress in the knowledge and conquest of the globe has been mostly made in the times of now-living men in the opening up of inner Africa. It is a work for the repetition of which no other chance exists or can exist; namely, the discovery of the interior of a continent. Dull indeed must be the mind that has not thrilled with a high enthusiasm as this last unexplored grand division of the earth has yielded up its secrets, and its map is at last spread before us: a very meager map, forsooth, with vast spaces yet to be filled in with rivers and lakes and tribes of men; and yet a map that shows what the yet undiscovered must mainly be, and that is itself the prophecy of a colossal future.

And how stupendous is that future! Open your map of the world and spread it out on the table. Take the dividers and set one foot at New York, and then open them till the other foot stands on San Francisco. Now turn the set-screw, and carry them as they are to the map of Africa, and walk the pointers from Gibraltar to Cape Town. The first stride from Gibraltar carries you down into the negroid kingdoms of the central Soudan. Another stride will carry you into the basin of the Zambesi. Then shorten your span to touch the cape, and carry it back to America, and, with one foot at New York, the other stands on the Mississippi at St. Louis. Your curved line through central Africa from Gibraltar to the cape is 5,000 miles long! Then start at Cape Verde, in Senegambia, and run eastward to the point of the horn of east Africa at Cape Guardafui, and you have 4,600 miles, enough to reach from New York to the ancient city of Mexico twice, and a bit left long enough to reach to Toledo, Ohio! Africa contains, with its islands, 11,854,000 square miles, equal to three and one third times the whole area of the United States and Territories! And the best of it all, and one of the largest masses of contiguous fertile land on the globe, is the *New Africa* of the central plateau and its watersheds. Instead of being occupied, as anciently conjectured, by the mythical "Mountains of the Moon," imagined to be the loftiest and most Alpine wastes on the globe, and then another and more terrific Sahara to the south of them, we behold one of the vastest, noblest, best watered, and richest plateaus on the globe! Instead of Milton's compound hell of ice and fire we behold a paradise, a region which, when

opened, surveyed, roaded, bridged, drained, irrigated (some of it), cultivated, populated, civilized, and Christianized, is worth more than all the rest of the continent together: more than all Europe, as a happy and powerful home for mankind.

And then to think that all this vast area of fertility and power lay there untouched and undreamed of, while men were piercing arctic snows, and exploring boundless oceans, in search of homes for liberty, religion, and human progress! What was the world about all this time? Well, the world was not idle; but it crept before it walked, in this as in other things. Some pretty lusty creeping, too! Let us take a glance at some of these creepers, the pioneers of the modern blaze of exploring success and glory in Africa. How many people know that all the useful exploration and discovery in Africa has come during the last hundred years? Here is the roll-call in part:

James Bruce, born in Scotland, 1730; University of Edinburgh; merchant; then consul at Algiers; then traveled in Barbary States, Syria, up the Nile to Syene, in Arabia and Abyssinia. November 14, 1770, thought he had found what he sought—source of the Nile. Great exultation; called himself first white man ever to gaze on that mystery. But it proved to be only the head spring of Lake Dembea, in Abyssinia—the head of the Blue Nile, a much smaller branch than the mighty White Nile—and even that had been found by a Portuguese Jesuit, Pedro Paez, one hundred and fifty years before! Published four costly volumes, principally valuable on Abyssinia. Their correctness, much questioned at first, has been mainly sustained by later researches, and they are now an accepted authority.

Mungo Park, Scotland, 1771; University of Edinburgh. Explored from mouth of Gambia much of the Upper Niger in 1795–97, and went farther down the Niger in 1805, to Boussa, the capital of Gando, 650 miles below Timbuctoo, where he and his expedition were killed by the natives. Park's name heads the list of West African explorers, as Bruce's that of the East, and is indissolubly connected with the Niger. In piety and gentleness of spirit Park resembled Livingstone. Park thought the Niger was the Congo.

John Louis Burckhardt, Basle, Switzerland, 1794; University of Leipsic. Studied the purest Arabic at Aleppo two years.

In 1812, in guise of a poor Turkish trader, went up the Nile to Shendy (corrupted from Candacé), 3,000 years ago the capital of the famous ancient kingdom of Meroë, (the Old Testament and classical Æthiopia), and a short distance below Khartoum, which lies at the junction of the White and Blue Niles. In 1815 visited Sinai. Was so good an Arabic and Moslem scholar that he passed for a very learned and orthodox Mussulman, and received a splendid Moslem funeral at Cairo. His scholarly works have permanent value.

James Kingston Tuckey, Ireland, 1778; British navy. Surveyed part of coast of Australia in 1805. Was appointed to command British expedition to explore Congo River. Ascended the estuary (on which he is still an authority), passed—with great suffering and loss to his expedition—the Yellalla Falls, at the lower cañon of the great series found by Stanley, to a distance of 172 miles from the sea, and died there in 1816. Stanley speaks of one of the furious eddies, or whirlpools, of the Congo, down which he was drawn in his boat, and so lost. But his name abides as the first European who attempted the exploration of the Congo, though his fate deferred further exploration for sixty years.

Lieutenant-Colonel Dixon Denham, Captain Hugh Clapperton and Dr. Oudney composed the Denham, Clapperton and Oudney expedition which crossed the Sahara from Murzook, the capital of the great oasis of Fezzan, to Lake Tsad, or Tchad, in Central Soudan, in 1822–23. Denham's exploration of Lake Tchad and its vicinity was the best fruit of this expedition.

Richard Lander was Clapperton's servant on a second expedition, in which Clapperton started from the Bight of Benin and crossed the Niger, but died without effecting any thing of value. But Lander proved himself a man of capacity and enterprise, and on his return to England was sent by the government, on a plan of his own, to explore the river. He took his younger brother, John, and set out from his former starting-point, Badagry, on the Bight of Benin, west of the Niger delta, intending to go to Lake Tchad. But the natives took him prisoner on the Niger, and, for a great ransom, brought him down the hitherto unexplored lower course of the great river, to the sea. Thus, by Park's perseverance and Lander's fortunate captivity, the great Niger was at last explored, a work covering

over twenty-five years. In 1825 Laing crossed the Western Sahara on the caravan route from Tripoli to Timbuctoo, which he reached, and near which he was treacherously murdered.

But by far the most valuable contribution to European knowledge of the Central Súdán—Bilád es Súdán, "The Country of the Blacks"—Nigritia (Negroland), was that made by the great expedition of Richardson, Dr. Barth, and Overweg, in 1850–55. Barth did most of the useful work. Going south from Tripoli to Murzook they then went south-west into the desert, and visited the then unexplored oasis kingdoms of Aïr and Agades, thence south across the remaining desert into the Súdán. Barth visited the important city of Kano, capital of Háussa, whence he went eastward to Kuta or Kúkuwa, on Lake Tchad (which Richardson never reached, having died near it before Barth's arrival from Kano), and then went south and east, and explored the hitherto unvisited kingdoms of Adamawa and Baghirmi. In Adamawa he came upon and crossed the Tchadda, or Benué ("Mother of Waters"), the great eastern branch of the Niger. Where he crossed it was a majestic river of clear water, 800 yards wide, 11 feet deep, with its immediate banks 20 feet high, and flowing, from east to west, through an open plain country. Its greater inundations last forty days, from August 20 to September 30, and bury its valley under a rise of thirty to fifty feet of water. It was without cataracts, and navigable for steamers, as has since been proved by the voyage of the British steamer *Pleiad*, commanded by Dr. Baikie, which, in 1854–57 ascended the river 400 miles from the forks of the Niger, went beyond Barth's crossing, and found it still half a mile wide and ten feet deep. At their junction the Kworra (Niger) is $\frac{3}{4}$ mile, and the Benué $1\frac{1}{3}$ miles wide, and much the best for navigation.

In 1847–49 Messrs. Krapf and Rebman, German missionaries at Mombas, on the eastern coast, a little north of Zanzibar, made explorations on the great interior highland of Eastern Africa, south-east of Victoria Nyanza. Here they discovered—what had been suspected, but unknown before—an Alpine region in reality. Mont Blanc, the summit of Europe, is 15,750 feet high. But Baron von Decken's triangulations (1860–61) give to Kilima-Njaro a height of 20,065 feet, and Kenia is thought to be higher. Both are tipped with perpetual snow, though

nearly under the Equator. The White Range, to which they belong, has other peaks of similar height.

It was the intelligence which these missionaries (Krapf and Rebman) brought of native reports of great lakes in the interior, which led the British Royal Geographical Society to send the two Indian army captains, Burton and Speke, in 1857–59, on an expedition to discover and explore the "Sea of Ujiji, or Unyamwezi Lake." They made the first march of Europeans from Zanzibar to the great central plateau, and discovered and explored Lake Tanganyika, which Burton thought to be 250 miles long (it is 412 miles long) with no affluents. (It is found to have several important affluents, but they are not yet explored). But they were astonished to learn that the river Rusisi, or Lusize, at the north end of the lake, flows into, not out of, the lake, thus confounding their hope that the lake was the source of the Nile. Dr. Livingstone, with Stanley, had the same surprise and disappointment at the same discovery. The mere levels of the lake and the Nile should have taught them better. Tanganyika Burton found only 2,850 (Cameron 2,710) feet above the sea, which is only 1,170 feet higher than the Nile at Gondokoro, not to speak of the long run needed to get there. A barometer at Ujiji should have told any man who knew the levels of the Upper Nile that the Tanganyika must belong to some other great river system, which *must* go *west*, since every other direction is up hill.

Burton and Speke's successful expedition was followed, in 1861–62, by that of Speke and Grant, which resulted in the discovery of the great Victoria N'yanza, which Speke thought larger than Lake Superior. He found it to be 3,750 feet above the sea, 1,900 feet above Tanganyika, which therefore could have no connection with it, but its altitude pointed to the Nile, which at last he found flowing northwardly out of it in a broad stream which was born full-grown, in a cataract, from the lake. They followed the mighty river downward to Gondokoro, where they met Colonel Baker governing the country as an Egyptian Pacha, and thus another thousand miles were added to the Nile, and another great lake to the map of the world.

To this, however, Baker soon added his discovery of the Luta N'Zigre, which he named Albert N'yanza, three hun-

dred miles long, one of the three or four largest bodies of fresh water on the globe, into and then out of which the Nile flows, at points eighteen miles apart. The lake lies 2,720 feet above the sea, and 1,030 feet below Victoria Lake. It is a vast filter and regulator for the Nile. Its own affluents were not explored. Baker furnishes another illustration of how hard to die are preconceived notions. He thought Lake Tanganyika must be either a prolongation of his Albert Lake, (which Gessi, in 1876, reduced by survey to one fourth of the extent Baker gave it), or else tributary to it. But if it could get the chance his lake would all run down hill into Tanganyika, and take all the Victoria Nile and lake with it. The little pocket thermo-barometer, an old tomato can, and a box of matches are ugly things among geographical fancies.

It was Dr. Livingstone's great work, however, that really opened up Central Africa. His early explorations in South Africa had prepared him for greater things. On May 31, 1854, he astonished the world by arriving at St. Paul de Loanda, having discovered and explored the great Zambesi, and its wonderful Victoria Falls, and crossed the African Continent, the first European to do so. It was a glorious pioneer exploit, prophetic of the conquest of the continent. On his return from England, in March, 1858, with the small steam launch *Ma Robert*, he entered the mouth of the Zambesi, finding its delta reaching 100 miles inland. He discovered and navigated its great northern affluent, the Shirè, and its two great lakes, the Shirwa, 60 miles long by 30 broad, land-locked and salt, and the great Nyassa, 200 miles by 60, larger than Lake Ontario, and with dark blue water, like the sea, indicating great depth.

But all previous African work was eclipsed by the last great seven-years' march of Livingstone. Starting from Zanzibar he sailed down the east coast and landed at Makindany Bay, just north of the mouth of the great Rovuma River, whence his march began on April 7, 1866. He passed up the north bank of the Rovuma, whose lower course is over a mile wide, and, crossing it, struck south-westward to the eastern shore of the great Lake Nyassa, formerly discovered by him. The Arab slavers refused him passage across the lake in their slave dhows, and he was obliged to go around its southern end. Thence he struck north-westwardly along the water-shed between the lake

on the right and the affluents of the Upper Congo, and then of Lake Bangweolo (not then known) on the left. In December, 1866, he crossed the Loangwa, a large tributary of the Zambesi, here 300 feet wide, ferried by canoes, and making great sand-banks like the Zambesi. On January 28, 1867, he crossed the Chambezé, the head stream of the great Congo, flowing to the west, its true channel 40 yards wide, but now at flood, and always needing canoe ferriage. Here he heard that the river flowed into a Lake Bemba, or Bangweolo.

April 1, 1867, he reached Lake Liemba, the southern bay of Tanganyika. After a two-weeks' fever he followed the western shore of the lake northward until May 14, and then struck westward, a long march, until he found Lake Moero, in November, 1867, and on March 17, 1868, saw the great Lualaba River, flowing northward out of the lake, which he thought might flow into Lake Tanganyika, which he had not yet visited, and which, as to levels, was quite possible, as Moero lies 3,000 feet above the sea, and nearly 300 feet above Tanganyika. This also shows that very great cataracts must exist, as yet undiscovered, between Lake Moero and N'yangwé, the lowest point afterward reached by Livingstone on another route. But he thought Tanganyika itself to be an expansion of the Nile, and so all this was Nile. While stopping at Lake Moero Livingstone learned that this was the same river he had crossed as the Chambezé, which flowed into, and then out of, Lake Bemba, or Bangweolo (which they said was very large), and so came down to Moero. He therefore resolved to visit the great lake, and so marched southward up the connecting river Luapula, though to the east of it, and on July 18, 1868, discovered the great Lake Bangweolo, and navigated it, and estimated it 150 miles long by 80 broad, but not of great depth, as the water was green, not deep blue, like Nyassa. He thought Miss Tinné's expedition on the Nile might have gone up to this lake, and then ascended the Chambezé in canoes, if Speke and Grant, in their mistake about Victoria Lake being the Nile source, had not turned her back at Gondokoro! *

On December 11, Livingstone left Moero with an Arab slave caravan, and reached Ujiji, on Tanganyika, on March 14, 1869. On July 13 he was off from Ujiji with another slave-

* *Last Journals*, pp. 228 and 268.

hunting caravan of Arabs across Lake Tanganyika (which he sounded 1,965 feet deep, when his line broke with no bottom), for the Manyuema country, on the lower Lualaba, far to the north-west of Ujiji. He was detained by ulcerated feet at Bambarre, made many detours, and arrived at N'yangwé, on the great Lualaba, on March 30, 1871. Here he found a vast river 3,000 yards—more than 1½ miles—wide, always deep, flowing "ever northward" about two miles an hour. On July 20 he started back for Ujiji, where he arrived October 23, to find his stores a second time plundered by the unspeakable Arabs, and horrors staring him in the face, when lo! on October 24, the very next day, Henry M. Stanley, flying the American flag, arrived with the *Herald's* Relief Expedition, and Livingstone was saved and rich in a moment!

November 16 Livingstone and Stanley started in great canoes to explore the northern end of Lake Tanganyika. December 5 they entered the Lusizé River at the end, and found it large, with a delta, and a strong current flowing *into* the lake! There went the Nile again, obstinately flowing *up-stream* (compared with their notions), and they saw that the lake must go westward to the Lualaba,—or nowhere! March 14, 1872, Stanley started on his return trip to Zanzibar, and Livingstone went with him as far as Unyanyembe, where he awaited new men and supplies sent him by Stanley from Zanzibar.

On August 25, 1872, the old hero with his new equipment set out from Unyanyembe on his last and fatal journey. He took the usual caravan route back toward Ujiji until near where it strikes Lake Tanganyika, and there he turned to the left, southward, and followed the eastern bank of the great lake for nearly 200 miles, bending to the west around its southern end, going westward almost to Lake Moero, then turning southward and south-eastward toward Lake Bangweolo, and passing around its eastern end, where he again crossed the marshy and flooded Chambezé. Thence he followed the southern shore of the great lake westward for nearly half its length. The exposures to constant rain and wet, causing fever and dysentery, now broke him up completely, and at last the iron-hearted explorer was found in the morning on his knees by his bedside, dressed, and dead, where he had knelt for his last

prayer before retiring the night before, and never risen again. His faithful Chuma and Susi embalmed his body and bore it to Zanzibar, and to the mighty abbey of Britain's fame, and by their devotion to their dead friend they also embalmed themselves in the heart of the whole civilized world.

Dr. Georg Schweinfurth, Ph.D., of Berlin University, an eminent botanist and naturalist, did a good piece of work in African exploration in 1869–71. With letters from the Egyptian government he went, by way of Suez, the Red Sea, Suakim, Berber, and the Upper Nile, to Khartoum, where his exploring tour began. On January 5, 1869, he left Khartoum, with a wealthy and powerful Coptic Christian ivory-trader named Ghattas, with whom the governor of Khartoum had made a strict contract for his conveyance, provision, and safe conduct, and return, with the right to accompany, with his own servants, every expedition Ghattas should send out, in whatever direction. The expedition went up the White Nile in boats to the "*sudd*" ("sod"), the great ambatch barrier, thence 220 miles up its great western branch, the Bahr-el-Gazal (Gazelle River) to the similar barrier on that river, where they reached the usual landing-place, or "Meshera," on February 24.

From this "head of navigation" they marched, by caravan, two hundred miles southward to the principal *seriba*, or fortified depot village, of Ghattas, which they reached on March 30. This was to the east of the Dyoor, a river 360 miles long, constituting the main southern branch of the Bahr-el-Gazal. The *seriba* was 1,545 feet above the sea, but only 305 feet above the level of Khartoum. Here he spent nearly a year, making many short excursions, and doing much scientific work of many sorts, part of which was the exploration of the Dyoor River and people, the Bongo people, etc. On November 17, 1869, he started with Aboo Sammat, a friendly rival merchant of Ghattas, and a very intelligent man, on an expedition much farther southward, to the Monbuttoo kingdom, passing through the country of the splendid but cannibal Niam Niam on the way. He was introduced to Munza, the famous barbarous king of the Monbuttoo, also cannibals, on March 22, 1870, where he spent a month, and, after many detours, arrived back at Ghattas' *seriba* about May 1, and at Khartoum July 21, 1871.

The scientific fruits of Schweinfurth's work were exceed-

ingly rich, and the loss of most of them by the burning of his huts at Ghattas' *seriba* nearly broke his heart. But his most important contributions to geography were the determining of the contour of the great western expanse of the Nile basin. He considers the Bahr-el-Arab, which by native accounts runs many hundred miles from due west before it joins the Bahr-el-Gazal, to be really the main stream, of which the latter, with the Dyoor and its other large branches, is only a branch. The Bahr-el-Arab, he thinks, may be the large river which Barth's expedition heard of as running away to the east, out of the southern part of the Nigritian kingdom of Waday, lying east of Lake Tchad. If so, this Bahr-el-Arab, he thinks, may contest with the Bahr-el-Abiad (White River) the question of the headship of the Nile. But this, of course, is a mistake, as there is no room to gather such a river in that direction. In Monbuttoo he found the "Akka," a nation of pygmies, thus proving another of Herodotus's old stories to have a fact at the bottom of it. Here also he found the great river Keebaly lower down called the Welle, which was more than 1,200 feet wide and 10 to 15 feet deep, passing about 10,000 cubic feet of water per second, and flowing straight west into the great unknown. This was vastly larger than the Bahr-el-Gazal, and so could not go to the Nile. He *had passed the water-shed of the Nile!* The natives all said it kept straight on north-west until so wide that trees could not be seen across it, and that the people there wore long white shirts and knelt down to pray. All of which pointed to the Shari, Lake Tchad, and the Soudanese black Moslems. The levels and volumes also point to the same conclusion. The distance would be about 1,000 miles to the lower Shari, the fall 1,450 feet (showing cataracts on the way), and the volumes 10,000 to 20,000 for the Welle, and 85,000 (Denham) for the lower Shari, after receiving the Serbuwel, the Logon, and other great branches. The Welle might, by volumes and levels, be the Benué, which Barth found at Yola in Adamaué, July 18, 1851, 1,200 feet wide, 11 feet deep, with 50 feet rise. But if the Welle be the Benué, then where is the water-basin to collect the Shari, whose waters are ample enough to keep in existence, on the edge of the desert, a fresh-water lake larger than Belgium, with an area varying with its seasons from 10,000 to 60,000 square miles? But one other element tangles

all these theories. The Welle, according to Schweinfurth, floods in April, but the Shari, 1,000 miles lower, as also the Benué, have their great rise in September.

If, as Schweinfurth surmises, some great southern branch of the Shari floods first, then that river must be large enough to encroach on the basin of the Benué. Stanley* thinks his Aruwimi, a great northern branch of the Congo, is the Welle, and volume and levels coincide for that theory also. As to flood seasons we are not informed. No great river, great enough to be the Welle, reaches the Atlantic coast between the Congo and the Niger. The Ogowé, now partially explored, is far too small in its upper course. But one thing sheds light (and rain, too!) on the whole question. The great south-western monsoon-rains, from the South-Atlantic Ocean, sweep clear to Lake Tchad, and they get there nearly a month before they reach the Nile at Khartoum, in the same latitude. Hence there can be no Alpine tract running east and west across the unexplored region north of the Congo. Schweinfurth also found the chimpanzee plenty in Monbuttoo, which belongs exclusively to the West African fauna. Hence it is plain that there is—that there must be—here a vast, moderately elevated, abundantly watered, warm, and fertile plateau, with lakes and rivers, perhaps some low mountains, the whole as yet unexplored by any European, and possibly never yet reached by any Arab, either from the Sudán, Egypt, or Zanzibar. The copious rains on this plateau give birth to the northern tributaries of the Congo, the western branches of the Nile, and the whole Shari and Benué systems.

Perhaps the long disappearance of Stanley at this time (April, 1888), and when he is reported to have not yet reached and relieved Emin Bey, is to be accounted for by surmising that he has plunged into this greatest and most valuable yet unexplored realm of Africa, or the world, to trace the water-shed between the Congo, the Benué, the Shari, and the Nile. Certainly the solution and mapping of this vast and valuable region is the finest geographhical prize yet remaining on the globe to be won. As Cameron's plucky trip across the continent on the southern plateau traced the water-shed be-

* *Through the Dark Continent*, vol. ii, pp. 275, 276; and *The Congo Free State*, vol. ii, pp. 126–133.

tween the Congo and the Zambesi, so the northern "divide" must now be traced, and probably with far more interesting results as to both geographical features and commercial importance.

Then there will remain another great trip to be made: that which shall go to the south and east of Victoria Lake and trace the rim of the Nile basin in that direction, and the head rivers that feed the vast lake, and the eastern slope of the Nile basin, thence to Abyssinia, exploring the head-waters of the great river Jub, going to the Indian Ocean, and the Sobat, possibly the largest eastern tributary of the Nile. Long Bey ascended this river by steamer 300 miles from the Nile, in 1874.

In this high eastern tract it is more than probable that, in accordance with native reports, a partially salt and desert region will be found under the north-western slope of the great snowy range, which probably cuts off the monsoon from a considerable tract between its crest and the Nile waters. The fierce hostility of these free mountaineer tribes to the Arab slave-hunters has thus far defeated all thorough exploration from the coast, while the want of water, the Arabs say, has kept them from entering from the west. They declare that they know almost nothing about this country. Native reports locate here several lakes, some land-locked and salt, others fresh, and fountains of the Nile and the Jub.

Stanley's great voyage around the Nile lakes and down the Congo—greater in its manhood and nobler in its moral purpose than Alexander's march from the Hellespont to the Hydaspes—and his work of founding a new nation on the vast river, will be treated in another article. Of the sportsmen explorers, the lion-hunters and gorilla discoverers, though some of their contributions to knowledge have not been small, we have no space to write. We have, in this article, been looking over the grand approaches to the final opening up of Africa to the world. Bruce, Burckhardt, Baker and Schweinfurth on the east and the Nile; Park and Lander on the Niger; Denham and Clapperton, and then Barth, Overweg and Richardson on the Shari and Benué and Lake Tchad basin; Burton, Speke, and Grant on the great highland lake region; Livingstone on the Zambesi, the Rovuma, and the Lualaba-Congo; these are the chief names that have pioneered the great work—one of the greatest of all the ages.

GEO. LANSING TAYLOR.

Art. V.—FREEDOM AND LAW.*

It may appear to be ungenerous, in remarking upon this book, to begin with its defects. Professor Drummond so wins his readers by his Christian spirit, as well as by the brilliancy of his style and the originality of his thought, as to make criticism seem ungracious. The faults of the book are in a measure neutralized by its excellences. No lover of truth can fail to find in it healthful incentive to thought and aim. It would be a pleasant task to summarize its rich suggestions and instructions. But of abridgment there is no need. The book is not forbidding in its bulk, and it is sure of readers as it is. But all the more may criticism be a duty.

Current Thought on the Question of Freedom.

It is not my purpose to review this book except so far as it touches the question of freedom and necessity. Is man the subject of any law other than natural law? If so, what law? Has he any freedom other than that of the crystal, the fern, and the robin, to obey natural law? If so, what freedom? The two questions are practically one, and there is no other question in either philosophy or theology so weighty in the issues involved. Strangely, too, there is no other question upon which, among Christian teachers, vagueness and agnosticism and indifference, or virtual surrender to an atheistic philosophy, so widely prevail. Necessity lacks not avowed disciples and able defenders; but the cause of freedom, which is nothing less than Christianity on the human side, often goes by default. A distinct avowal of the doctrine of necessity we do not look for to day in a Christian writer. But never more widely than to-day has necessity been the underlying philosophy of current literature, secular and religious. That every man is what hereditary and environing influences make him is the creed of non-Christian scientists and thinkers of all schools. It is on this ground, too, that liberal Christians, including many connected with Churches known as evangelical as well as Universalists and Unitarians, base their assurance or their hope that, under an administration of omnip-

* Drummond's *Natural Law in the Spiritual World.*

otent wisdom and love, all men will be ultimately, either in this life or in the life to come, transformed into perfected sons of God. Admit the premises, and the conclusion is the only reasonable one. Moreover, among Christian scientists the reign of natural law so nearly monopolizes attention that protest against necessity is generally wanting or uncertain. Agnosticism upon the question has, of course, ground for no conclusion. Indefiniteness as to the freedom of man as a moral agent carries with it logically and inevitably indefiniteness as to his accountability here and hereafter. All evangelical Christians, it is true, affirm, as they understand it, the freedom and accountability of man. But when pressed with objections they are agreed upon no common defense on philosophic grounds. In many cultured minds, even among those of Arminian antecedents, there is a manifest reaction to necessitarian tendencies of thought. How freedom in man to make choice for himself can be reconciled with the reign of natural law is a question upon which the majority are silent, or frankly admit that they see no light. Christian thinkers who have departed widely from the theology of Edwards have not ceased to reiterate, or quietly to assume as axiomatic, his oft-repeated affirmation, in substance that the highest possible or conceivable freedom in man is the power to do (or to will) as he finds himself inclined—to take the choice he did not make. It is confidently affirmed that any more freedom than this is impossible in itself, and that, if it were possible, it would substitute the reign of confusion in the place of law.

It is notable, also, that the more prominent evangelistic leaders of premillennial views seem to ignore any other freedom in man than to act as he is acted upon, and to regard Christianity as a system of spiritual dynamics for the rescue, as by force, of as many souls as possible before the final catastrophe. Evidently it is the old theologies rather than the old philosophy which all the new departures in Christian thought have left behind. But a theology, however perfect, grounded on a necessitarian philosophy, however skillfully disguised, is meaningless. Word for word, idea for idea, thought for thought, the philosophy cancels from the theology every factor which denotes moral government and accountability, and leaves even immortality an almost empty word.

PROFESSOR DRUMMOND'S ATTITUDE ON THE QUESTION.

In the general confusion of thought on the question of freedom it is fair to let every man speak for himself. There has never been a self-consistent Christian necessitarian. But neither are the advocates of freedom always self-consistent. As a Christian disciple could not fail to do, Professor Drummond has said many things which imply freedom. Want of courage to say what he means we may not infer from the fact that a writer sometimes argues a concealed proposition. Doubtless Professor Drummond is as reluctant to admit to himself, without qualification, that man has no higher freedom than to act out the inclination he finds in himself, as he is to say this distinctly to his readers. He is not so confident as to put the square negative that man has no other freedom than to obey natural law. But this seems to be all the freedom he is able to account for.

The author does not claim to have treated his subject exhaustively. To say that completeness in what he has undertaken cannot be claimed for him, is only to say he is not among authors an exception to the universal rule. There is such a thing as keeping too close to one's theme. No subject can be seen to advantage except when viewed in its proper connections. Natural law can be defined only when distinguished from higher law. To claim for it exclusive supremacy is to make the mistake of the viceroy who ignores the king to whom he is subordinate. Moreover, freedom and law are so closely related that neither, when isolated from the other, can be half understood. Freedom and law occupy the same field, and between them there can be, in a well-ordered universe, no real antagonism. Whatever Professor Drummond has justly claimed for law, then, must be in harmony with what another may justly claim for freedom. Law is freedom's opportunity. The more full and correct, therefore, our view of the province of law, the better are we prepared to trace the bounds of freedom. If some inspired teacher could give us a perfect view of law, we should have only to follow the pathway opened by him to learn how much freedom is actual and possible.

The operation of natural law in the spiritual world is the central thought of the book. Let us not be in haste to object

to this thought. Professor Drummond has done something better than clothe an ingenious speculation in an attractive dress. He has formulated a truth not before so clearly brought to view. Whether he has claimed for it too much is a question worth considering.

Natural law, as the author has kept us in mind throughout his book, is solid ground. Welcome all new discoveries of the lines which bound its domain, traceable in whatever world. We assume the existence of natural law in the higher spheres of being when we speak, as we properly do, of the moral nature, the religious nature, and the spiritual nature of man. The man who has put off the animal nature and has put on the angelic has not ceased to be a man—in a higher sense a natural man. But plainly, to stop with natural law—to say there is no other law—is to find freedom in man to make choice for himself nowhere. Natural law always has its own way, and as far as it goes excludes responsible freedom.

Does the author intend to stop with natural law? He anticipates our question: "Are there then no other laws in the spiritual world except those which are projections or extensions of natural laws?"—P. 52. To this question we might reasonably expect a definite "Yes" or "No," or, "I do not know." The author's argument leads to a simple negative. But he hesitates. What he has said in answer to his own question he summarizes in his analysis thus: "The existence of laws in the spiritual world, other than natural laws, (1) improbable, (2) unnecessary, (3) unknown. Qualification."—P. 19. But the "qualification," as we might expect after this cumulative negation, hints at no definite exception. The author does not quite say there are no other laws. On a previous page (37) he had affirmed that the whole spiritual world is not covered by natural law, though what he says in the connection seems to indicate that the uncovered part was, in his view, confined to the region of "mystery," "uncertainty," and "darkness." He proceeds generally on the hypothesis that there are no other than natural laws. He challenges the objector to point out any other laws. "If the objection be pressed that it is contrary to the analogy and unreasonable in itself that there should not be new laws for this higher sphere, the reply is obvious: Let these laws be produced."—P. 52. This conclu-

sion, too, if not necessarily involved in it, well comports with the author's thought as to the order of evolution, that the spiritual is the primitive and real natural world, and all the laws of the lower world are projections downward from the spiritual. "The first in the field was the spiritual world." "The visible universe has been developed from the unseen."—P. 55. "Law in the visible is the invisible in the visible. And to speak of laws as natural is to define them in their application to a part of the universe, the sense part, whereas a wider survey would lead us to regard all laws as essentially spiritual."—P. 56. "The laws of the spiritual world existed first, and it was natural to expect that when the 'intelligence resident in the Unseen' proceeded to frame the material universe, he should go upon the lines already laid down. He would, in short, simply project the higher laws downward, so that the natural would become an incarnation, a visible representation, a working model of the spiritual."—P. 57.

The above quotations are from the "Introduction," the most elaborate and compact portion of the book. In other places the author puts the same doctrine with equal force. Thus in the article on "Environment:" "These two, heredity and environment, are the master influences of the organic world. These two have made all of us what we are."—P. 183. "These two factors are responsible for making all living organisms what they are. . . . Biography is really a branch of natural history."—P. 183. Thus in the article on "Conformity to Type:" "In point of fact, is he [man] not after all the veriest automaton—every organ of his body given him, every function arranged for him, brain and nerve, thought and sensation, will and conscience, all provided for him ready made? And yet he turns upon his soul and wishes to organize that himself. O preposterous and vain man! thou who couldest not make a finger-nail of thy body, thinkest thou to fashion this wonderful, mysterious, subtle soul of thine after the ineffable image? Wilt thou ever permit thyself *to be* conformed to the image of the Son?"—P. 217. The rhetoric of this passage is better than its logic. Power to organize himself, body or soul, in the smallest part, has never been claimed for man. What is claimed by those who regard man as something more than an automaton is that he can use even his finger-nail so as to serve or wrong his

soul, ennoble or pollute it. If man is but "the veriest automaton," it is not fair to taunt him nor reasonable to exhort him.

Does the author mean that the human automaton he has described man to be—"brain and nerve, thought and sensation, *will and conscience, all provided for him ready made*"—really holds in his own power the question to what type of character he is to be conformed? If that were his meaning, there were no question between us. But, according to the drift of his argument, the initiative election in the plan of salvation is with the perfect type, not with the creature subject, and the "permit" of the subject is secured by the influence of the type. Quite true, as the author teaches, without the vitalizing type the subject is helpless. The protoplasm cannot wake itself to consciousness and become the artist in its own transformation. But is the subject unconditionally predestinated to be conformed to the type, or does the quickening Spirit first enable the intelligent subject in perfect freedom to choose the type?

Let our author ask again: "Is man, then, out of the arena altogether? Is he mere clay in the hands of the potter—a machine, a tool, an automaton? Yes and no." But obviously the "no" is not to be taken as an essential modification of the "yes," which fairly sums up the doctrine of the article. True, the author seems to qualify when he says, "A new element here comes in, which compels us, for a moment, to part company with zoology. That element is the conscious power of choice." Yes, with zoology the author is ready to part company for a moment. Coming to the higher life, he has, in this connection, no further occasion for the animal. But not for a moment does he part company with biology, and not therefore with the reign of natural law. Evolution, in carrying man forward into the spiritual world, of course leaves zoology behind. But the same natural law of life—so our author reasons—holds in the spiritual as in the natural world.* A spiritual type

* This is the fundamental fallacy of Dr. Drummond's book, which is built on the theory of the identity of the laws of the natural and spiritual worlds. That there is an analogy or similarity of administrative rule in those laws is obvious. Christ recognized it in his teaching. But *analogy* is not *identity*, as Dr. Drummond assumes. Even natural laws are not identical, for "science teaches that no one law pertaining to any one department of the natural can be introduced into any other;" much less can natural law be introduced into the spiritual, inasmuch as

comes in Christ. But who determines the question of conformity—the type or the subject of the type? The author's answer is direct: "Conformity to the type is secured by the type. Christ makes the Christian."—P. 217. "The conscious power of choice," then, according to the author, must be the conscious power of man to take the choice made for him by the type, not conscious power to make choice for himself between opposing types.

Thus has our author answered his own question, not as directly as the right of truth demands, but as plainly as the self-contradictory philosophy of moral government under necessity admits. While he is not ready to affirm the negative, that there are no other than natural laws, evidently he does not distinctly recognize man as the subject of any other laws, and his logic leaves room for no other freedom in man than to obey natural law with the same unvarying regularity and necessity with which apples, shaken from a tree, obey the law of gravitation.

Natural Law in the New Birth.

Our author finds his chief illustration of natural law in the spiritual world in the law of spiritual biogenesis which threads the phraseology of the New Testament, and is so exactly formulated in the words of Christ to Nicodemus: "Except a man be born again, he cannot see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

Let us thoughtfully enter the field here opened to us, and take time for careful survey. Professor Drummond's readers will agree that his treatment of this branch of his subject, if not satisfactory, is highly suggestive and helpful. In opening this field to our view in the light of science he has done the Christian world his best service as a teacher—much better service than to have convinced us (which he was not quite sure of himself) that there are "no other laws in the spiritual world except those which are projections or extensions of natural laws."

"identity of law implies identity of substance." The reader may find these points admirably worked out in Dr. Robert Watts's *Reign of Causality*, chap. x. Mr. White, in a subsequent page, recognizes this distinction.—Editor.

He has come so near showing us how it is that man comes under a higher than natural law, as to suggest the answer to his own challenge: "Let these laws be produced." Professor Drummond reads the words of the Master, not as a highly figurative representation of a great wonder in the economy of grace, but as a direct statement, having the simplicity of science, of a divine law in the evolution of sons of God from the seed of Adam—a law which commends itself as reasonable in the light of obvious analogy.

In this natural reading of the words of the great Teacher, Professor Drummond is not quite alone, though he may be the first to gain for it wide attention, and it is doubtless as a disciple of the Master that he has learned thus to read. Where else in the wide range of theological literature could he have found so clear and direct a statement of the Master's great thought? Strange that the Christian world, with his words all in memory, should be so slow to understand him! Does he not tell us, in the simplest possible language, that the necessity of the spiritual birth in order to spiritual life is no more an occasion for wonder than is the necessity of the natural birth in order to natural life? Yet how many persist in regarding the new birth as a great mystery! Have we quite overlooked the Master's emphatic "Marvel not?"

In pointing out the analogies of the new birth and the new life opened to us in the science of biology, or, as Professor Drummond would have us say, the continuity of biological law in both spheres, he is doubtless the pioneer. He discovers in the necessity of the new birth a companion phenomenon to the law of biogenesis which science has proved holds supremacy in the natural world—that with unvarying uniformity life springs always from life. If he had traced the analogy of this law in the work of the Spirit in man antecedent to his birth into the new life, he might have seen how the Spirit first unconditionally lifts man up to the freedom of probation, where he can begin to act for himself, and in obedience to a higher law, to resist the law of natural inclination and comply with the conditions of the new birth.

Practically the New Testament doctrine of *spiritual death*, *the new birth*, *the old man*, *the new man*, *the natural man*, *the spiritual man*, *eternal life*, has not been obscure. Those who

have tried the Christian doctrine have experimental assurance that it is of God. But the philosophy of the new life has been to us somewhat as though hidden in cipher, till at length science has given us the key. We may see how natural it was that the Master should speak in this language, and that the disciples, inspired by him, should do the same. Experience of the new life and the inspiration of their Master did not unroll for the elect disciples the scroll of natural history, but it gave them the clear insight of genius into the practical working of the saving plan. But the great Revealer was truth itself. Whether under his human limitations all the fields of knowledge were open to his vision let us not ask. But beyond a doubt he grasped in its full breadth every truth proclaimed by him. We may reasonably expect that with new unfoldings of science his word will open to us in some aspects as a new revelation. While the words *biology* and *biogenesis* were yet unknown in the schools of earth, to this great Teacher come from God the whole science of life was in command. In using the language of this science he chose the only fit medium to convey his thought. The necessity and reasonableness of the new birth, in the transformation of the natural man to the likeness of the Son of God, rest with scientific assurance on the solid basis of natural law. As there is no passing from the inorganic to the organic sphere—from the kingdom of death to the kingdom of natural life—but by birth into life through the agency of life, so there is no passing from the inferior life inherited by the birth of the flesh upward into a spiritual life but by a new birth from above.

By the natural birth man comes only under natural law, the same law as the worm, the insect, the bird, the lion are under, and by this birth, too, he comes into possession, only in larger measure, of the same kind of freedom—freedom to do as by natural law he is inclined to do. The natural man cannot, of himself, unaided rise to the higher life of God's kingdom, but the kingdom of God must first come down to him and spiritually vitalize him. Till thus vitalized by the Spirit, how much soever you train and culture him he is as dead to spiritual life as a marble statue is to natural life.

So far the operation of natural law in the advancement of man into the new life, as pointed out by the author, commends

itself as reasonable * and in accord with experience, and finds its best statement in the words of the Master, as given in John's gospel.

Here two questions arise: Where does this work of spiritual vitalization begin? and, What does it first do for a man? According to Professor Drummond this work begins at the instant of the new birth, and its first work is to make the child of the flesh a child of God. If there is a state which can be called spiritual embryo, it is not antecedent to the new birth, but subsequent. At one instant the man, however highly developed and noble in moral character, is purely a natural man. At the next instant he has entered into the kingdom of God; he has been born of the Spirit into the atmosphere of the new life; he has come into vital connection with the Son of God as his type of character, and his transformation to the likeness of the Son is in process.

According to this, the man himself has nothing to do in connection with his new birth except as his will is brought into conformity by the sovereign agency of the Christ type. Till he finds himself a new-born child of God he has only the freedom of an intelligent animal. As we might expect of a mind so clear and so honest, Professor Drummond accepts the conclusion his reasoning involves. With him, up to the instant of the new birth the highest possible moral character is but an outgrowth of the natural man under culture, and has no substantial value.

* True, so far as the conformity of the doctrine of regeneration to the law of biogenesis which teaches that "life springs from antecedent life." But when Dr. Drummond affirms that "*the touch of life*" is the producing cause of both spiritual and natural life he is not, as Dr. Watts shows, "scientifically correct." He pushes the analogy too far. In nature, life proceeds from a living germ or life-cell, from which the future organism is developed and sustained by a process in which similar germs or life-cells are produced. In regeneration the Holy Spirit conveys no such "life-cell" into the human soul. But by a mysterious process he gives a quickening power to truth, whereby it becomes clear to the intellect, potential in the conscience, and persuasive to the will. Hence, except in its conformity to the law which requires that life shall spring from antecedent life, there is no such analogy as Dr. Drummond claims. Mr. White, further on in this article, gives a far more scriptural account of the Spirit's part in regeneration than is implied in Dr. Drummond's exaggerated application to it of the law of biogenesis. —EDITOR.

How Man is Made the Subject of a Higher than Natural Law.

There must be a flaw in this logic somewhere. Doubtless there are in human beings, as part of the outfit of probation, certain amiable qualities which come by natural-birth inheritance, and these are capable of cultivation as products of the earth. The morality which consists alone in natural goodness, like every thing else which is beautiful in nature, will prove but transient. But the heavenly Teacher recognized a morality in those who seem not to have been conscious of serving him, or even of having known him, having in it the essential of religion itself, as witness his memorable words: "Inasmuch as ye have done it [visited the sick and the imprisoned, clothed the naked, fed the hungry, given drink to the thirsty] unto one of the least of these my brethren, ye have done it unto me." Is it not, indeed, the moral quality in religion itself which gives it its chief value? The ecstasy of religious experience must not be mistaken for religion itself. Is it not rather the witnessing love that the heavenly Father is well pleased with a soul which has come into the right moral attitude toward him?

Shall we conclude that following the lead of the law of natural life in the spiritual world has misled the author? No, it is the gifted author rather who has missed the lead of law. In tracing the law of biogenesis in the spiritual world Professor Drummond has left out of the account an essential fact; namely, that the beginning of the work of the Spirit in man—the begetting in him of the spiritual-life principle—is not at the instant of the new birth, but is probably always antecedent to actual entrance into the conscious life of God's kingdom.

Proceeding on the hypothesis that the new birth is the very starting-point of a higher than animal life in man, the author is thus consistent with himself in his low estimate of possible character under any conditions antecedent to regeneration proper. We do not need to be told that this leaves no room, prior to the new birth, for the freedom of moral agency. It is impossible to see when or how, in consistency with this hypothesis, any real freedom in man to choose for himself can come into exercise at all. Up to the time of the new birth man is what his antecedents and environments make him. By

the new birth he is made a child of God. His own agency has nothing to do in the case except as that agency is drafted in by sovereign grace.

But is not the basic assumption on which all this thinking rests out of harmony with what we know of the operation of this great law of life in both the natural and the spiritual world? In the animal kingdom birth is never the very beginning of life. Germ and germination, and, with certain completeness, organic development and growth, are all antecedent to the natural birth. If we may look for the continuity of this natural law in the spiritual world, shall we not reasonably expect to find that the beginning of spiritual life is also antecedent to actual birth into child-relationship to God?

Surely this expectation has the sanction of the inspired word, and accords with the common faith and experience of Christians. The Lord came to Abraham, and other Old Testament worthies, and talked with them, and planted in them the germ of spiritual life, apparently long before he brought them to the clear consciousness of sons of God. He came to the upright, truth-loving Roman centurion and to the praying, alms-giving Cornelius, doubtless before they had heard his name, and helped them to be good men, cherishing "the spirit of faith and the purpose of righteousness." He comes, we are assured, wherever he finds faithful parental nurture, into the hearts of our little ones, begetting in them an embryo spiritual life years before they attain to the capacity for Christian self-consciousness. He comes to every man whom he holds accountable in the conscience, calling him to duty and to the self-denial which it involves. He comes with needed help wherever he beholds sincere endeavor to resist the temptations and bear the burdens and keep the trusts of life. In due time, the best time, he comes to every man to awaken him to a consciousness of his deeper spiritual needs—his need to be born from above into the new life of a child of God.

Thus, following the analogy of law where the author overlooked its lead, we find in these antecedents to the new-birth agencies of the Spirit where and how the freedom of moral agency begins. It comes not by natural development, but by spiritual endowment. So far all men are saved unconditionally. They are saved to the freedom of a fair probation.

The Chief Faults of the Book.

One of the excellent things in Professor Drummond's book, worthy to be emphasized, is its masterly exposition and illustration of God's part in the work of man's salvation. At marked defect of the book is, that it comes little short of ignoring man's part, altogether; that, logically, it quite excludes man as a free agent from any part. The author seems to have read all the appeals of the inspired word to men, not as addressed to free moral agents, but rather as dynamic appliances by which God works upon men, and therefore as subsidiary to the type of character for every man predetermined. He refers to the command, "Work out your own salvation with fear and trembling," as the "one outstanding verse which seems at first sight on the other side."—P. 218. Why speak of this passage as though exceptional in its voice—"one outstanding verse?" This is but a specimen passage of hundreds which with equal clearness and force condition the salvation of man upon his own endeavor. And the command is emphasized, not nullified, by the statement which follows: "for it is God which worketh in you both to will and to do." By the work of God in us comes the accountable freedom or power by which we begin our work, and the whole system of agencies by which he carries forward his work in us is to this end—the upholding and enlargement of our freedom. The argument of the passage is, Work for your life, for God is helping you to work—giving you opportunity. First of all he works in us by setting the will free from bondage to natural inclination, making it possible for us to say "No" to the carnal man and to take hold of the morally good. Then he works in us by addressing our intelligence; unfolding to us truth, and appealing to us with motive, commands, prohibitions, promises, warnings, threatenings. And this is seconded by an all-embracing system of providential helps opening to us fields of activity suited to our needs and adaptations, and leading us in our endeavors. True, Christian character matures by growth, but only as we obey the command, "Grow in grace." True, Christian completeness comes by a transformation; but the great change follows our loyal response to the call of duty, "Be not conformed to this world; but be ye transformed by the renewing of your mind."

True, religion is a treasure given; but it comes to us, not in car-loads independently of our agency, but as goodly pearls, one by one, the rewards of diligent seeking.

But the great fault of the book is the unworthy conception of God involved in its theory. From this the fascinating qualities of the book largely divert for the time the reader's attention; but the unhappy effect, especially upon thoughtful minds, is sure in some degree to follow. To take from man freedom to choose the type of character to which he will be conformed, in effect reduces God's part in man's career and destiny to that of an infinite artist shaping plastic substance to the pattern of all types of character, good and bad, at his will. The notion of a God who can require of a subject that which he has not given him power to do is credible to neither the intelligence nor the heart of man. To the absurdity of moral government on the basis of necessity, immortality for the elect only offers some relief, but no defense. Of such seed-sowing, not prevented by counter-agencies, truth requires us to say, a harvest of skepticism is the legitimate product. It is just to add that, against this result, the spirit of the book—its reverence, its candor, its fearlessness, and the very audacity of its self-contradictions—is a not ineffective protest. But there remains occasion in the reading of the book to elect with care between its gems of truth and its subtle errors. With the unfaith in regard to both God and man which it theoretically involves, how grandly contrasts the Christian conception of a heavenly Father who has in every soul of man the ideal of a perfected, crowned son of God, and who, for the attainment of this noble character and destiny, gives to all equal and perfect opportunity!

Summary Statement.

Thus far we have looked out upon our field of inquiry from another's stand-point. A summing up of conclusions reached, and something more—a summary statement of the relations of freedom and law as seen from our point of view—may with advantage supplement our imperfect review.

The distinction of moral law from natural law is as fundamental as the distinction of organic from inorganic nature, and of spiritual life from natural life. "It is quite true," says

Professor Drummond in his Introduction, "that when we pass from the inorganic to the organic we come upon a new set of laws." If analogy may be accepted as authority, with greater reason may we expect in crossing the wider gulf from animal life to moral accountability to come upon other new laws—laws sharply distinguished as moral. It is by a law of laws that we look for new laws as we ascend to higher realms of being.

It is, let it be here observed, with moral law as distinguished from natural law, rather than with the spiritual world as distinguished from the material, that our question is directly concerned. We have no occasion to object to the thought that the spiritual world may be regarded as a higher natural world. The children of God are born into spiritual life out of the lower world of nature, and they carry into it all the essentials of their being. What they leave behind when translated is but the garment of flesh, thrown by because they have no further use for it. With the spiritual world experience has not yet made us sufficiently acquainted to justify us in much philosophizing. Soul life, distinct on the one side from animal life and on the other side from spiritual life, Christians generally accept as a fact, but who is able to give it clear definition? But we know perfectly what moral law is, and we know that we are subjects of moral law. Moral law, surely, cannot be classed with natural law, nor can it in any proper sense be called natural. Natural laws are the rules by which God works for man. Moral laws, on the contrary, are the rules by which he requires man to work with him, and by which he leads man, if he will be led, upward into the higher spiritual life.

Of course it is in a figure that we speak of law as an agent or power. Law is a power only as it is the will of the Lawgiver. There is no causality in law, which is simply the order of nature throughout the empire of God. As far as nature goes unaided by a power above nature, natural law represents a force which is irresistible, and so throughout its wide domain it excludes accountability. Whatever, therefore, is of nature only is under the absolute dominion of the laws of nature. Such is the case with all mere animals. Such would be the case with a man, however complete in physical structure and intellectual capacity, if he were but an animal. All which is only saying, nature cannot annul or overcome nature. Nature

in all its departments is but a thing or system of things purely instrumental in its purpose. Its value is its usefulness as a means. In this world, and doubtless in the world above us, it is intended to be the soul's servant, not its master. Natural law carries forward the man born of the flesh in growth and development till he attains capacity for the moral and the spiritual, and, for aught we know, may forever attend him with its friendly aid.

No one imagines that each distinct world has a set of laws exclusively its own and no other. We are subjects, in the present world, of both natural and moral law; a fact vitally related to the question of freedom both as to its nature and its bounds. With the beginning of spiritual life we become also subjects of spiritual laws.

To the extent that we are able clearly to trace natural law, it is every-where firm standing-ground. Our scientists are right in asserting that whatever natural law unmistakably teaches is true. But science, to be true to herself, must recognize as equally sure ground the higher law of moral obligation. Every clear wording forth of the will of God—in nature, in the human consciousness, and in the inspired word—is sure. If comparison were admissible, certainly it must be of moral law that we should say what Professor Drummond affirms of natural law: "There is about it a sense of solidity which belongs to nothing else in the world."—P. 17.

Plainly, not every law is operative in all realms. The laws of life find no field for their operation till we rise above the inorganic to the organic world. So, too, moral and spiritual laws have no field for their operation till we come to the spheres of moral agency and spiritual life. The law of gravitation reigns wherever there is matter, the law of growth wherever there is life. Natural inclination is unchallenged law wherever there is animal life with power of voluntary action not under moral law. The law of moral obligation reigns wherever there is the freedom of moral agency, either in the willing obedience of its subjects or in their condemnation and overthrow.

Parallel to these laws, and in harmony with them, is the law of freedom from its lowest to its highest form. Freedom is the one law which, as far as our vision reaches, we are able to trace in ever-widening empire through all realms. All other

laws open the way to freedom, and it operates in obedience to them and under the limitations which they fix. In obedience to the law of gravitation, the apple loosed from the tree is free to descend till it meets the ground in a straight line toward the earth's center; but it is not free to deviate from this line by a hair's breadth. In obedience to the laws of life and growth the acorn is free to rise, an infant oak, into the sunlight, to throw downward its sturdy roots and upward its strong, thrifty branches, and under favoring conditions to reproduce its kind. But it is not free to grow into any thing else than an oak, and just the particular oak which it becomes. In obedience to inclination the insect, the bird, and, in the absence of a moral incentive, the man, is free to do the one thing he finds to be his pleasure. In obedience to the law of moral right, enforced by the voice of God in his conscience, the moral agent is free, absolutely and equally free—not, as some teach, to an indefinite number of alternatives—but to obey or resist the predominant natural inclination which seeks indulgence, and to rise, if he will, to the higher freedom of conscious moral integrity by doing the one thing he feels it his duty to do.

Nothing that lives under the exclusive reign of natural law can have any thing to do in determining the type to which he is to be conformed. Under moral law the subject man *must* elect for himself, in perfect freedom, between the two opposing types, to which he will be conformed—the Christ type or the sense-world.

For this noble freedom, as God gives it to us, we must claim more than even libertarian writers have been wont to affirm—an absolute freedom, the decision of which cannot from any influence in earth or heaven be concluded upon with the slightest probability. It is but an apparent qualification of this statement that the moral agent, by the law of habit in every exercise of his freedom, himself creates a probability as to its future exercise. He may thus impair and destroy this high trust, or, by fidelity to it, he may make the law of habit his servant and friend in helping him to keep it unimpaired to the end.

Freedom, we perceive, is not a lawless law. The will is not, as some would make it, a demigod in the human breast to set up man as an independent actor. The moral agent chooses

only between masters—natural inclination and conviction of duty; always some particular duty. He elects between two ways, neither of which is of his own making. He never makes law, but in every act he obeys law; either the higher law of God, which calls him upward, or the lower law of natural appetite or desire, which governs the natural man.

Not only is the absolute freedom of moral agency consistent with law; it is the clearest demand of law. Without such freedom the moral world were every-where out of joint with itself. Moral law, with its array of statutes and penalties, were itself the height of inconsistency, the perfection of absurdity, infinite injustice, a monstrosity in the constitution of the universe!

Shall we appeal to our Bible? The absolute freedom of man as an accountable being, and the dependence of his character and destiny upon the use he makes of this freedom, is the great doctrine of the book with regard to man. Moreover, the testimony of the word in this particular is corroborated by what every man knows of himself, and is confident must be true of every other man. To be conscious of moral obligation is to be conscious of freedom to meet such obligation, according to the axiom, "The whole includes the part." If the competency of the witness as to freedom be challenged, so must it be as to moral obligation. Accountability and freedom are inseparable, and must stand or fall together. Doubtless we often wrongly estimate the measure of our responsibility as well as that of our fellow-men, but the fact of such responsibility does not admit question. There is nothing else a moral being knows better than that he owes allegiance to a power above him.

Surely the higher law and the higher freedom we have been considering spring not out from nature either as projections upward or downward. They come down from God, and they come together. Into the consciousness of this higher law and higher freedom every man comes by an inspiration from above. The beginning of his moral personality might be called a new birth, in distinction from his natural birth. It is *a* new birth, but not *the* new birth. It is antecedent and preparatory to the new birth proper. The Spirit has begun its work in him. An omnipotent Presence has lifted him up to the perfect freedom

of a moral agent. May we not say that in the Spirit the real Christ has already come to him, to be, if he will have him, his type of character?

Where shall such a man be classed? There are two widely distinguished cases. The man who has met the helping Spirit only with resistance, and has chosen instead of the heavenly an earthly type of character, is a natural man, dead to spiritual life, and dead also in sin, and the work of his moral bankruptcy and ruin has begun. But the man who, though not yet called by the Spirit in connection with Christianizing agencies to the higher life of a child of God, yet is earnestly seeking to obey the law of God written in his heart, is doing that which is acceptable to God. And by "patient continuance in well-doing," according to his light, to the end, he may doubtless successfully accomplish the work of his probation. Meantime he is cultivating and treasuring up love for the morally good, and his transformation to the likeness of Christ goes forward. Surely such a man is already something more than a natural man. He is in essentials of character a child of God, and such he is sure to become if he keep faithfully the trust given him. God knows him as a child, though he may not know God as his Father. Does he need to be born of the Spirit? Yes, just as a plant sprung from a seed buried deep in the earth, which has so far struggled upward in an underground life, has need to be born into the sunlight and free air. By every act of his faithful life he has been reaching upward and Godward, and the divine Father has been drawing him, though unconsciously to himself, nearer and nearer to him. It would not be probation in death, nor beyond death, if his exit from earth should prove to be the point of his birth into the full consciousness of the new life.

This is not altogether a fancied case. Perhaps the majority of good men and women in this world have not yet come into a clear Christian consciousness. How frequent cases of successful probation may be in absolute heathendom no man may answer. Of course the measure of requirement of our unenlightened brethren is equitably adjusted to their ability. The ways of God are equal. But in the dim light of a perverted or a beclouded Christianity, among those who try honestly, and by the grace given them in a good degree successfully, to conform

their lives to the ethics of the Sermon on the mount, the clear experience which comes by birth into child-relationship to God is doubtless the exceptional case.

Before regeneration proper a man may come near the kingdom of God. He may be of the kingdom in spirit and aim. The little children who came to Christ, as are other little ones, were of the kingdom. They were in spiritual embryo, not by the birth of the flesh, but by the inbreathing of the Spirit of soul-life. But proximity to the kingdom of God is not sufficient. Each man for himself must enter into the kingdom of God by a spiritual birth. "Except a man be born from above, he cannot see the kingdom of God"—come into the consciousness of a child of God—any more than a man born blind can come into the kingdom of light except he be born into it by the gift of sight. It is in the heaven-born freedom of moral agency that we seek the kingdom of God, come near to it, comply with the conditions of admittance to it, come into it, welcome it to the heart.

When a man is thus born into the consciousness of God he comes under the discipline of love and into the freedom of love. Is this a new law and a new freedom? It is new, as the old man by a new birth becomes a new man. He is the same man now entered upon a higher life. So the law of love is the same moral law now enthroned in a heart in love with the law and the Lawgiver; and the same freedom of moral agency in the exercise of which the way of life was chosen has now become the freedom of a child of God.

As the work of his spiritual transformation progresses the freedom of the child of God steadily enlarges. From the first freedom retains certain essential characteristics. It is perfect in its kind, and it follows the lines of law. But between freedom at its nether and its upper poles how immeasurable the contrast! The abused freedom of the natural man is self-ward, earthward, deathward. The freedom of the perfected spiritual man is upward, Godward, the freedom of life eternal.

L. White.

Art. VI.—NATHANIEL HAWTHORNE.

If it is true, as London critics have told us, that America stands at the head of the art of story-telling, it must be conceded that the genius of Hawthorne, perhaps more than of any other, has won for our country that distinction; and therefore all that can be learned of his life, character, and works must possess a lively interest for all Americans.

Hawthorne has a double hold upon us, for while, with Emerson and Carlyle, he compels our intellectual homage, with Longfellow and Charles Lamb he wins our hearts. Hawthorne shrank from the publicity which biography gives to private life; he therefore frequently and earnestly requested that no biography should ever be written of him. But that was impossible. The world will not concede to such men as the authors of *The Scarlet Letter*, of the *Pickwick Papers*, and of *Sartor Resartus* the luxury of personal reserve. In an important sense such men cannot have a private life. They must relinquish this precious possession as part of the price of fame, and of the luxury of enriching the race. Sometimes the world is the loser through its persistent curiosity, though that curiosity be inspired by a genuine love, and the hero becomes as unheroic to all the world as he had before been to his valet. But even in this case the world is most certainly the gainer, and that, too, in a large and increasing measure; for, back of the brilliant genius which has charmed us, there stands revealed a thoroughly human character, which will be loved notwithstanding its confessed imperfections.

It has been said that the world has a right to only such portions of an author's inner life and character as are necessarily revealed in his published writings; but even that proposition must not be applied in all cases. A man whose life-work has been of great service to the nation or the world, and who, therefore, in the best sense has come to be a man of note, cannot justly demand that the record of his every-day life (which is really the foundation of his greatness) or his rich reminiscences of the notable men and events of his times be buried with him.

More than twenty years have now elapsed since Hawthorne's

death; men have reached a settled estimate of his genius; his personality is far enough removed to allow a proper perspective; and it seems clear that no further restrictions ought to be imposed upon the just desires of students and lovers of his works to know more of the man than his imaginative writings can show us. We therefore are neither surprised nor grieved that Lathrop and James, in their brief but admirably discriminating and appreciative sketches, have approximated the verge of respectful deference to the wishes of their friend; and that, at last, his son, Julian Hawthorne (who certainly had the best right to set aside his father's wish, and who alone possessed the requisite materials for a complete biography), has given to us, in *Nathaniel Hawthorne and His Wife*, a book in which the real Hawthorne stands revealed.

Hawthorne was in some respects a much-misunderstood man, and in these volumes his son has, with a bold and authoritative hand, removed from our sight the mystical, weird, and mythical romancer of the critics—the man of morbid mind and fantastic imagination—and with praiseworthy gravity and modesty, and for the most part with much delicacy of taste, has set forth instead, in his public manifestations of character and intellect and in the faithful details of his private life as well, Hawthorne as he really was—a man of thoroughly sane mental habits, of healthy sensibilities and warm sympathies, of great dignity and grace of character, tenderly unselfish in his home life, a man of the world in the best sense, a pure-minded and honest gentleman, in every way worthy the high place to which the good sense and the sincere love of his more discerning countrymen have exalted him.

Just how far a biographer should give the details of the private life and associations of his subject is a question fairly open to discussion; and many will decide that just here Julian Hawthorne has gone considerably beyond the limits prescribed by good judgment as well as good taste. When a man has passed from human sight it is justly permitted us to speak more freely of him than when he was among us. Publicity may also be more freely given to his recorded opinions respecting things and events, and even of persons, provided his prejudices and piques are not paraded. So long as the privacy which pertains to a man's intercourse, with his family and

intimate friends, and which always leads him to the expression of opinions and sentiments which no one else has the right to hear, is not violated, it is proper, through his unpublished writings, to let him speak to the world with a freedom that he could not have ventured upon when living. Still, a man's dying does not destroy his claim to confidence and the privacy of his opinions; and neither editor nor reader has the right to deliberately invade that privacy simply to gratify a morbid curiosity.

We are told that Carlyle insisted on having at least some of his ungenerous and ungracious grumblings about men and women given to the public after his death, and in that he certainly sinned against public morals, and so became guilty of what has aptly been termed "post-mortem suicide." But Hawthorne shrank from unnecessary notoriety, and deprecated the spirit which insisted, at the last, upon giving to the world his words uttered to friends or written in his journals in the exercise of a private judgment which ought forever to have been held sacred. Whatever may be said of the father's unkindness, or even untruthfulness, in recording such sharp and ungracious estimates as are now made public, surely nothing can justify the son in publishing the unjust words about Margaret Fuller and her husband, or the contemptuous opinion of Tupper, who is still living, and whose generous hospitality Hawthorne accepted and enjoyed. There are many indications of moral littleness (not to say meanness) in this part of Julian Hawthorne's performance. He certainly must have permitted a personal pique to influence him or he could not have ignored so completely, in his sketch of the family, his own sister and her well-known husband. The bad taste of this omission is the more apparent when contrasted with the over-liberal share of his own autobiography with which the writer often loads the pages, describing the feats of the "little Julian and the big Julian," with a minuteness and persistency which disregard the reader's weariness.

All the world knows that, at least in the outset of his career, Hawthorne was greatly indebted to the warm friendship, enthusiastic appreciation, and business enterprise of his publisher, Mr. James T. Fields; and there is not a more graceful production of the kind in our literature than his loving reminiscences

of the great romancer published in "Our Whispering Gallery," in the twenty-seventh volume of the *Atlantic Monthly*. Of all great authors Hawthorne most needed such assistance as Fields gave him. It is doubtful if he ever could have gained his great popularity without the aid of such a friend; at least his success must have been much longer deferred. Hawthorne and his wife seemed to fully appreciate that fact, and they invariably, through life, expressed unbounded gratitude, and counted Fields as a brother beloved. It is therefore the more inexcusable in their son to parade his personal dislike of Mr. Fields by an omission so conspicuous as to seriously mar the symmetry of his work.

Notwithstanding these defects, which in all candor we are bound to notice, Julian Hawthorne has given us a most interesting and valuable book. I concede great difficulty in writing the biography of a true man so as to make it of real and permanent value. Such a man has found life a battle; his vehemence, his resentment, and all the passionate opposition of his nature to the sins and meannesses of mankind have been often aroused. Personal or social wrongs have had to be righted or chafed under; and to say that he was not always right in his estimates, in his purposes, in his methods, or even in his tempers, is simply to say he was a man. And if such things are withheld from those who would know his life, the record is, of course, valueless. Hence, with the before-mentioned exceptions, we admire the prevailing frankness of this book; a frankness tempered, to be sure, with a most unbounded, but still praiseworthy, filial love, and yet which leaves little to be desired, and makes us know Hawthorne as few indeed knew him in life.

Nathaniel Hawthorne was born July 4, 1804, in the town of Salem, Mass. He came of good old Puritan stock (the original Hawthorne landed in Massachusett in 1630), showing many honored names in the early history of the colony, among which were two or three well known in public life; notably one who in his capacity of judge not only dealt out Puritan justice to pestiferous Quakers, but examined and condemned to death certain persons accused of witchcraft, one of whom, according to tradition, invoked a curse upon him and upon his children's children.

Nathaniel's manner of life as a child, and even as a young man, was by no means favorable to a healthful mental development. His social surroundings were also, to quite an extent, a hinderance to him. Puritanism, extreme Calvinism, the narrow prejudices of social and even religious life, the tyranny of custom and the authority of tradition, all left an impress upon his mind and character which, to say the least, was a life-long inconvenience to him, and helps to account for some of his most marked, but least attractive, peculiarities. His mother was a woman of more than average intellectual endowments. Her husband, who was a sea-captain, died when she was in her twenty-eighth year, and "from an exaggerated, almost Hindoo-like construction of the law of seclusion which the public taste of that day imposed upon widows she withdrew entirely from society, and actually remained a strict hermit to the end of her long life." This state of affairs could not fail to have a harmful effect upon the three children, Elizabeth, Nathaniel, and Louisa. They practically shared her seclusion. Excepting Nathaniel's street associations with boys of his own age, among whom he was an acknowledged leader, they knew nothing of social intercourse. As they grew up they exhibited striking eccentricities of character, and a morbid aversion for society, which in the case of the two sisters led them to become, even in mature life, almost as complete recluses as their mother. The whole family came to regard themselves as having but little in common with the rest of the world. The sisters were both women of marked mental ability, and accomplished some respectable literary work in their day. The mother and children seem to have been strongly attached to each other, and to have led a very pleasant home life.

We have few details of Hawthorne's early boyhood. He is said to have been a remarkably handsome and pleasant child, with beautiful eyes and golden curls. When a very little child he displayed a passionate fondness for books. At six years of age, probably for lack of more juvenile literature, his favorite book was *Pilgrim's Progress;* and at nine years he was deep in the enjoyment of Shakespeare, Milton, Thomson, and Pope. The first book he bought with his own money was Spenser's *Faerie Queene.* Even at this early period he was famous for inventing long stories, wild and fanciful, and yet

extremely graphic. In his reading and inventing he was left pretty much to himself, which was probably a fortunate circumstance, since, thereby, his peculiar genius had opportunity for a fair start before any body's artificial rules for cultivation were applied to dwarf its luxuriance.

When about nine years old his foot was lamed by an accident at school, and he was compelled to go on crutches for a year, and indeed he was not perfectly restored till he was twelve years old. He was a bright student, and the favorite of his master, Joseph Worcester, the author of the dictionary; nevertheless he manifested a grievous disinclination to go to school, and this lameness favoring his natural repugnance, we are told he never did go half as much as other boys.

When Hawthorne was about ten, his mother, with her three children, took up her residence upon the banks of Sebago Lake in Maine, where the family owned a large tract of land, and where the lad was permitted to run almost wild, fishing, hunting, and enjoying to the fullest possible extent his long rambles in the picturesque wilderness. This free manner of life greatly benefited his health, making him robust and strong, while at the same time it stimulated his imagination and developed his natural tendency to thoughtfulness. The only drawback was, that life in this woody, thinly populated region seemed to still further develop what he has called his "cursed habits of solitude." Those were delightful days, and, as it proved in the end, valuable days; but after two or three years his good mother began to see that the boy's school training could not longer be neglected; so he was sent back to Salem, and there fitted, by a private tutor, for college.

Even during these busy days of preparation he managed to read almost every thing within his reach. Being left to follow his own inclinations in such matters, he thus early accumulated and stored up a vast fund of out-of-the-way as well as more usual knowledge, especially calculated to stimulate his gift and furnish him materials for future romancing.

In his seventeenth year Hawthorne entered Bowdoin College, at Brunswick, Maine. Bowdoin at that time was a homely, frugal college, not without its attractions for the simple New England lads who filled its halls, and affording a fair foundation for future success to many who afterward became famous

in the land. Among Hawthorne's fellow-students was H. W. Longfellow, whose success as a poet entitles him to fairly divide with the great romancer the honor of being the most distinguished of American men of letters. With two of his classmates—Franklin Pierce, afterward President of the United States, and Horatio Bridge, who finally achieved distinction as an officer in the navy—he formed an intimate friendship, which continued through life.

In the prefatory letter of *The Snow Image*, addressed to Bridge, Hawthorne gives us a very pretty picture of school-days, with the opinion of at least one of his associates as to his own life-work:

> If any body is responsible at this day for my being an author, it is yourself. I know not whence your faith came; but while we were lads together at a country college—gathering blueberries in study hours under those tall academic pines; or watching the great logs as they tumbled along the current of the Androscoggin, or shooting pigeons and gray squirrels in the woods; or catching trout in that shadowy little stream which, I suppose, is still wandering riverward through the forest—though you and I will never cast a line in it again—two idle lads, in short (as we need not fear to acknowledge now), doing a hundred things the faculty never heard of, or else it had been worse for us—still it was your prognostic of your friend's destiny that he was to be a writer of fiction.

He was a fair student, most proficient in the languages, especially Latin; and noted for his knack at writing graceful English themes, with now and then a few sophomoric verses. He himself testifies that on the whole he was "an idle student, negligent of college rules and the Procustean details of academic life, rather choosing to brood over and nurse his own fancies than to dig into Greek roots and be numbered among learned Thebans." Nevertheless, he graduated with a creditable standing, and, judging from his writings immediately after, made a considerable advance toward the attainment of his wonderfully pure and strong English style.

One thing especially worthy of mention is the habit he at this time formed of making careful notes each day of events and thoughts and observations most worthy of record. This habit was continued through life, as is evidenced by the large number of diaries, journals, and note-books which he left behind him, and from which his friends have published such

copious and even wearisome extracts. It was plainly his purpose to perfect himself, by constant and painstaking practice, in the art of composition, and at the same time to catch, at the right moment, his best thoughts and conceits. From this repository he constantly drew in the composition of his published works. The germ, at least, of nearly every tale or romance he completed, as well as vast numbers of carefully wrought paragraphs, and even chapters, afterward transferred almost unaltered to his books, may be found in these records.

Having some slender means of support, Hawthorne, on leaving college, returned to Salem, where his mother had again taken up her residence. He was provided with a comfortable room in her house, and instead of immediately fixing upon a profession or calling he sat himself down to deliberately consider what pursuit in life he was best fitted for. Year after year he kept on considering, without coming to any definite conclusion, until at last Providence took the matter entirely out of his hands and decided that he should be the writer he became. There are abundant evidences of an early strength of character, and of an overmastering bent of mind, which show that though the conditions had been vastly more unfavorable than they were he would have overcome them, and somehow or other accomplished the work for which he was unmistakably fitted.

For nine or ten years he lived in his mother's house in Salem before he came to be in any sense famous. His natural tendency toward seclusion was now indulged to the utmost. He tells us, in a little biographical fragment which he wrote in 1853, that, during this hermit period, there were months together that he scarcely held intercourse outside of his own family, seldom going out except at twilight, or only to take the nearest way to the most convenient solitude. He declares that he had very few acquaintances in Salem, and doubts whether so much as twenty people in the town were even aware of his existence.

Still the young man kept toiling away "in his little room under the eaves," reading, writing, and thinking, with the unflagging and painstaking zeal of true genius, "feeling his way through the twilight of dreams into the dusky chambers of that house of thought whose haunted interior none but himself ever visited." Those were weary years, no doubt, but they

brought strength and self-poise to the young writer, and helped him to be conscientious and tireless in his efforts to bring his work to perfection, to seek for and secure his own commendation (and he was ever a most merciless critic of his own productions) as the chief thing worth striving for; and this discipline fitted him forever to resist all temptation to follow the undignified and sometimes contemptible course of many really capable writers who scramble pell-mell, using all possible clap-trap to capture the popular eye and ear, and especially the dollars of those who cannot tell good work from bad.

His health was good, his habits regular; he seems to have really enjoyed life after his peculiar fashion; and the freedom of his movements and the steady swing of his pen prevented his giving way to any tendency toward melancholy. He may have been doubtful whether he could ever so adjust and use the great powers of which he was conscious as to leave his mark upon his generation; but even this could not make him despondent, for he daily experienced the high delights of artistic creation, and of constantly aiming at the best results; and this kept him hopeful in labor and cheerful in heart.

His published writings, during these ten years, were few and far between. While in college he had written a short romance entitled *Fanshawe*, which, three years after graduation, he published at his own expense. It was issued anonymously, and had no sale worth mentioning. It was such a crude affair, and Hawthorne was afterward so ashamed of it, that he did his utmost to exterminate the edition. In this he succeeded so well that, according to Mr. Lathrop, not half a dozen copies are now known to be extant.

Quite a number of his pieces found their way, from time to time, into the *Salem Gazette* and *The New England Magazine*, then published in Boston. These effusions attracted the attention of a few of the most discriminating readers, and at last brought him into contact with S. C. Goodrich, then known as a popular compiler and publisher. For this gentleman he wrote a large part of *Peter Parley's Universal History*, which passed as Goodrich's composition and attained a wide popularity. He also contributed a number of sketches for *The Token*, a popular annual, which not only increased his local reputation, but a few of which received high praise in London.

In 1836 he went to Boston to edit a magazine for Mr. Goodrich, but this arrangement did not long continue. This same year he contributed an article or two for *The Knickerbocker*, edited by L. Gaylord Clark. This was the day of small payments, and his writings brought him but little pecuniary reward. The best of his contributions to the magazines and annuals, together with others heretofore unpublished, he collected, in the year 1837, into a volume entitled *Twice Told Tales*, which event very properly closes the first act of Hawthorne's career of authorship. He says, in the preface to this book:

> The author has a claim to one distinction which, as none of his literary brethren will care about disputing with him, he need not be afraid to mention. He was, for a good many years, the obscurest man of letters in America.

Hawthorne further informs one of his literary friends that these tales

> though not widely successful in their day and generation, had the effect of making me known in my own immediate vicinity; insomuch that, however reluctantly, I was compelled to come out of my owl's nest and lionize in a small way. Thus I was gradually drawn somewhat into the world, and became pretty much like other people.

His long and laborious devotion to his art had now brought forth its first-fruits. There is a calm and mellow maturity about the best of these tales which renders them in no sense second to any of his after productions. At the very outset he struck that high key which, with a few exceptions, he maintained to the end. Longfellow immediately wrote a highly appreciative criticism of the *Twice Told Tales* for the *North American Review*, and in the best literary circles of New England the author was soon acknowledged as a master in the sort of work he had thus far attempted. But as yet he had appealed only to the most refined and delicate literary perception; hence his admirers were still few in number.

Early in 1839 Hawthorne received, through the political influence of his friends, an appointment as weigher and gauger in the Boston Custom House, with a salary of $1,200. He was turned out of office in 1841, and the same year went to take up his abode among the scholarly laborers of the Brook Farm Community, where he formed the acquaintance of George

Ripley, Charles Dana, George William Curtis, Margaret Fuller, and other kindred spirits, and where he gained some knowledge of agriculture and transcendentalism. He withdrew from the community in less than a year, having sunk most of his custom house savings in the unusual, unreasonable, and of course unsuccessful experiment.

His financial affairs were now by no means prosperous, but he was not the man to wait for riches before he began to be happy; so, in the summer of 1842, he was married to Miss Sophia Peabody, daughter of Dr. Nathaniel Peabody, of Salem, and sister of Miss Elizabeth P. Peabody, who afterward became so well known in New England literary circles. Several years before this Hawthorne had broken away from his hermit life just enough to form the acquaintance of this delightful family. The shy young man was at once drawn toward Miss Sophia, in whom he instinctively recognized a congenial spirit. The attachment was mutual, and the engagement which soon followed was now consummated in what was destined to be an eminently happy union. This marriage was most helpful and satisfying to these rare souls, who remained tender lovers to the end; and in these days of marital infelicity, when convenience and caprice are often consulted in such relations more than either principle or love, this chapter in the great romancer's life, as so faithfully and beautifully given by Julian Hawthorne, must be a potent influence on the side of domestic purity and prosperity. Hawthorne had now the strongest object that a good man has to live for—the love of a good woman; and the influence of this new force that had come into his life is seen in almost every line of his subsequent work. Referring to the light and sweetness of her presence, he said: "I am husband to the month of May!" Her son testifies that

> as food and repose nourish and refresh the body, so did she refresh and nourish her husband's mind and heart. In the warmth and light of such companionship as hers, he could not fall into the coldness and gloom of a selfish intellectual habit. She revived his confidence and courage by her gentle humor and cheerfulness; before her unshakable hopefulness and serenity his constitutional tendency to ill-foreboding and discouragement vanished away. Nor was she of less value to him on the merely intellectual side. Her mental faculties were finely balanced and of great capacity;

her taste was by nature highly refined, and was rendered exquisitely so by cultivation.

The enthusiastic devotion of his wife was richly appreciated by Hawthorne, as we learn from his numerous letters, which abound with most graceful and grateful tributes to her influence over him. Immediately after their marriage they took up their abode in the Old Manse, at Concord, Mass. The Manse, which stood in the outskirts of the village in the midst of an orchard and garden, was an historic building, and although old-fashioned to the last degree was nevertheless a most comfortable and picturesque dwelling-place. It was more than a hundred years old, and had been the home of several generations of ministers, ancestors of the celebrated Emerson, who had himself occupied the house for several years, and in the very study of which Hawthorne now took possession had written some of his most beautiful essays and poems.

The three years that Hawthorne spent in retirement here were, probably, the happiest of his life. So supremely happy was his domestic life that he seems not to have appreciated the choice literary society that was always within his reach, betraying, in his writings and journal of that period, a much deeper interest in his relations with vegetable nature, as represented by the squashes of his kitchen-garden and the blossoms and fruit of his apple-trees. He had for near neighbors Emerson, Thoreau, Ellery Channing, James Russell Lowell, Alcott, George Hillard, and several others equally attractive, yet we cannot learn that he spent much time in their society, though he kept up a sort of acquaintance, pleasant enough so far as it went. His preference was for long solitary rambles in field and forest, or a quiet row upon the river, to any other enjoyment he could get outside his own door. In this particular it is clear that he made a serious mistake from the beginning to the end of his career. His work would have lost none of those qualities which make it permanently valuable, but would have gained in power to reach and benefit a much more extended circle of readers, had he mingled more with his fellows and taken a deeper interest in the world of humanity about him. Hawthorne is the object of such loving admiration on the part of the comparatively few who really know him that we cannot but regret that any thing should

shut him off from the great and needy world beyond. But the shadow of that long seclusion at the outset always rested upon his life and work. It was his mistake and the world's misfortune. It effectually prevented him from ever becoming a popular man. Hawthorne became the man he was very much through the influence of his wife, and he became a man in every way worthy such a wife; but we cannot help thinking that their mutual absorption was too complete, amounting to downright selfishness, and excluding them to quite an extent from those wider sympathies so essential to the highest development of character, and so especially important to the highest usefulness of life. Only now and then do we find any evidence whatever that Hawthorne or his wife was much interested in any of the great problems which relate to the social or moral progress of the world. In the main, this self-contained and self-satisfied married pair seem entirely destitute of the "enthusiasm of humanity;" they lived, with almost literal exclusiveness, for themselves and their children. They loved to look out upon the busy human life about them; to note its joys and sorrows, to study its social and moral peculiarities, but always from an artistic stand-point. It was well said, by one of Hawthorne's friends, that "he showed moral insight without moral earnestness." He learned to criticise most unsparingly the world's sins, but seemed to have no suspicion even that it could possibly be his duty to make any sacrifice to help the world to something higher and better.

Most of the sketches in *Mosses from an Old Manse* were written during this first Concord period, and shortly after leaving the Old Manse the inimitable introduction to the collection was prepared, and the whole was published, giving the author a deeper hold upon the few who were capable of appreciating such exquisite work, but not particularly extending his reputation. The *Mosses* perhaps show, on the whole, a wider range of thought and a fuller maturity of the author's peculiar powers than the *Twice Told Tales*, but the latter have usually been preferred by the inner circle of his admirers, as the best work Hawthorne ever did, being a complete epitome of his genius, showing all his fecundity, imagination, and subtilty.

The charming introduction to the *Mosses* is especially delight-

ful to Hawthorne's admirers, since it gives a glimpse of his manner of life and work, and reveals a degree of richness and tenderness of character which but few have reached. Hawthorne's readers thus far belonged for the most part to the class of literary epicures. They were quietly and keenly appreciative rather than enthusiastic; deeming their fine delight in his creations a mark of their own superiority, and placing upon them no obligation to attempt to attract a more popular recognition of their favorite. And yet we cannot help wondering, as we look over the *Tales* and the *Mosses*, at the limited number of readers they secured.

All through life Hawthorne's financial affairs were, on the whole, favorable to literature. He was not meanly poor, like Goldsmith and Johnson, neither was he rich enough at any time to make effort unnecessary. Just at this time, however, he found that all his literary efforts and successes could not supplement his small fixed income sufficiently to meet the increasing demands upon his purse. Hence it became necessary for him to seek other and more remunerative employment; a circumstance which was, in its results, by no means against him, since in order to his complete fitness even for his chosen work he needed to be dragged forth from his retirement now and then, to a more intimate connection with the every-day affairs of life, and a face-to-face acquaintance with its hard realities. The relief he sought came to him through political channels. Though not active in politics, he was a stanch democrat, as were Pierce and others among his intimate friends. Through the influence of these friends he received the appointment of Surveyor in the Custom House at Salem, and thus followed the footsteps of Chaucer, Burns, Wordsworth, and other literary celebrities who have ennobled the same business. So far as his custom house life is concerned, Hawthorne, in his introduction to *The Scarlet Letter*, is his own biographer, and, had we space, we would gladly follow him in his exquisitely graceful and humorous account of his official career. His fellow-officials knew little or nothing of his literary fame. To them he was simply Mr. Hawthorne, with a reputation for great punctuality and faithfulness in the fulfillment of his prosaic duties. Outside of his official life his self-isolation made it almost impossible for them to know him intimately.

In the introduction above referred to he says:

No longer seeking or caring that my name should be blazoned abroad on title-pages, I smiled to think that it had now another kind of vogue. The custom house marker imprinted it, with a stencil and black paint, on pepper-bags, and baskets of annotto, and cigar-boxes, and bales of all kinds of dutiable merchandise, in testimony that these commodities had paid the impost and gone regularly through the office. Borne on such queer vehicles of fame, a knowledge of my existence, so far as a name conveys it, was carried where it had never been before, and, I hope, will never go again.

Early in 1849 he was removed from office, doubtless to make way for some clamorous partisan of the administration, an act which we certainly cannot now regret, since his custom house life had accomplished all it could for him. Unconsciously the politicians were doing a great service to American letters by compelling him, for lack of more remunerative employment, to return to his pen and to his musings.

On the day of his discharge he went home several hours earlier than usual, in a somewhat despondent mood. Julian Hawthorne says:

When his wife expressed pleasure and surprise at his prompt reappearance he called her attention to the fact that he had left his head behind him. "O, then," exclaimed Mrs. Hawthorne buoyantly, "you can write your book!" for Hawthorne had been bemoaning himself, for some time back, for not having leisure to write down a story that had long been weighing on his mind. He smiled, and remarked that it would be agreeable to know where their bread and rice were to come from while he was writing the story. But his wife was equal to the occasion. Hawthorne had been in the habit of giving her, out of his salary, a weekly sum for household expenses; and out of this she had every week contrived secretly to save something, until now there was quite a large pile of gold in the drawer of her desk. This drawer she forthwith with elation opened, and triumphantly displayed to him the unsuspected treasure. So he began *The Scarlet Letter* that afternoon, and blessed his stars, no doubt, for sending him such a wife.

When *The Scarlet Letter* was completed Hawthorne took a very gloomy view of his work, and declared that it was either very good or very bad, he could not tell which; but Mrs. Hawthorne, who was the most just of all his critics, was enthusiastically hopeful of its success. Under circumstances

which are most entertainingly described by James T. Fields in *Our Whispering Gallery*, the manuscript was finally submitted to that true friend and successful publisher for his inspection. Fields was captivated by the very first chapter, and sat up all night to finish the story, hastening down to Salem early the next morning to cheer and congratulate the author, and to arrange for its immediate publication.

The long-looked-for, but scarcely expected, day had come at last. Hawthorne had written a book that was popular. Five thousand copies were sold in ten days. Its success was not only immediate but complete. There is great enjoyment in the act of composition—an enjoyment essential to the work in hand—but a writer can hardly keep up either heart or work without the hope of fame or profit, or both; lacking this, he will be very apt to fall out by the way. To Hawthorne that auspicious day had now come. *The Scarlet Letter* dealt with a great subject of universal interest, and dealt with it in such a way as to command universal attention, if not sympathy. From the day of its issue his fame was secure as the greatest writer of romance America had yet produced, and from that day to this his influence in the realm of literature has been steadily widening.

The Scarlet Letter was produced during what was probably the most gloomy period of the writer's history, and its tone is thoroughly somber. It is a most fearful, because a most masterly, delineation of sin and its retribution, with a thoroughly Puritan back-ground and a thoroughly Puritan spirit. It is full of the moral presence of the hardest but truest race that ever lived, and a plea for the reign of truth which in simple eloquence has probably never been equaled in fiction. It is the most complete of Hawthorne's novels, and is distinguished from all his subsequent romances by that charm, better realized than described, which belongs only to the one work of a writer in which he first touches his highest mark. Literary men could now say, in all truthfulness, that America had at last produced a novel that would take its place in the very forefront of the world's literature. The book was thoroughly American: it could have been written nowhere else but in New England, and by a direct descendant of the old Puritans, and yet it could be sent to Old England as the peer of any thing she had heretofore sent to us. Indeed, its appearance was a literary event

which was important enough to mark the beginning of a new era in American literature; and it would seem there was a sort of general consciousness of this in the enthusiastic welcome which Hawthorne's countrymen accorded to it in every part of the land.

In the summer of 1850 Hawthorne and his family removed to a cottage in the country among the mountains of Lenox, Mass., where, after recovering from the severe strain upon his mental and physical powers made by the production, under such unfavorable circumstances, of *The Scarlet Letter*, he settled down to the life of a man who makes literature his sole occupation. During the two years he spent in the seclusion of this lonely corner of New England, besides several shorter tales, he produced his second great romance, *The House of the Seven Gables*. This is the largest of his three American novels, and by some good judges is accounted his best. It has a richness of tone, a suggestiveness, and a sort of "expansive quality," intensified by the thread of mystery which runs through it all, and which gives it a fascination peculiarly its own, but it is neither so well rounded nor so complete as *The Scarlet Letter*.

It seems to me the principal fault to be found in it is the impression it leaves that the author has not fully carried out his plan; that he had certain purposes which he either lacked strength or patience to fulfill; hence we lay down the book somewhat vexed by a feeling that it is not properly ended. There is the same imaginative strain here that gives the charm to all Hawthorne's works, and which, like sweet music, or a perfect combination of colors, or a rich perfume, is indefinable, but which, after all, is the real power which has exalted him to his high place as a romancer. The general idea of the story is "that the wrong-doing of one generation lives into the successive ones, and, divesting itself of every temporary advantage, becomes a pure and uncontrollable mischief." This idea is carried out with a force and a fertility, and, withal, a delicacy, which are beyond all possible praise. Hawthorne honors his Puritan descent, and makes the most of the suggestion given by the curse pronounced upon his own magisterial ancestor, in the stern fidelity with which he here expands to its logical conclusion his theory of the hereditary transmission of family qualities, and the visiting the sins of the fathers

on the heads of their children. While we cannot give even a reluctant assent to all his opinions, either stated or implied, we are forced to admire his skill in placing the full weight of their influence upon the mind. Judge Pyncheon, Miss Hepzibah Pyncheon, Clifford, Halgrave, and even Uncle Venner (the old wood-sawyer who boasts "that he has seen a good deal of the world, not only in people's kitchens and back-yards, but at the street corners, and on the wharves, and in other places where his business called him") are all real personages in their way, with an individuality and an amusing or teaching power which places them in the same rank with the very best known and appreciated characters in English fiction.

The weird scene in the eighteenth chapter, entitled "Governor Pyncheon," both in its conception and in the power of execution displayed, is certainly the most masterly production of its kind in literature; and the sympathetic reader is ready, at its conclusion, to say with the imaginary spectator, "Yonder leaden judge sits immovably upon our soul. Will he never stir again? We shall go mad unless he stirs. Thank heaven the night is well-nigh passed." As a relief from the otherwise unbearable bleakness of the story, Hawthorne has given us Phœbe, who brings all necessary sunshine and warmth into the picture. She is a most delightful creation. A cheerful, affectionate, blooming, practical New England girl, with a "faculty" which would satisfy even Mrs. Stowe's exacting Miss Ophelia, and yet a beauty, innocence, and unselfishness which make every reader love her and long to know more of her sweet life. Hawthorne has a quiet humor which peeps out now and then from all his writings, but in the *Seven Gables* it escapes from the control of his tyrannical intelligence more frequently and completely than elsewhere. The philosophy of Uncle Venner, and the description of the Pyncheon poultry, as "a sort of parody on his own doctrine of the hereditary transmission of family qualities," are unexcelled for quaintness and subtilty of flavor by any thing in Dickens, or any other of the great humorists.

The House of the Seven Gables was warmly welcomed, both in America and England, as in no essential particular falling below the high grade Hawthorne had reached in *The Scarlet Letter*. From every quarter praise poured in upon him, and,

no longer permitted to enjoy the distinction of being "the obscurest man of letters in America;" he was fast becoming the best known of all his scribbling countrymen.

After the publication of the *Seven Gables*, Hawthorne conferred a lasting benefit upon all English reading children by writing a couple of charming volumes, entitled respectively, *The Wonder Book* and *Tanglewood Tales*, in which he adapted the old Greek myths and the wonders of the antique mythology to the comprehension of children, by removing all impurities and by an infusion of details which increased their attractiveness, and, at the same time, explained their meaning. As a writer for children he rivaled even Hans Christian Andersen in his rare power to attract and instruct them.

In the winter of 1852 Hawthorne wrote his third extended novel, *The Blithedale Romance*, in which he makes use of Brook Farm as a background to his story, but makes no attempt to give any particular account of the manners or somewhat remarkable inmates of that notable establishment. This is the lightest, and perhaps the brightest, of his three American novels, and is full of the deep and delicate touches so characteristic of his genius.

In 1852 Hawthorne purchased a house and twenty acres of ground in Concord of Mr. Alcott, which he named "The Wayside," and which continued to be his home, with the exception of the years spent in Europe, until the end of his life. This modest place was fitted quite to his taste by the expenditure of a small amount upon the building, and he seemed to derive great satisfaction in being the possessor of an agreeable spot in which to indulge his fancies and do his work after occupying so many provisional abodes. Among the trees, upon the brow of a hill just back of the house, was his favorite seat and walk, where he spent much time alone. The Wayside is now very familiar to tourists, and remains to this day essentially as it was when he left it.

This same year Hawthorne wrote a biographical sketch of his old friend and college-mate, General Franklin Pierce. For this important service President Pierce, in 1853, appointed him American Consul at Liverpool, to which place he at once removed with his family. This appointment was not only a proper recognition of the claims of American literature in the

person of an old friend, but it was of great financial importance to Hawthorne. It enabled him eventually to carry out many cherished plans, although for the time being the duties of the office absorbed all his attention and put an end to all careful composition. In 1857 he resigned his consulate, and by way of gratifying a life-long desire to see something of the world made an extended tour through Europe, devoting the most of the time, however, for a few years, to Rome and Florence. In 1859 he returned to England, where he completed *The Marble Faun*, which had been gradually assuming permanent form in his mind during his stay in Rome, and many chapters of which had already found place in his note-books.

In the preface to *The Marble Faun* he says: "I have lived too long abroad not to be aware that a foreigner seldom acquires that knowledge of a country, at once flexible and profound, which may justify him in attempting to idealize its traits;" so, "making use of Italian scenery and atmosphere just so far as was essential to the development of his idea and consistent with the extent of his Italian knowledge," he built up his romance, so far as its real strength is concerned, upon American characters and principles. Aside from its interest as a romance, this book is now an indispensable part of the outfit of every Anglo-Saxon visitor to Rome, as a help to a perfect understanding of many parts of the Eternal City and its surroundings. In this book Hawthorne deals with actualities more than in any of his previous writings, and describes the streets, and noted buildings, and localities, and works of art in Rome with a graceful definiteness which forms no part of his reference to other cities. So far as the characters and the plot are concerned, the story begins and ends in mystery. Our curiosity is aroused, and kept on the alert, only to involve us in a hopeless labyrinth of guesses at the last; a fact which not only disappoints the reader, but most certainly weakens the moral force of the story. Some pages of *The Marble Faun* are, unquestionably, the finest Hawthorne ever wrote; but his most critical readers have always placed it second to *The Scarlet Letter* in nearly all the qualities of a great novel. It may, however, be said of this, as of all Hawthorne's better productions, that only the most careful and sympathetic reader will grasp its profounder passages, will ever feel the stimulus of its

richest wisdom and most searching moral truths. For ordinary novel readers it has little charm.

In the summer of 1860 Hawthorne returned to America, and took up his abode in The Wayside, where he spent the remaining four years of his life. When the civil war broke out his health was none of the best, and so great was his patriotic anxiety, and so little hope had he of a result favorable to his beloved country, that he was plunged at once into a state of dejection from which he was never fully aroused. He contributed occasional articles, during 1861 and 1862, for the *Atlantic Monthly*, and in 1863 published *Our Old Home*, a volume of English sketches elaborated from his note-books, and very valuable as descriptive of English scenery, and the ripe results of his observations in the mother country.

In the introduction he relapses into his old habit of autobiography, and gives us a charming account of his consular experiences, and his life in general in smoky, dingy Liverpool. As Hawthorne himself said, *Our Old Home* is not a weighty book. Its descriptions of English scenery and famous localities are characterized by the fineness of touch and delicacy of feeling peculiar to him; but when he speaks of the national mind and manners there is all the unsoundness of judgment and one-sidedness of opinion which we might expect from one who mingled so seldom in, and knew so little about, English society. There are unmistakable evidences, here and there throughout the book, of a desire to "get even" with those English travelers who, as he says in his preface, "never spared America for courtesy's sake or kindness." He found the English very thin-skinned, and his book gave them but limited satisfaction. And yet it is, after all, a charming book, almost perfect in its execution, and, in the main, most commendable in its spirit.

Early in 1864 Hawthorne's declining health and increasing despondency became a matter of deep anxiety to his family and friends. A trip southward with Mr. William Ticknor failed to benefit him, and, indeed, was a real injury, on account of the severe strain to his nervous system consequent on the sudden death of Mr. Ticknor in Philadelphia. In May he started for a tour in New Hampshire and Maine, with Ex-President Pierce, in the hope that change of scene would

arouse his flagging energies; but on the 19th of that month news came to his family that Hawthorne had died suddenly at Plymouth, N. H. General Pierce had visited his room in the early part of the night, and found him peacefully sleeping; on returning in the morning his friend was still quietly resting, but it was in the embrace of death. James T. Fields writes:

On the 24th of May we carried Hawthorne through the blossoming orchards of Concord, and laid him down under a group of pines, on a hillside, overlooking historic fields. All the way from the village church to the grave the birds kept up a perpetual melody. The sun shone brightly, and the air was sweet and pleasant, as if death had never entered the world. Longfellow and Emerson, Agassiz and Lowell, Green and Whipple, Alcott and Clarke, Holmes and Hillard, and other old friends walked slowly by his side that beautiful spring morning, and scattered flowers into his grave. The unfinished romance, which had cost him so much anxiety, the last literary work on which he had ever been engaged, was laid on his coffin.

"Ah! who shall lift that wand of magic power,
And the lost clew regain?
The unfinished window in Aladdin's tower
Unfinished must remain!"

Thus passed away the most beautiful, natural, and original genius that has yet honored the literature of our country. His life was pure, simple, and typical of his unique and exquisite work.

Those who knew Hawthorne in his youth tell us that in personal appearance he was the most attractive young man of his day. The writer caught a glimpse of Hawthorne at several different times during the spring of 1861, and unhesitatingly set him down as the handsomest man, in form and features, that he had ever seen. The remarkable softness of his complexion, his large gray-blue eyes, whitening hair, and thick dark mustache gave him a singularly interesting appearance. His face was strong in every line, and indicative of great firmness and self-reliance, and yet there was a winning gentleness in every expression that made it

"The face that a child would climb to kiss,
True and tender, brave and just,
That man might honor and woman trust."

We have ample evidence that great as was Hawthorne's genius it was fairly surpassed by his character, the most marked

traits of which were stern probity and truthfulness, which believers in hereditary influence have not been slow in tracing back to his Puritan ancestry. His few intimate friends bear unbroken testimony to the symmetry and beauty of his moral character.

As I have already intimated, our more recent and exact knowledge of Hawthorne has corrected some errors into which we had fallen as to some of his intellectual and social habits. Instead of being gloomy and morbid, as so often represented, he was really one of the most cheerful of men. His English friend Bright wrote of him:

> He was almost the *best* man I ever knew, and quite the most interesting. Nothing annoys me more than the word "morbid" as applied to him; he was the *least* morbid of men, with a singularly sweet temper and a very far-reaching charity. He was reserved, and (in a sense) a *proud* man, who did not care to be worried by people he was not fond of. But he was, I am sure, a singularly happy man.

To be sure, he nourished, as a writer, grave thoughts and solemn fancies, but in this he was but searching out and recording what is common to human nature, and not, as many have supposed, laying bare to the public gaze his own personal peculiarities. Of the people who thought he but put himself on paper, he often said: "I sympathize with them, not they with me." George Hillard once wrote to him:

> You are, intellectually speaking, quite a puzzle to me. How comes it that, with so thoroughly healthy an organization as you have, you have such a taste for the morbid anatomy of the human heart, and such a knowledge of it, too? I should fancy, from your books, that you are burdened with some secret sorrow, that you had some blue chamber in your soul into which you hardly dared to enter yourself; but when I see you, you give me the impression of a man as healthy as Adam in Paradise.

Mrs. Hawthorne wrote of him:

> He had the inevitable pensiveness and gravity of a person who possessed what a friend has called his "awful power of insight;" but his mood was always cheerful and equal, and his mind peculiarly healthful, and the airy splendor of his wit and humor was the light of his home.

This modified cheerfulness was the very thing that fitted him for his peculiar work, for it was the basis of a mental truthfulness and a moral purity which not only enabled him to

handle unhurt, but effectively, so far as his good influence over others was concerned, the very worst sins of life and character, but it also fitted him to be what James Freeman Clarke pronounced him at his funeral, "the true friend of sinners," and, in the best sense, to give a practical illustration of his written precept that "a man must not disclaim his brotherhood, even with the guiltiest." It was a common thing for people in trouble or beset with moral difficulties, and even criminals, to write him for counsel, as to one who had impressed them as pure himself but pitiful toward the sinning and sorrowful, and in some way possessed of "the healing touch that could make them well."

Of Hawthorne's well-known shyness it is not necessary here to speak, except it be to say that it does not seem to have been either unamiable or invidious. It was, no doubt, natural to him, but was greatly increased by his mental habits, and it steadily grew upon him to the end of his life. Sometimes, however, he was tempted out of his wonted seclusion, and, though always dignified, would do his full part toward making a literary gathering or social dinner enjoyable and profitable. Mr. Fields declares that, when in the mood for it, and skillfully drawn out by his host, he was the best after-dinner speaker to whom he ever listened.

Hawthorne's books are the legitimate outcome of his life; a life passed, not in the dust and noise of cities and in constant contact with mankind, but in closest intimacy with the influences of nature and deepest communion with his own soul. He thought much and wrote much, but he gave us only the quintessence of every thing. There is so much reserve about him, such a habit of "seeing nature and men only with the eyes of the mind;" so much depends, in the effect he desires to produce, upon his power to reproduce his own sensations in the minds of his readers; and, at last, his genius is so delicate, so spiritual in its manifestations, that he needs a reader in full sympathy with him in order to be fully understood. The most marked characteristics of his writings are the simplicity, purity, and beauty of his style, which must hereafter stand before either Addison's or Irving's as the most perfect model of the best English prose. In his descriptions of objects, in his reflections, in his imaginative passages, in his analysis of human passions

and motives, and even when he enters and explores the regions of mystery, there is always a crystal-like clearness, a definiteness of conception, a completeness of statement—neither scantiness nor redundancy—a symmetry and an indescribable grace, which make him the peer in the art of expression of any writer that has ever lived. W. H. Channing once asked Hawthorne where and how he got his style, and he replied: "It is the result of a great deal of practice and a desire to tell the simple truth as honestly and vividly as one can."

There is very little to be gained even by the most careful study of the localities in which Hawthorne's characters live and move, since he invariably modified the surroundings to reflect or suit his characters. He worked from within outward. His explorations were far beneath the surface of things; and yet, so far as their true spirit is concerned, they are intensely and vividly local. Had there been no New England there could have been no Hawthorne. He touched very lightly the social idiosyncrasies of his countrymen; he did not seek to blend the historian with the novelist, and none of his characters are portraits of his friends or neighbors; nevertheless his books are brimful of the true spirit of the social system in which he lived. Hence a considerable knowledge of New England life, traditions, and even climate is necessary to enable one to detect the most delicate, and therefore most gratifying, flavor of his pages.

Hawthorne was gifted with a true spiritual insight, and had the power of divining men's thoughts and motives beyond any English writer of his day. Channing said there was "no more keeping a secret from him than from an angel; for the man read you like a book." Although entirely free from cant, or any thing like professional morality, he was a most severe moralist, and the unquestionable tendency of all his writings is to make men wiser and better; and this, as Alcott said, "is his chiefest merit, without which his many beautiful intellectual qualities would have been as sounding brass and tinkling cymbals." His forefathers had crossed the Atlantic for conscience' sake, and in his own soul conscience still reigned supreme.

Ross C. Houghton.

Art. VII.—THE PRESIDING ELDERSHIP.

Our "standards of doctrine" are like the laws of the Medes and Persians, but our ecclesiastical methods must be changeable. It is only fair to believe that for a hundred years Methodists have sought to find the very best methods possible for leading the people to Christ, and for building up a strong and permanent Church. That the best and wisest of men have radically differed as to the manner of accomplishing this is not strange, for even Paul and Barnabas could not agree about their colleague on their big circuit.

Probably no question in Methodist economy has been more thoroughly discussed than that of the presiding eldership, and this is not to be wondered at, for no office in our Church is of more importance. This discussion has at times been somewhat heated, and has created some friction; but now this spirit has passed away, and the question can be discussed without causing disturbance. One thing, at least, seems to have been settled; and that is that the bishops have, by their wise administration, removed many of the causes that formerly gave rise to discussion which made the presiding eldership unpopular, and to some extent inefficient. It took much writing, much talking, and some tolerably sharp criticism, to convince the older bishops that the presiding eldership required vigorous men—vigorous in body as well as in mind—to do the work belonging to that office. In the not-far-away past men were continued on districts for many years, and long after they were physically able to meet the demands the office properly made upon them. And the improved administration is also shown in the refusal of nearly all of the bishops to appoint any one to the charge of a district who uses tobacco.

In this paper we wish to consider, in a direct and plain way, several questions that ought to be of general interest to the readers of the *Review*, who are all deeply interested in whatever tends to make the machinery of the Church work smoothly and successfully. Hence the arrangement of the districts, the methods of selecting presiding elders, their tenure of office, the character and amount of work required of them, and the best methods of apportioning and raising their salaries will be

briefly considered from a stand-point gained by long study, close observation, and practical experience.

Number of Charges in a District—There need but little be said as to the number of charges in each district, and there seems now to be a general willingness, both among the bishops and Conferences, to arrange this matter according to the needs of each Conference. It is clear that the plan adopted in the large cities will not work well in the rural districts, and it is also clear that, as a rule, there ought to be either twelve or twenty-four, forty-eight or sixty appointments in a district. If only twelve, as formed, the presiding elder can give at least two whole days each quarter to each charge, and a good many old-time Methodists insist on that number. If the elder has twenty-four appointments he can give each two whole days every six months, or, by extra work, he may manage to give each one of them some service on week day or Sunday every quarter. If he has sixty appointments—well, he must do the best he can! But there should be always a multiple of twelve for sake of convenience.

Selecting the Presiding Elder—For nearly a hundred years the mode of selecting and appointing the sub-bishop has been under warm discussion, and much ink has been shed, much paper wasted, and occasionally some bad blood stirred up. Having once fully discussed this point in the *Quarterly Review*, we wish to say that further light and four years' experience in the cabinet have somewhat modified the views then expressed. That paper advocated an elective presiding eldership, but now the views expressed by Dr. J. T. Crane in his *Methodism and its Methods* seem to have in them both weight and wisdom. He says:

> Let the Conferences by ballot, and without debate, nominate two candidates for each vacancy, and the bishop appoint one of them; or, if need be, require that the voter shall place on his ballot one name only for each vacancy, the two candidates receiving the higher number of votes being the nominees, provided the number received by either of them be not less than two fifths of the whole number of votes cast.

This is not an election, nor does it bind the bishop to appoint the ones nominated, but it *does* give him a fair and candid expression of the judgment and wishes of the entire

Conference. It is wonderful beyond belief what kind of men are sometimes nominated and urged in the cabinet for the presiding eldership. In some cases, nearly every presiding elder has a man in his district who is presented as a proper person to assume the great responsibilities of that office, and to do the immense amount of work required. Of course, the nomination in some cases is merely formal, in order to make good a pledge, or to please some brother whose aspirations lie in that direction. And, sometimes, after careful discussion in the cabinet for a week, a man is selected who would not have been thought of by the Conference, and whose appointment ought never to have been made. A bishop may err by appointing the wrong man to the wrong charge, but he makes a fatal blunder when he selects the wrong man for a district. The pastor is local, and any charge can live a year without a pastor, or with a poor one; but the man who has from twenty to sixty charges to supervise *must* be the right man. We may here say, with due deference to our honored bishops, that a sub-bishop does more hard work for less pay than a bishop, and his perplexities, burdens, and anxieties exceed those of any general superintendent. When the bishop reads out the appointments he goes out of the bounds of the Conference as soon as possible, and thus, by "running away," he "lives to fight another day." But the presiding elder goes home to meet the results of the appointments, and for a year, or years, has to settle his accounts with the preachers and the people, since he remains in constant contact with the complaints, demands, and unpleasant features of the district.

The Length of the Term—The Discipline fixes the length of a presiding elder's term on one district at four years, and the *lex non scripta* relegates him to the pastorate at the end of his term. For several good and sufficient reasons this rule is wise, and yet there are many who hold that the term ought to be lengthened to six years. Some of the reasons assigned for this change have a good deal of weight. If a presiding elder is adapted to the work, and is efficient and successful, he can in six years perfect his plans and finish what he has laid out to do. He can become so thoroughly acquainted with the plans and the men that he can arrange the work and appoint the preachers to the best advantage. Six years would allow him

to make two changes in every charge, and his superintendency would cover more men, and give him more experience, more wisdom and more influence. If it be said that this argument would apply to the lengthening of the pastoral term, it is not granted, for the cases are not parallel. The chief objection to this change in the law lies in the hurt that the presiding elder himself receives. While it may be best for the work it is not best for the man. We think it was Bishop Janes who once said, that a preacher began to lose his pulpit power when he began to be a presiding elder. The fact is, that the duties of the office are so varied and so exacting, and call the incumbent so much of the time out of his study, that he cannot give as much attention to his pulpit preparation as when he was a pastor. And the character of his work requires a peculiar kind of preaching, and the sermon most needed at one point to-day is the very one most needed at another point to-morrow. So, *ex necessitate*, his range of topics is circumscribed. In addition to this, the presiding elder is removed from personal pastoral relations, so that he loses his habits of pastoral visiting, and his skill in managing the social meetings of a charge. There can scarcely be a doubt that any pastor loses to quite a degree his pastoral efficiency by a term in the presiding eldership. Just how much he may be able to regain by subsequent pastoral experience is an open question. But while he may lose in pulpit power and pastoral efficiency, he gains breadth, experience, and wisdom that will in some part compensate him for his loss and will greatly aid him afterward as a pastor, especially as a judge of men and an administrator of the Discipline. The tendency of the public mind toward one term of office, and that a longer one, is seen in the evident drift toward giving one six years' term to the office of President of the United States. I believe that in the near future the Church will try this plan for her sub-bishops.

The Presiding Elder's Work.—As intimated above, the character of the presiding elder's work depends largely upon the section of the country he is in. In the East he is chiefly an administrative officer, doing most of his work in the Quarterly Conferences, preaching when and where it may seem to be specially necessary. But outside of a few cities west of the New York line the presiding elder has much traveling and

much preaching to do in addition to holding the Quarterly Conferences. The people demand that the sub-bishop shall preach to them, as they have to support him and as but few of them see him in the Quarterly Conferences. This demand, if met—and it ought to be when possible—makes the labors pertaining to this office very arduous. A pastor preaches twice each Sabbath, attends the Sabbath-school, possibly attends or leads class, and conducts the week-night prayer-meeting. But many presiding elders preach on Friday night, twice on Saturday, and twice on Sunday. In addition to this they often hold a Quarterly Conference on Saturday, another on Monday, and lead the love-feast, and probably administer the sacrament of the Lord's Supper twice on the Sabbath, and possibly baptize some children. We have hardly ever known a presiding elder to violate the Sabbath by holding a Quarterly Conference on that day, as that would be contrary to the entire spirit of the Discipline and Bible. Such labors as above alluded to, kept up for fifty-one weeks, varied only by from 5,000 to 10,000 miles travel, if the district be large and the charges not close together, will tax the energies and vitality of the strongest man. The question is often mooted as to whether a presiding elder is required, strictly, to do more than to hold the Quarterly Conferences and supervise the district, as nothing is said in the Discipline about his preaching. But a presiding elder who does not preach or attend the love-feast and administer the sacraments will soon find that the people do not so understand the nature of his obligations. By the provisions of the Discipline the elder is required "to be present, as far as practicable, at all the quarterly meetings (not Conferences), especially the first and fourth," and the people in most Conferences require one or more sermons from him at each quarterly meeting. In the districts where the presiding elder holds every Quarterly Conference at the first quarterly meeting, the most of the pastors will not have their salaries fixed for several weeks after the Annual Conference, and this often causes uncertainty and trouble. Some of us have found it to be an excellent plan to hold the Quarterly Conferences that would fall later than a month after the Annual Conference at the rate of two or three a day, where they could be reached, and having fixed the salaries, collected the moving expenses, and raised something for

immediate necessities, adjourned the Conference until the time of the quarterly meeting, possibly two months later. In this way the pastor knows what to expect, the stewards know what they have to raise, and the pastor receives some money to use in preparing for winter. It is clearly the work of a presiding elder to look carefully after the financial interests of the preachers on his district, and when any district shows deficiencies in their salaries, the presiding elder, as a rule, has failed in his work, though there may be occasional exceptions.

In this connection it may be proper to refer to the work of the presiding elder in the cabinet, as here he does the most difficult and important duty pertaining to his office. Wisdom in selecting the right man for the right place, and skill in getting the men he wants for his district, are very much needed, for, "*hic labor, hoc opus est.*" An old presiding elder once said that so long as a certain sub-bishop (an admirable preacher) had charge of a district it would be full of "wet logs;" that is, of inefficients and incompetents. The elder who can best man his district is, other things being equal, the most successful, for the week of cabinet work tells for weal or woe as no other week can. To sum it up, the work required of a presiding elder requires nerve, push, pluck, common sense, patience, tact, piety, and a consuming zeal for the salvation of souls and the upbuilding of the Church.

The Presiding Elder's Salary.—Our bishops receive from three to four thousand dollars each, as salary, and some of them have parsonages. In addition to this, their moving and official traveling expenses are paid, and also their expenses for special extra services. Besides this they receive something (sometimes a good deal) for lectures, dedications, and other special services. They do not receive too much for their labor and responsibility, and not as much as hundreds of men who do less work and are their inferiors in almost every respect. But, as before said, a sub-bishop does as much work as a bishop, and in many respects of a more difficult and disagreeable kind: but west of New York the average salary of the presiding elders is probably not fifteen hundred dollars. Out of this he pays his house rent, moving and traveling expenses, stationery bills, and keeps open house for comers and goers. He receives but very few presents or perquisites, and, unlike a

bishop, he has no spare Sundays for dedications or other extra and paying services. Besides all this, the bishops are sure to get their entire salary, while hardly one presiding elder in a dozen gets his salary in full. Every district ought to have a furnished district parsonage, and ought to pay the moving expenses of the elder. But a very important question is, how to apportion to the various charges the presiding elder's salary. There is a wide diversity of opinion on this point, and many are the methods adopted to save the charges from paying too much in this direction. In a recent New York *Christian Advocate*, a well-known minister gave his views at some length, and with some degree of warmth if not inconsistency. He says that in ¶ 363 of the Discipline the district stewards

> are directed by the General Conference to "make an estimate of the amount necessary to furnish a comfortable support to the presiding elder, and to apportion the same, including house-rent and traveling expenses, and also the claim of the bishops apportioned to the district by the Annual Conference, among the different circuits and stations in the district, *according to their several ability*." But the Discipline fails to indicate what this standard of "ability" is to be.
>
> That the salary of the pastor is the most equitable and disciplinary standard of this "ability" is as clear as the noonday sun. For immediately after the words just quoted follows this provision: "And in all cases the presiding elder shall share with the preachers in his district in proportion to what they have respectively received." Bishops, elder, and pastor become pastoral associates in their respective spheres, and share alike, *pro rata*, from the pastoral receipts.
>
> That minister or layman will render the Church at large an immortal service who shall secure the incorporation into ¶ 363 of the "Discipline" the words: "And the salaries of the pastors on the district shall constitute the sole basis on which the salaries of the presiding elder and the bishops shall be distributed among the respective charges." Where can a more righteous standard be found? . . .

And yet he complains that in a certain instance the district stewards did not, in making the assessments, take the salaries of the pastors, *or the generally recognized ability of the charges*, as a basis. Here he seems to admit that the Discipline is correct as to the basis. The Discipline is perfectly right on this point, and no other basis than that of the several "abilities of the charges" would be just or proper; but as its application is left to men whose pockets are interested, the law is some-

times perverted. There would be but little trouble, usually, in this matter, if each charge was represented by an efficient, sensible, and religious district steward. Too frequently, however, only a few attend, and these having matters their own way impose burdens upon others that they themselves ought to bear. There could scarcely be a worse basis of apportionment than the pastor's salary. We happen to know that this plan has been tried and has proved to be a delusion and a snare, if not worse. For instance, a weak charge asks for a strong man to build them up, and in order to get him they must strain every nerve to raise him a salary according to his worth. But they are enterprising and liberal, and agree to give him, say, fifteen hundred dollars a year. Another charge, with a larger and wealthier but stingier membership, pays its pastor only one thousand dollars. The usual per cent. in the West is about ten—that is, the elder's claim is generally one tenth, more or less, of the pastor's salary. In this case the poor but liberal charge pays one hundred and fifty dollars for the elder, while the rich and stingy one pays one hundred—thus the premium in stinginess is fifty dollars. Is this fair? But worse than this. Some charges where the presiding elder was unpopular, and where the pastor and the people had low notions of honesty and honor, have made the salary of the pastor merely nominal, so as to lower the elder's claim, and then made up the pastor's salary in donations. And, as a rule, wherever the elder's claim is to be based upon the pastor's salary, the pastor and elder will both find their salaries reduced, and both will be sufferers. The proper way to arrange the elder's claim is to elect men who will attend the district stewards' meeting—men who are honest, intelligent, and pious. Then, by vote, fix the salary at a living figure, counting all his expenses, and allow him as a sub-bishop liberally for his talents, time, labor, responsibilities and oversight. This done, then take into honest consideration the condition of each charge—its wealth, numbers, spiritual condition, church property (paid for or mortgaged), and all the local surroundings and circumstances, thus meeting the requirements of the Discipline as to the "several abilities" of the charges, and, ordinarily, the apportionment can be made speedily, fairly, and religiously. But if the pastors nominate for district stewards narrow men—contentious or stingy men, or men who are op-

posed to the officer or the office—there will be trouble, and the apportionments will be unequal and unfair, and the elder will fail to get his allowance, and some weak charges will be oppressed.

Raising the Claim.—But granting that the salary is sufficient, and the apportionments to the charges satisfactorily made, how shall the elder's claim be raised? On this point the Discipline says nothing, aside from the general directions concerning the raising of supplies for the ministry. But as in most instances these directions are not carried out, it may be well to consider specifically the elder's claim. The law of the Church is, that "in all cases the presiding elder shall share with the preachers in his district in proportion to what they have respectively received." To us that law seems both unwise and unjust, and it ought to be expunged. While it is true that whether the elder shall receive his claim or not depends almost entirely upon the pastor, it is equally true that the pastor should not pay that claim out of his own pocket, nor should he be paid what belongs to the elder, for each should receive his own dues, and each should stand upon his own merits. In some cases a pastor does his entire duty faithfully, and the people desire to pay his salary in full, while the elder either neglects the charge, or is lazy, or so offensive in personal habits or methods that really he is not entitled to his allowance. In such a case it is unjust to make the pastor share with his superior officer. On the other hand, the elder may be faithful, prompt, and efficient; always on hand and attending to every duty; while the pastor may be lazy, inefficient, and have displeasing personal habits. The people may appreciate the elder's work, and may be willing to pay him to the last dollar, while the pastor, not having earned his money, may fall short in his salary. In such a case it would be thoroughly unjust to make the elder share with the pastor. This *pro rata* method is unfair, and works hardships in many cases. And now we may be allowed to say that it is much easier for a pastor to raise the elder's claim, as a rule, than for the elder to secure for the pastor his salary. For the elder's claim is the smaller, and the pastor is constantly on the ground, and can work the matter up, while the elder is with the pastor's people probably but four times in the year, and then but briefly; and a score of

other important matters claim his time and attention at those times. And then, while the elder gets but few perquisites or donations, and usually lives in a city, where he cannot supplement his salary by cultivating a garden, the preachers have many such advantages, which aid in making a small cash salary go far in providing a comfortable support. One practical point remains to be considered, and it is of importance in many sections of the country; and that is, the best method of raising the presiding elder's allowance. A number of plans are used, and what may work well in one charge may be a failure in another. Where the pews are rented the rentals are expected to cover all current expenses, and nothing need be said about such a charge. In other wealthy and prompt-paying charges assessments are made that cover all claims, and as such charges pay all they promise, no extra collections are needed; but such charges are the exception, while the smaller and feebler stations and poorer circuits are the rule, and in them a great effort is needed to raise the amount required, and much planning is necessary. Two plans in the West have been used with more or less success. At the beginning of the year a separate subscription is taken privately, or a separate assessment made, for the elder, and the pastor collects it—or has the steward collect it—before the quarterly meeting, and the quarterly claim is met at the Quarterly Conference. The other plan is to take a public collection after the morning sermon on the quarterly-meeting Sabbath, and to hold on until the amount is raised. This plan is open to many objections. If the day is stormy the faithful few must pay the claim, if it be paid, and it calls only upon those appointments in the district where the quarterly meetings are held, which is not fair. It also seriously interferes with the sacramental services, which usually follow the Sabbath-morning sermon at the quarterly meeting. If the pastor would take a collection at each appointment before the Quarterly Conference it would be better, or if each appointment would assume and pay its proper proportion at the Quarterly Conference it would be better.

It is taken for granted in all of this writing that the elder is to do his utmost, in person and by pen, to secure the full payment of the pastor's claim, and where both pastor and elder work in harmony, and in each other's interests, both will usu-

ally receive their allowance. If a pastor takes no interest in the elder's claim it will hardly be raised. Or if he allows, without protest, his members to oppose the office or the officer, but quietly indulges their complaints, the sub-bishop will suffer correspondingly. This writer knows a pastor who has served under thirteen different presiding elders, some of whom were not very popular or efficient, and yet not one of those elders ever went to the Annual Conference without the last dollar of his claim, and in only one instance did he leave the quarterly meeting unpaid. And this record covers circuit, and small and large stations. Nor did the pastor pay the elder's claim out of his own pocket, though in a few instances he advanced it for a time, but he never lost a dollar by advancing it. And it is safe to say that the presiding elder's claim, almost invariably, can be, and is, raised where the pastor really tries to have it paid. But the *pro rata* rule is unfair to all parties where there is a deficiency. It works admirably where all claims are promptly met.

Some districts show at the Conference a shameful deficiency every year, while some pay nearly every dollar promised. Just how far a presiding elder is to blame for this state of affairs need not be said, but it may be stated that the fault is not altogether with the people. Possibly the preachers and the elders are largely to blame for this ruinous condition of things, for under some elders and some pastors there are rarely any deficiencies. When a people can be led to see and feel their obligations to God and the Church on financial matters they usually respond liberally.

The righteousness of the Scribes and Pharisees included commercial honesty; the payment of debts and tithes. Our righteousness is to equal theirs in this respect, and to exceed theirs in spirituality. We need business in religion and religion in business; and then may we confidently expect the days spoken of by the prophet Joel, for then God will pour upon his churches that wonderful baptism that came upon them at Jerusalem, when fear came upon every soul, and when multitudes of both men and women were added to the Lord.

W. R. Goodwin.

EDITORIAL MISCELLANY.

CURRENT TOPICS.

THE CRESCENT IN AFRICA—AFRICA IN AMERICA.*

MOHAMMEDANISM has until quite recently been regarded by perhaps the majority of Christians as an effete and non-aggressive religion. And to-day, despite all that has been written to the contrary, comparatively few are fully aware of its intense vitality and of the vigor of its propagandism. Seventeen years ago, in this *Review*, Dr. Blyden quoted with approval the conclusion reached by several learned investigators, that "Mohammedanism is a thing of vitality fraught with a thousand fruitful germs." Recent events, especially in Africa and India, have justified this opinion. Dr. Thomas P. Hughes, who during his twenty-one years of service as a missionary in British Afghanistan made the condition of Islam a special study, and who in 1876 visited Egypt specially to investigate its strength in that country, assures us, in a valuable paper to be found in the *Andover Review*, that "there were never so many Moslems in the world as there are at the present time." In Schem's statistics their number is set down as being 210,000,000; the number of Buddhists as 340,000,000; of Christians as 338,000,000. When one considers that Christianity is six centuries older than Mohammedanism, these comparative numbers become a suggestive commentary on the relative aggressive force of the two religions. If nothing more, they teach that Islamism cannot be viewed as an effete system.

Is it objected that these numbers represent not its present growth, but a past energy which is now moribund in Mohammedanism? Against this objection one finds the following facts:

1. That there are 50,000,000 Moslems in India alone, and, as Dr. Hughes affirms, "it is a matter of fact which admits of no contradiction that while Christian converts from Islam can only be counted by hundreds, proselytes from Hinduism to Islam can be reckoned by thousands if not millions."

2. That Islamism is now spreading rapidly in the island of Java and in parts of China.

3. That Islamism fifty years from the time of its beginning "swept over northern Africa like a whirlwind," and after a long, stubborn contest superseded Christianity throughout the region lying between the Mediterranean and the Soudan. After its first conquests by the sword it

* *Christianity, Islam, and the Negro Race.* By Edward W. Blyden, LL.D., late Minister Plenipotentiary of the Republic of Liberia at the Court of St. James. With an Introduction by the Hon. Samuel Lewis. 8vo, pp. 423. London: W. B. Whittingham & Co.

advanced southward, not by force of arms, for the brave tribes of Nigritia had never been subdued by a foreign foe, but by means of schools, books, mosques, trade, and intermarriages. Half a century ago it returned to its ancient method of employing military expeditions to compel the submission of pagan tribes to the Crescent. These movements, as Dr. Blyden shows, have been carried on with wonderful activity and success. Within the last thirty years two Negro chieftains, Omaru and Samudu, have led these crusades. The latter, with thousands of Moslem Negroes under him, has quite recently subdued large and powerful tribes which two years ago were pagans, but are now "under the influence of schools, teachers, and the regular administration of law." He has even advanced within two hundred and fifty miles east of the British colony of Sierra Leone. Hence, in the Africa of to-day, says Cardinal Lavigerie, "there are from the Soudan to the Niger and Senegal more than sixty millions of Mussulmans." And Mr. R. Bosworth Smith, a recognized authority on this question, affirms that "it is not too much to say that one half of the whole of Africa is already dominated by Islam, while of the remaining half one quarter is leavened and another threatened by it." And this astounding statement is also accepted by the learned Dr. Blyden, than whom there is no more competent living authority on Mohammedanism in Africa.*

4. That this energetic propagandism will be unrestingly continued is made certain by the fact, as stated by Dr. Hughes, that in the Mohammedan schools at Cairo there are five thousand students, of whom hundreds "burn with enthusiasm at the thought of rescuing from the fire of hell the lost souls of the heathen in Africa."

Dr. Hughes very properly remarks of these facts that they represent "an amazing, a portentous problem which Christianity and civilization have to face in Africa, and to which neither of them seems as yet half awake." The portent of this problem appears still more gloomy when it is studied in connection with the comparatively insignificant results hitherto achieved by Christian missions in that "dark continent." Not that there has been no fruitage of individual conversions there, for it is undeniable that the unexcelled self-sacrifices of missionaries of all evangelical denominations in Africa have been productive of many thousand converts whose faith has begotten rich spiritual experiences and exemplary morality. Nevertheless, the startling fact confronts the Christian thinker that while half of Africa, including not its lowest types of intellectual character but "its

*Dr. Blyden is the author of the remarkable book named above. He is a Negro, born in the West Indies, and educated in Liberia. Mr. R. Bosworth Smith says of him, that "he is an accomplished linguist, equally familiar with Hebrew and Arabic, with Greek and Latin, with five European, and with several African languages. He is a great traveler. He has studied the Negro wherever he is to be found. . . . If ever any one spoke upon his special subject with a right to be heard upon it, it is Mr. Blyden. . . . I regard him as one of the most remarkable men, . . . and his book, taking into consideration all the circumstances, as one of the most remarkable books I have ever met."

most energetic and enterprising tribes," is obedient to the faith of Mohammed, "not one single tribe, *as a tribe*," says Dr. Blyden, "has yet become Christian," although "west Africa has been in contact with Christianity for three hundred years. Nor has any *influential* chief adopted the religion brought by the European missionary. . . . There is not a single spot along the whole coast—except perhaps the little island of Corisco* —where Christianity has taken any hold among large numbers of the indigenous tribes."

To relieve the darkness of this somber picture, the writers quoted above seem to concur with Dr. Hughes in thinking that the ascendency of Islam in Africa must be for the advantage of Christian missionaries in the future, because by it "these hordes of savages are taught to reverence and worship one God." In the same hopeful spirit the Secretary of the American Board, Dr. N. G. Clark, has said that "as a civilizing power Mohammedanism is exerting a very beneficial influence over the wild tribes of Africa." Dr. Blyden also observes, "We entertain the deliberate conviction, gathered not from reading at home but from travels among the people, that, whatever it may be in other lands, in Africa the work of Islam is preliminary and preparatory. . . . We may express the belief of Möhler, that, one day the true laborers may find in Africa a harvest ready for their reaping, and the Gospel speed on its way rejoicing, and Mohammed prove a servant of Christ!" And Dr. H. H. Jessup, of the American Board, also expresses his hope that the monotheism of Islam may be God's instrument to prepare it for Christ.

One cannot well refuse to respect the honest convictions of gentlemen so well informed as Drs. Blyden, Hughes, and Smith most unquestionably are. Neither can one help wishing that their belief, so strongly expressed, may prove to be well founded. Nevertheless, one cannot suppress a desire to learn why Mohammedanism is expected to accomplish in Nigritia and in Southern Africa what it has failed to achieve in other countries. It may be conceded, as claimed, that it has taught one half of the pagan tribes in Africa to abandon cannibalism, human sacrifices, and fetish worship; to profess faith in the Koran, with its monotheism, its doctrines of a future life, a resurrection, a final judgment, and of human responsibility. It has replaced the wizard and his weird incantations by the mufti and his mosque, his school, and his five daily calls to prayer. It has taught that almsgiving, fasting, prayer, and pilgrimage are the four duties obligatory on every convert to Islam. As a result millions of once naked savages now wear decent clothing, have formed habits of personal cleanliness, and have adapted better methods of civil government than were possible under their old pagan ideas and habits. All this, it must be confessed, indicates that it has led them a considerable distance in the direction of higher civilization. But are they therefore better prepared to listen to Christian teachers than they were when living in pagan blindness?

---

*Mr. R. Bosworth Smith also excepts "one or two isolated spots, such as Abbeokuta and Kuruman" from this sweeping, but too true, statement.

The students of this great problem cited above confidently reply that they are. Yet one cannot surrender one's judgment to their conclusions without serious misgivings. Though earnestly wishing and trying to hope they are right, yet one cannot help asking why, during the past twelve hundred years, and especially during its last century of missionary zeal. Christianity has not found Islamism in any nation to be a preparation for the reception of the Gospel? Is Africa more likely to be led to Christ by Mohammed's hand than Persia, India, or Turkey? If so, how is it that, in Northern Africa, Morocco, Algiers, and Egypt are as indisposed to consider the claims of Christianity as Turkey or Arabia? What is there in the Soudan tribes that should make Islamism among them more favorable to the Gospel than it is wherever else it is in the ascendent? It is doubtless true, as Dr. Blyden says, that the hold of Islam on these tribes is not as yet very deep. Probably it is at present little more than a nominal creed with them. Its beliefs, being but dimly comprehended concepts, have not yet become moral convictions. Nevertheless, the fact of its having led them to abandon so many of their ancient superstitious habits is proof that its grasp upon them is already the grip of a giant. Something in it has had power to move them strongly. What is it? Is it the potency of the great truths which, mingled with pestilential errors, the Koran teaches? Partly, perhaps; for truth, though allied with error, will measurably assert its power even though it be "held in unrighteousness," and thereby prevented from working out its legitimate spiritual and ethical results. Is not the secret of Islam's strength and Islam's failure, both in Africa and elsewhere, to be found in this—that it holds much truth in much unrighteousness? Its truths appeal to man's higher nature, but are spiritually and ethically ineffective because of the errors with which they are blended. It justifies polygamy, slavery, religious war, and a spirit of caste which moves its disciples to look with inexpressible contempt upon unbelievers in its creed. Thus a man may be a good Moslem, sure of paradise in the hereafter, while utterly dead to spiritual aspirations, and indulging his corrupt passions with very slight restraint. It is not surprising, therefore, that so many Africans have embraced it. It has asked no sacrifice of their selfism, but it has presented them an attraction in the fact that by becoming Moslems they escape the peril of being enslaved; for the great Mohammedan men-stealers, who enslave African pagans without scruple, never reduce a brother Moslem to slavery.

These facts explain, at least in part, the success of Mohammedanism in Africa. But they assuredly do not beget confidence that the diffusion of this cunningly contrived creed can prepare the tribes of the "dark continent" to listen to the voice of the Christian missionary teaching a faith that requires the renunciation of that selfism which Islam permits its disciples to indulge with so little restraint.*

---

* In his *Apologetics*, the learned Dr. Ebrard says, that "nothing can be more perverse than the assertion that Islam can become a bridge over to Christianity for the Negro races." He calls it "a mongrel product of mantic fanaticism and cun-

At present, Dr. Blyden assures us, Islam in Africa is tolerant toward Christianity. But will Islam permit the proselytism of its Negro converts? To do so it must become a leopard changing its spots. Regarding itself as the last of divine revelations, and as abrogating Christianity, it is its law that "the *Murtadd*, or proselyte from the ranks of Islam, must suffer capital punishment." In conformity with this law the sultan of Turkey, as late as 1875, informed the British representative in Constantinople that "the right of making proselytes from the religion of the State neither had been, nor was intended to be, given by the Turkish government."* Seeing, therefore, that Islam is governed by one law—the Koran—in all nations, is it not likely, if not certain, that the African Moslems, as they become confirmed in their faith by further instruction, will stand in such decided opposition to proselytism by Christian missionaries as will make it more difficult to Christianize them than it would have been to win them from their abandoned pagan superstitions?

For these reasons one fails to perceive that Islam in Africa is to be a John the Baptist to the Christian missionary. Yet Dr. Blyden's valuable book does make it transparently clear that it is high time for Protestant Christianity to enter with self-sacrificing vigor on the task of winning Africa to Christ. If one half of her tribes have become followers of the Crescent, they, with her remaining pagan tribes, should be speedily shown the superior glories of the Cross. The Koran speaks not with contempt of either the Bible or the Christ, but reverently of both.† This gives the missionary his point of access to the Moslem's good-will, enabling him to contrast the moral majesty, the beautiful tenderness, the life-inspiring truths, and the

---

ning calculation, which removes from its idea of God the attribute of holiness, and from its idea of Christianity its central point, redemption. Under the varnish of an outward appearance of civilization it has made the culture of the mind impossible." He cites Rholf as showing that it has changed "well disposed and peaceable Negro tribes into crafty fanatics." And he ascribes the literary culture of the times of the caliphs to the old Persian civilization, which Islam could not preserve but only kill out. It emancipates the flesh, degrades the wife, destroys family life, and changes the State into a despotism.

* Dr. Arthur T. Pierson, in his *Crisis of Missions*, observes that "the law of the Koran punishes apostasy with death; but treaty obligations practically annul the Koran, and, since the case of Selim Effendi, in 1857, the government officials (in Turkey) have in numerous cases been compelled to decide that converts to Christianity were not, according to the "treaty of Paris, in 1856," to be molested. But whether the influence of European governments will be able to make itself thus felt among the Moslems of interior Africa or not is far from being certain.

† In the *Indian Evangelical Review* for January last there is a paper by the Rev. Dr. E. M. Wherry, in which he proves "by the testimony of the Koran that Mohammed recognized the existence of genuine and uncorrupted copies of the Jewish and Christian Scriptures in his day, and that, in consequence, Mohammedans are bound by the authority of their own prophet to accept the Christian Scriptures as genuine and uncorrupted. . . . They are in like manner bound to accept these Scriptures as for them the divine rule of faith and practice, notwith-

pitiful love of Jesus with the character and teachings of Mohammed as the latter are represented in his Koran. And since the missionary is no longer compelled, by the force of unbending circumstances, to labor chiefly among the inferior tribes which have their *habitat* along her sickly western coast, but can safely penetrate the vast interior, with its better climate, he can reach those higher types of humanity which inhabit the center of that vast continent. But Dr. Blyden and most other well informed travelers and writers are as one in affirming that the white man cannot live long and work with effect in tropical Africa. What then? Must the millions of that much-injured country be left as a prey to the Crescent? Nay, nay; that must not be. It belongs not to Mohammed but to Christ, who has redeemed it with his blood. He commands and expects his Church to achieve its conquest for him. How can this be done?

Dr. Blyden's response to this inquiry is given in the words of our late lamented and beloved Bishop Gilbert Haven, who is credited with saying, "Africa in America" must redeem Africa. In other words, the Christian Negroes of America must undertake the mighty task of winning their ancestral home to the cross of Jesus. He argues this point chiefly on two grounds: 1. The Negro, because of the existing and apparently incurable race repulsion, can never gain recognition in America as the white man's equal. His relation to his white brother must always be that of an inferior, and therefore his development and his self-respect require that he should emigrate to the home of his ancestors. 2. The Negro can live, work, and enjoy good health in Africa, where he will be recognized as an equal, and be free from the depressing influence of the white man's assumption of superiority, and can develop a powerful Negro nationality. Moreover, by being able to approach the native African in the spirit of equality and real brotherhood, as the Negro teachers of Islam now do, he is more likely to win him to faith in the Gospel than a white missionary, who is very rarely, if ever, able to feel other than as a man belonging to a superior race, and cannot therefore say to him, without mental reservation, "We are brothers."

For these reasons Dr. Blyden seeks to beget such an enthusiastic passion in the Christian Negroes of American birth for the people of their ancestral home as will move them to emigrate by thousands, and to teach both Mohammedans and pagans, by their example and precept, the truth as it is in Jesus. As the Jews left the land of their birth and bondage, and sought the country given by God to Abraham, their great ancestor, so he would have these Negroes quit the scenes of their centuries of wrong and suffering, and return to the land from which their fathers were violently

---

standing their doctrine of abrogation. . . . It will plainly follow that the Koran must be rejected on the ground of its own teaching."

In support of his main statement Dr. Wherry cites the following from the Mohammedan creed: "I believe in God, in the angels, *in the Books*" [the books and the prophets are the Christian Scriptures], "in the prophets, in the day of judgment, and in the decrees of God."

torn. That there is an aspect of moral grandeur in this idea none will dispute. Will it inspire "Africa in America" sufficiently to lead it to enter upon such a great and holy crusade?

The decision of our Negro brethren will turn, perhaps, on their acceptance or rejection of Dr. Blyden's basic theory that they never can overcome that racial repulsion which dooms them to a relation of inferiority in this land. If that repulsion is chiefly the result of their having been a servile race, time, culture, and self-development may overcome it. But if it be natural, time will modify, though it may never wholly overcome it. This question the Negro must decide for himself. His right to stay and test the problem is as unquestionable as is his right to embark in such an enterprise.

But if he resolve to go he needs to ask, Is it practicable to secure emigrants of the right type to accomplish the desired result? That idle, ignorant, unchristian Negro emigrants would only deepen the darkness of Africa is self-evident. To Christianize that much-wronged country, energetic men and women, who are genuine Christians, possessing persistent, fearless spirits and educated minds, are needed. Can enough of this class be prevailed on to join in this proposed crusade for the salvation of their ancestral home? The leaders of the African Churches in America can best answer this momentous question.

If organizations for emigration actually exist, they prove that "Africa in America" is strongly moved by a desire to find some place where its development will not be hindered by the race repulsion which is its oppressive nightmare in this land. Whence this desire arises, and whither it tends, who can tell? If it shall end in its actual emigration on a large scale, one cannot reasonably doubt that its most promising goal is, not South America, as some contend, but the vast range of fertile lands lying in the Liberian Republic, and in the rich valleys of the Congo and its affluents. Bishop Turner, of the African Methodist Episcopal Church, appears to be of this opinion, for he is cited as saying "that to my certain knowledge there is a general unrest and a wholesale dissatisfaction among our people in a number of sections of the country, and they sigh for conveniences to and from the continent of Africa. . . . The remedy is thought, by tens of thousands, to be a NEGRO NATIONALITY."

If this unrest is deepening, as Bishop Turner affirms, what does it import? Is it an impulse begotten by Providence for the purpose of leading "Africa in America" back to its ancestral home, that it may carry with it the example, the energy, and the blessedness of Christian civilization? If this be its meaning, it may bless Africa by checking the present progress of Islam. And, by showing the superiority of such civilization over that promoted by the false faith of Mohammed, it may also win away its converts from the Crescent to the Cross. Thus a "Negro nationality," created by the emigration of the Christian elements of "Africa in America," may be God's plan for flooding the Dark Continent with the light of the Gospel.

Grave results are included in this problem. The emigration of Negroes

by thousands would soon very seriously affect the supply of laborers in the Southern States. The hardships inseparable from extensive colonization would severely try the courage and the endurance of the emigrants. The loosening of the ties of moral restraint which always accompanies emigration and settlement on uncultivated lands would put the faith of many to a crucial test. If successful, despite these incidental evils, the presence and influence of Christian homes and Christian villages and Christian churches in Africa would be the precursor of the triumph of Christianity among a people long afflicted and cruelly wronged. If unsuccessful it would be a sad calamity. These are questions that need to be duly pondered both by colored and white citizens in America. They are questions which appeal strongly to the sympathies and hopes of the Christian Church. She cannot well help deep sympathy with the aspirations of the American Negro; neither can she wholly refuse to hope that he may yet prove God's chosen instrument for the regeneration of a land which is a grave-yard to many white missionaries. But since the problem is not yet fully worked out her duty in the premises is not transparently clear. She assuredly ought not to throw herself in the way of this singular impulse said to be working in the Negro mind, because by doing so she may be fighting against God. But she can, and should, watch, pray, and wait its providential unfolding. The time may be near in which she may feel it her duty to give it her full sympathy, and to freely contribute her money to help transfer "Africa in America" to Africa, that, through it, Ethiopia may soon be seen "stretching out her hands unto God."

CHRISTIANITY AND THE ETHICS OF THE BUSINESS WORLD.

Has spiritual Christianity any stronger, any more dangerous, foe than "Mammon" in these modern days and in our own land? To the superficial observer the forces of skepticism which, armed with the offensive weapons of rationalistic criticism are making desperate assaults on its foundations, appear to be its deadliest adversaries. But men of deeper insight know that, though these assailants may retard its growth by strengthening the unbelief of unregenerate minds, they cannot destroy the faith "once delivered to the saints," because the truth on which that faith reposes becomes self-demonstrative in every man who cordially embraces it. To such obedient souls the false philosophies and specious reasonings of infidelity are as chaff driven by the wind. But Mammon is a subtle and deadly foe, who makes his attacks not directly on Christian truth, but on that divinely created love for God and man which is the essence of all spiritual life. As the malaria of a marshy country is more destructive to an army than the bullets of its foes, so is the self-loving spirit of the world often vastly more injurious to the life and progress of the Christian Church than all the arguments that skeptical philosophers and scientists can invent.

The "god of this world," whom Jesus personified as "Mammon," in

seeking to diffuse the poison of that selfism which is destructive of the soul's higher life, wears an aspect of plausibility, and is endowed with the dangerous gift of flattering speech. Since human selfism decreed his apotheosis, he no longer appears, as Milton saw him,

> "The least erected spirit that fell
> From heaven,"

whose "looks and thoughts were always downward bent," but as a god whom countless leaders in the marts of business worship, and whom they serve with all their hearts, minds, and strength. On his altars, selfishness offers daily sacrifices of honor, honesty, truth, fairness, and respect for the rights and interests of other men as the price of the gold which he scatters in lavish abundance among his most unscrupulous worshipers. In his unhallowed temple men are taught how to frame plausible theories in defense of gambling speculations, "corners," "trusts," "combinations," "pools," briberies, railway-wrecking, betrayals of official obligations, adulterations of food, fraudulent manufacturing, dealings in things injurious to health and public morals, and similar methods of gaining wealth by wronging other men. And having reduced these theories to practice, and reaped "filthy lucre" thereby, they move among other men, crying, in the spirit of the ancient Ephesians respecting their goddess Diana, "Great is Mammon, by whose favor we heap up much treasure!"

Did these Mammon-worshipers constitute a class in society separated from the Churches of Christ by well-defined barriers not easily crossed, their influence over the latter would not be alarmingly potent. But so great is the number of Christian business men, so intimately related are the common interests of society, so numberless the mutual services required for the development of political, family, and social life, and so dependent is the individual on the co-operation of the many, that there is, there can be, no barrier but a moral one between the servants of Mammon and the servants of Christ. They must mingle one with another. Both must live by transacting business under those established economic principles generally recognized as the laws of trade. The influence of both is therefore interpenetrative. Consequently, the selfism of Mammon worshipers must act adversely on that sense of duty which compels every spiritual man to recognize the law of love to one's neighbor as a limitation on his business actions. For, both by word and deed, the former often audaciously declares that law to be utterly inapplicable to existing modes of business. Their golden rule is to get gold, not by fair means only, but justly or unjustly, as occasion may require.

By this unavoidable continuous intermingling of innumerable Christians with the avowed servants of Mammon, the former are powerfully tempted to become partakers in transactions which, though bearing the stamp of conventional approval, are yet so essentially selfish in principle as to fall under the ban of a truly Christian conscience. In *form* they wear an aspect of innocent trade. In *fact* they are based on a total disregard of the rights and interests of other men. Take, for illustration, a coterie purchasing

large quantities of wheat or coffee, or any other commodity, for the purpose of creating what is called a "corner" in the article. Viewed as a simple act of buying this may be made to look like innocence itself. But when it is seen that the action of the coterie, if it end in success, will assuredly bankrupt certain other parties who trade in the article "cornered," its apparent innocency proves to be only a mask concealing an intentionally cruel selfism exulting in the iniquity of seeking gain by reducing a brother man from comparative affluence to probable beggary. And if the purchase is made by the aforesaid coterie on what is technically termed "buying on a margin," it further appears as an act kindred in quality to that of the gambler who risks a sum of money in expectation of getting a larger amount from his fellow gambler, for which he intends to give no equivalent. It is, in motive, purpose, and effect, an unqualifiedly selfish deed, a plain violation of that divine law of human brotherhood which says, "All things whatsoever ye would that men should do to you, do ye even so to them."

It is this unhallowed selfism, incarnated in almost innumerable modes and kinds of modern business, and constantly confronting Christian men in every mart of trade, that makes Mammon the most dangerous foe of the Church of to-day. The precise point at which that innocent self-interest which stimulates man's industry must pause, or be deformed into guilty selfism, is sometimes so indistinct to one's moral perceptions that even a good man, if his conscience be not quick and healthfully scrupulous, may pass it, and find himself like one suddenly entangled in a snare. The act may be one in which the wrong it is designed to inflict is so indirect, and is to reach its victim by such circuitous ways, that one unskilled in the devices of the times may be unaware of its injurious bearing on other men's interests until subsequent reflection sheds light upon it. It may include an unjust watering of stock, or a project involving bribery, or the unfair depreciation of a coveted property, or a conspiracy to affect the price of a vendible commodity, or some other of the countless methods by which unprincipled financiers add to their riches by despoiling others. Into some such transaction a truly Christian business man may be beguiled by plausible representations which, being partial, conceal its real aim. His participation in it may therefore be innocent in its beginning. But, being in it, he is placed where the fascinations of large prospective gains soon begin to act on his love of acquisition. Before he fully discerns the wrong involved, he is under the spell of an enchanted imagination. "There are thousands in it!" his financial partners gleefully exclaim. But as the scheme matures its injurious bearings on other parties are developed. He then discovers that his promised gains must come from the, perhaps ruinous, losses of other men. He is startled. His conscience protests. His sense of justice to men and his duty to his Master bid him sever at once his connection with the affair, even though it may cause him more or less serious embarrassment. But, alas for his relationship to Christ! His anticipation of large gains has already stimulated his self interest into a passion, has narcotized his conscience,

and so depressed his spiritual life that its action is no longer strong, but like a feeble, intermittent pulse. The first costly step has been taken. He hesitates to retrace it, listens willingly to the maxims of worldly men, yields to the persuasive force of evil example, and finally consciously abandons his obligation to be governed in his business by strictly Christian principles. He thus deliberately enters that service of Mammon which separates him in spirit, if not in form, from the service of God.* He has reached a crucial point in his experience, such as is finely illustrated by these noble words of Emerson:

"If, nevertheless, God have called any of you to explore truth and beauty, be bold, be firm, be true. When you say, 'As others do, so will I; I will renounce my early visions; I must eat the good of the land, and let learning and romantic expectations go until a more convenient season;' then dies the man in you; then once more perish the buds of art and poetry, as they have died already in a thousand thousand men."

Change the phrase "learning and romantic expectations" into moral nobleness and immortal expectations, and "art and poetry" into true manliness and exalted character, and these words of Emerson are strikingly descriptive of the Christian business man who, when brought face to face with an opportunity to gain gold by immoral means, has trampled on his principles, and let go of the most precious thing in his soul—his loyalty to God, truth, and justice. The Christian in him has died.

But these statements of palpable facts may appear to some as inconsequential commonplaces. In reality they are of vital importance to the life of the Church. They are a menace to the principle on which her existence depends. What is that principle? Is it not that of individual loy-

* Since writing the above we have seen an article in the *Andover Review* entitled "Commercial Enterprise and the Criminal Law." It is by Ellis G. Seymour, Esq. It aims to show that "all those devices known in modern parlance as corners, business trusts, and manipulation of the markets in every form" are recognized in the common law as "criminal." He cites Lord Ellenborough as saying, "That which strikes at the price of a vendible commodity in the market is a fraud leveled at the public." He also quotes Mr. Sergeant Hawkins as saying, "All endeavors whatever to enhance the price of merchandise, and all kinds of practice which have an apparent tendency thereto, . . . are highly criminal at common law." He further cites Coke, who says, "The ingenuity of man could not contrive a shift to enhance the common price of commodities, whether by word, act, conspiracy, or news, that an attempt to execute it would not be punishable as a crime." And, commenting on the words of these great jurists, Mr. Seymour himself says, "So far as commercial enterprise is directed to raising or sustaining the selling price of what it deals with, it has ceased to be a benefit to the community and become the reverse. It is enterprise of precisely this kind whose license kindles anarchical and insurrectionary feelings among the mass of the people." How, then, it may be pertinently asked, can a Christian, who is under obligation to the law of love to his neighbor, which is wider in its sweep than "common law," be a party to devices condemned by both divine and human law without separating himself from Christ?

alty to Christ, so absolute as to be exclusive of selfism? Could Christ's Church exist without disciples to whom his words are supreme law, who put him first in all things, who, animated by his love, not only abstain from doing financial or other injury to their fellowmen, but adorn themselves with that "virtue" which Cousin defines as "a struggle against passion (selfism), a disposition to contribute to the happiness of others?" Manifestly it could not, because a living Church must be constituted of regenerated souls, who, having renounced their inherited and long-cherished selfism, have solemnly promised to love Christ, not in word only, but with an affection which seeks its highest gratification in doing His will.

The drift of the Mammon worship of to-day is to corrupt this divinely born affection, and to restore the reign of selfism. It aims to strike the Church where she is most vulnerable. Discerning the "heel of Achilles" in the liability of this affection to be alienated, the "god of this world" seeks, by manifold and novel devices, to inflict a deadly wound upon the Church by alienating it. And therefore it is that a question of life or death to the Church is involved in her conflict with the excessive activity and abnormal devices for the rapid acquisition of wealth which now give character to the doings of the business world. If her members who are men of business generally succumb to the law of selfism now prevailing in the world, they must inevitably lose their spiritual life, and thereby deprive her of a measure of her power. If with this loss they retain the form of godliness, and continue in the Church, the contagion of their example, the influence of their formalism, and their assured consequent hostility to faithful ethical preaching, must depress the spiritual tone and lower the moral standard of the whole body. Social amusements opposed to godliness will then be devised to hold her organization together. But her light will be darkness, and, instead of revealing God to men through her unspotted moralities and beautiful charities, she will stand before the world ethically disfigured, and, while still persuading herself that she "is rich and has need of nothing," will, in the sight of God, be "wretched, and miserable, and poor, and blind, and naked."

To preserve her own existence, therefore, the Church of Christ needs to stem, as best she can, the swelling tide of immoral methods of business, which is threatening to sweep honor, honesty, truth, justice, and fair dealing from our markets, manufacturing establishments, railway corporations, and business exchanges. She may not be able to stay it in that part of society which is avowedly hostile to religion, but she can call on her own members to pause, to "orient themselves," as Eastern travelers do when halting to observe the sun while crossing the deserts, and to learn that they cannot act on the supremely selfish principles of modern business and retain their spirituality. She can vigorously teach the truth that bad morals and true spirituality cannot co-exist in any man. She can affirm, on the authority of Jesus Christ, that if spirituality be genuine, the life must be ethically pure; if the life be corrupt, the spirituality is either sickly sentiment or intentional sham. For, as it is finely expressed by Professor C. C. Everett, "in the teachings of Jesus righteousness and

religion are found each interpenetrated by the other. There is no religion apart from righteousness, and no righteousness unsanctioned by religion." "And," says St. John, "this is love, that we walk after his commandments," which is equivalent to saying that true spirituality is inseparable from strict morality.

There is perhaps no clearer evidence of the presence and growth of selfism in society than the fact that not a few professing Christians deny that certain classes of unjust transactions are immoral. A gospel maxim teaches that "love worketh no ill to his neighbor." This truth, though accepted as applicable to such open immoralities as the adulteration of food, the sale of strong drinks, the violation of official trusts, thefts, adulteries, etc., is regarded by many as inapplicable to financial operations the profits of which must represent the losses, often the ruin, of other men. "Business," they affirm, "is business, and not religion." And, therefore, the successful operator, while exulting over his gains, looks with Cain-like coolness on the plucked victim of his scheming, and quiets his conscience, if perchance it whispers rebuke at all, by asking, "Am I my brother's keeper?" Surely it is fitting to tell such a man that by such theoretical and practical selfism he demonstrates himself to be utterly devoid of either a true concept or the possession of that spiritual life which, because its essence is love to God, must also be love to men. Not God but selfism is supreme in his heart. And though he might possibly shrink from being told that his selfism is identical in essence with the selfism of the immoral and criminal classes of society, it is even so. The selfism which is the root of every species of immorality is also the root of his financial methods, as it is also the source of that love of money which St. Paul calls the "root of all evil." This is a startling fact. And a man when told that the germ of gross offenses against God and man is also the governing force of his business may well stand aghast before it, and exclaim with Hazael the Syrian, "Is thy servant a dog, that he should do this great thing?" Yet the fact remains. His selfism, though as yet undeveloped into unconventional and gross offenses, is identical in its essence with the principle of every crime that man may commit. Why else did Jesus declare that "out of the heart (the self-centered heart, that is; selfism) proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies?" Can these words mean less than that the selfism which gives birth to an evil thought may also become the accursed parent of deeds which spoil all beauty of moral character? But, since this is their meaning, how can the man whose selfish business transactions must inevitably involve loss and suffering to his fellow-men sustain his claim to be a disciple of the unselfish Christ? He cannot sustain it. In truth he condemns himself by making it, inasmuch as it is a law of that spiritual life which arises out of the love of God shed abroad in the heart that it must beget love to man. As Walker expressively phrases it, "the LOVE-DEATH of Christ, revealing the active benevolence of the Divine heart, communicates LOVE-LIFE to the souls of believers." And that love-life not only works no ill to one's neighbor, nor does him any injustice, but

guards his interests and promotes his well-being. It gladly obeys that beautiful precept, "Thou shalt love thy neighbor as thyself." When, therefore, a business man deliberately seeks profit by methods which work injury to his fellow-men, does he not thereby demonstrate that his soul is estranged from that love-life which finds its highest delight in beneficent deeds? And when he defends his evil practices with arguments, does he not prove either his insincerity or his ignorance of the nature and effects of a life centered in God?

No attentive reader of the New Testament can fail to note how carefully it guards the shameless tendency of human depravity to abuse the abounding grace of God by making it an excuse for ethical misconduct. Men will extol the grace, grow rapturous in speaking of the mercy of God, while in practice they trample on his laws of love. But, as if recognizing and aiming to forestall this depraved disposition, the Saviour laid the strongest possible emphasis on the doctrine that an ethically pure life is inseparable from genuine faith. He even put this truth into the mouth of John the Baptist, his precursor, the key-note of whose preaching was a call to prepare for the Lord's coming by a repentance bearing as its fruits not meaningless tears, but deeds of charity, honesty, truthfulness and peace, with contentment. (Luke iii. 11–14.) And almost at the very beginning of his own teaching Jesus preached his memorable Sermon on the Mount, which is an inimitable epitome of the nature and ground of all ethical science. Moreover, in defining the love which is the essence of Christian life, he kept the rapturous emotions proper to that divine affection almost out of sight, and taught men to look for it, not so much in their feelings as in their actions. "Ye are my friends," he said, "if ye do whatsoever I command you. . . . If ye love me, keep my commandments." And he summed up his commandments in these noticeable words: "A new command I give unto you—that ye love one another." In these words the Master joined supreme love to God and love to man in holy wedlock, thereby making the ideal Christian life to consist in the union of spirituality and ethics. Hence, he who truly loves God not only refrains from doing wrong to his neighbor, but positively loves him with an affection that seeks to do him good.

Where, then, can we find the antidote to prevailing selfism but in a sweeping revival of that unselfish spirituality which spontaneously produces ethical fruit? How can the intrusion of selfism into the Church be prevented unless she place renewed emphasis on the indestructible fact that unethical spirituality is but frothy sentimentality foaming out its own shame, and not the true spirituality which "minds the things of the Spirit," and which is the synonym of obedience to Christ? Even Kant recognized this principle when he observed that "in the moral law we touch the Substance of things," that is, God. Thus the spiritual mind in its aspirations touches him by whom its impulses are begotten, and is ever seeking to know not the minimum of its obligation, but its utmost extent. It desires to do all his will. And by thus rising Godward, the man finds his conscience illuminated and quickened. His ethical con-

cepts are thereby broadened. He begins to see human duty not as the world sees it, but as God sees it, and as Christ taught it in his incomparable moral precepts. And he sees it, not merely as something to be sentimentally admired and talked about, but as something to be done, to be felt in the conscience, to be put into the life, to be coined into sterling deeds in all his relations to humanity.

Possessed of such a divinely begotten and aspiring inner life, a man will not even feel inclined to regard any of his activities as outside the claims of God. It will rather be to him a source of gladness that he may carry his love-life into all his business transactions, his political relations, his social habits, and his churchly duties, thereby making every act of life a holy thing, an offering of love on the altar of self-consecration. The example of every such a man is a luminous rebuke to the selfism of the times. And whenever it shall be an unquestioned fact that the business ethics of Christian men generally are thus free from the taint of prevailing selfism, their influence will become a swelling tide, sweeping with purifying force through the entire business world. Blessed, therefore, is that Christian business man in whom spiritual affection is a curb on all selfish ambition to be rich, and to whom the smile of God is more than a compensation for all the sacrifices of opportunities to acquire large wealth which the voice of duty may require at his hands. To such a man these words of Spenser will be clearly intelligible :

> "Loss is no shame, nor to be less than foe;
> But to be less than himself, doth mar
> Both loser's lot and victor's praise also;
> Vain others' overthrow who self doth overthrow."

FOREIGN, RELIGIOUS AND LITERARY.

SWITZERLAND seems to have a marvelous gift for taking the lead in good works. The little city of Geneva has a splendid record for activity in civil and religious liberty, and many purely humanitarian movements. One of the latest is that of having given birth to the noble effort for the relief of human suffering known as the "Red Cross."

The stupendous scale on which is waged modern warfare entails a vast deal of suffering among the sick and wounded of the conflicts, so that the sanitary service of the army is totally inadequate to relieve the great mass of suffering that follows in the immediate wake of battle. The Genevan Society of Public Utility saw this on the battle-field of Solferino in 1859, in which were engaged 300,000 men, and the sequel of which was cruelty so horrible that complaints arose in regard to it in all parts of Europe. The said society then turned its efforts in the direction of affording organized relief in aid of the official sanitary service.

A commission was appointed to study up the matter and report. They recommended an international convention for the adoption of ways and

means and rules. The movement was so well received that at the first meeting there were delegates from fourteen governments and various philanthropic associations. The result was the formation of an international association, in which each State should have its own society and be a member of the great body. Their respective governments were to assist in supporting them, but the movement was to be mainly a popular and voluntary one, and they were to be at the call of, and work in harmony with, the military authority. They were to establish hospitals, enlist workers, from nurses up to surgeons and chaplains, and always be close at the rear of the army for immediate aid. They adopted an international and neutral flag—a red cross on a white ground—and all members of the corps were to wear a white arm-band with the red cross. In each and all instances the workers were to be neutral and inviolable, and were to help friend or enemy.

At first the "red tape" of the army was inclined to be cool toward a purely civil measure; but when, in the famous conflict between Prussia and Austria in 1866, the Red Cross of Prussia sent out from Berlin in the rear of the army their own special train with 200 salaried employés, aided by 250 voluntary nurses, male and female, bearing supplies of all kinds to the amount of 200,000 pounds, with a value of $60,000, making a train of twenty-six cars in all, the nation was fairly crazed with joy at this popular support and sympathy for the soldiers.

The success of that expedition settled the case, and the Red Cross became at once the welcome auxiliary of armies. During the Franco-German war the Red Cross reported but 12,000 deaths in the hospitals, while in the French armies, where the Red Cross had not been established, there were reported no less than 120,000. Since this period the Red Cross has been active in Bulgaria, in Khiva, in Atcheen during the troubles with Holland, among the Zulus when attacked by the English, in the conflict of the French with Tunis, and more recently in Tonquin and Annam. Nearly all civilized countries now belong to the league. Even the Turks have come in, making the single condition that they might float the crescent instead of the cross on their banner. Japan has recently joined it, as has the Shah of Persia. The last international convention was recently held in the little Swiss city that gave it birth.

Poor Spain is still tossed from post to pillar by the bitter discussions of parties, and is always on the eve of revolution. What a sad fate she has, for a country that was once the mistress of the destinies of the world! The queen herself, in view of her nationality—for she is to the Spaniards in one phase only the hated Austrian, as was Marie Antoinette in France—is doing excellent service as the regent for her infant son. She has risen to that nobility of womanhood that maternity alone can inspire, and lives in and for her child. The Spaniards see this, and her devotion to them for her child's sake has for the nonce won them to her support. But she is in a stormy sea, and needs to steer her bark carefully not to receive a rude shock on some shoal or reef. Her liberal

statesman, Sagasta, has the wisdom and courage to grant the liberty of public assembly and of worship, and has declared himself in favor of civil marriage and trial by jury. All these things are violently opposed by the conservative element, led by Canovas, who is a model man in many regards but whose policy is detestable.

The multiplicity of political parties and counsels in Spain is made the more inconvenient because they will all have a hearing *nolens volens*. They are not willing to remain in the minority with the patience to let their cause grow according to its merits. They are so ardent and passionate that they must continually conspire, and *pronounce*, and fight and kick like unruly, passionate children. This makes it hard work for the sincere and ardent patriot to pursue his course in patience, hope, and peace.

The noblest statesman and patriot in Spain is still the gifted Castelar. He is at the head of a moderate party, and the enemy of all violent revolutions. He is incessantly engaged in the work of educating and elevating his people to a better political and national life. His eloquence, wisdom, and pure love of country make him indeed the first among his countrymen. It were indeed a happy day for Spain were she to conclude to listen to his counsels and confide in his manly wisdom. It is Castelar's misfortune that he has too far anticipated his age.

The curse of Spain is her Catholicism, which she defends with a perfect passion from all invasion from without. The new ideas that have so transformed Europe in many regards make no headway in Spain, where all religions and all political liberalism are alike regarded as heresy. This determined attitude of Spain and the mass of the Spanish population makes the work of Protestant missionaries very difficult. But still they work on with patience and hope. Theoretically the doors of Spain are open to the free preaching of the Gospel, though every chicanery is resorted to in order to evade or counteract the privilege. But in the face of all this the Protestant work goes on. In spite of persecution and injustice the Protestant faith is now taught in about one hundred and fifty villages or towns, and there are more than one hundred and fifty Protestant schools. Colporteurs are busy all over the land, and thus the Gospel is being spread in spite of hoots, and stripes, and persecution of every shade and kind.

THE CITY OF PARIS is cursed with a municipal council that is fairly imbued with the spirit of evil. It has undertaken to purify the common schools, and, indeed, all the public institutions of the capital, by introducing a lay element in the place of the clericalism of the old *régime*. But this assembly, instead of taking the neutral ground according to its theory, is actually making a strong propaganda of *irreligion*, so that a very grave peril threatens the schools of Paris.

The first thing they did was to eliminate or expurgate all the textbooks containing the name of God, even in an indirect allusion, as, for instance, in the name "Providence." They suppressed all religious service in a violent and offensive manner, and then, instead of stopping on neutral

ground, went away over to the teaching of blasphemy. One of the sacrilegious wretches went so far as to declare that the "fellow called God" should be consigned to the lumber-room, as not being in harmony with the progress of the age. They have been for some time brutally executing the decree of laicization of the hospitals; that is, all the voluntary nurses in the form of almoners and sisters of charity are being expelled from the "Hotel Dieu," the great hospital for the poor of Paris. This is a cruelly severe measure on both sides, for many of these faithful women have made for themselves no other home and occupation than that found in this retreat of suffering and misery. It would be easy to leave all these where they are, with the condition that they do not interfere with the religious convictions of the patients. But as these are naturally nearly all Catholics, they know and want no other faith in time of trial. Even one of the lay nurses has, after a long deliberation of the council, been dismissed because they found a crucifix in his private room. This is certainly a direct outrage on liberty of conscience.

The reform measures of this astute body in the schools consist in driving out the writings of the greatest and purest names in French literature, and adopting those of the most noted atheists and infidels. They propose founding also, with the money of the people, a chair of "Materialistic Evolution," with a view of training up a race of teachers that may produce a harvest of pupils like themselves. Can it be possible that the government will dare to indorse so vile a measure as to impress upon the public schools of Paris this base mark of irreligion? Yet the fear is that this vileness will be infectious, and extend to the other large cities of France. There is no graver evil of the period than this systematic effort to dechristianize the rising generation by violating the elementary principles of common law under the hypocritical name of neutrality of the State. The best men of the French Chambers are now trying to bring this matter to the light of day by exposing the hypocrisy of these veritable Jacobins. They are as much the Jesuits of atheism as ever were the Capuchins the propagators of ultramontanism. It is certainly time to bid them cease their war on religion and morality, before they succeed in possessing the souls of the children of the day and molding them in their own image in the slime of base materialism.

The Land of Huss seems to have its troubles in full measure. For a score of years there have been growing efforts on the part of the old Czech element to restore the language that was thought at one time to be dead and buried. But about the most difficult thing to eradicate from a nation is its mother-tongue, however little it may be adapted to the needs of the present. For a time the conflict was purely political between the Czech and the German element, Bohemia being a portion of the Austrian empire, and represented in the imperial Parliament. But, as the quarrel grew, it extended to the courts, the church, and the school. These latter were divided into German on the one side and Czech on the other, so that the children were early taught to despise each other; and in some sections,

where one element dominated largely, the other had no public elementary schools at all.

At last, some six years ago, the strife extended all the way to the famous University of Prague, at one time the leading school of all Europe, with twenty thousand pupils, making it the great and attractive center of a host of distinguished scholars. The result was, after a bitter conflict, the division of the University into two camps, in one of which the language was German and in the other Czech. But the work of division was not clearly done, because it was not carried into the theological faculty, where now lies the bone of contention. This ancient branch of the University contained only about one fifth of the German element, and it was left untouched because the chancellor of the theological faculty thought it dangerous to make a national division of the clergy. But a full university was promised to the Czechs in order that they might cease their troubling, and there seems nothing else to be done but to give it to them, notwithstanding the efforts of the archbishop to the contrary.

On the inauguration of the new rector, in November last, the retiring rector announced that the academic senate saw the necessity of this measure, and had warmly recommended it to the minister of public instruction. The minister received the deputation in a friendly manner, and assured it that he took an interest in the measure, and that it should be carried out as soon as it was possible in a satisfactory manner. In the meanwhile, in the archiepiscopal seminary, the theologians of both faculties work together as before. We regard the quarrel as a sad and foolish one.

THE GERMAN MISSION IN SPAIN is a marked success, and has been mainly under the superintendency of Count Bernstorf, of Berlin, who went there in 1870 when Spain was first open to Protestant effort. The result of this journey was, to send Pastor Fliedner to Madrid, who has been uncommonly active amid the greatest embarrassments. Count Bernstorf recently made another visit to Spain in order to make a personal inspection of the work accomplished. He finds the condition somewhat changed in comparison with 1870. The full liberty and favor which greeted the Protestant movement at the period of the Republic has been much curtailed since the return of the Bourbons. Here and there Protestants find obstacles placed in their way by the government, but the influence of the upper on the lower classes of the population works effectively in keeping many from the Protestant service.

But still greater obstacles are present in the low grade of moral culture among the masses, the unfortunate experience of some of those who devoted themselves to the work in a weak way, and the differences that exist among the different sects engaged in the work. These troubles are made no less by the activity of the Jesuits in the schools, and the total absence of Sabbath consecration in all the land. But still the work goes forward, though not so rapidly as in the beginning; the movements are more quiet, steady, and judicious. In Madrid, in 1870, there was only one Protestant chapel

—now there are six; in all Spain there are about sixty to seventy Protestant congregations, or at least mission stations. Pastor Fliedner estimates the members at twelve thousand. Besides the German mission, there is one English Episcopal, one Scotch Presbyterian, one Wesleyan, one Baptist, and one American Congregational. In Madrid the German mission is the only one that possesses property, having a home in which is a chapel, a primary school and upper school, an orphanage, and a hospital. The greatest importance is attached to the school and the printing department. There are already several Spanish periodicals issued by the various workers. The call is still for aid in money and workers to build up a solid foundation for continuing the work to ultimate success.

THE PAPAL JUBILEE has not only opened the eyes of the world to the great power of the Catholic Church, but has also taught us that said Church is never satisfied. As, for instance, during the jubilee the holy father received the embassador of the German emperor in solemn audience, and accepted from his hands an autograph letter of the emperor, which the messenger delivered with assurance of the friendliest feelings of his master for the pope, and as interpreter of the wishes of the emperor, empress, and crown-prince for a long life and rule.

The pope thankfully acknowledged the many indications of good feeling of the emperor, and especially during the long proceedings that ended in religious peace in Germany. But he closed his reply with this peculiar turn: "Therefore this new testimony affects us most beneficently, and gives us reason to hope that his majesty will crown his work, on which the highest interests of the Church and the happiness of his Catholic subjects depend." But these assertions cause the greatest astonishment among the Germans. The Prussian government and chambers thought that they went last year to the utmost verge of possibility to please the pontiff, and many thought, indeed, that the interests of the State would gravely suffer for the concessions made. And now the pope cherishes the expectation that the emperor will crown his work, indeed!—that is, make still further concessions to the Roman Catholic Church in Prussia. This assertion of the pontiff, and the cordial reception granted to the special messenger from the German party of the center, show that there is no breach between the pope and this political ally, and that they both are ready to ask for more.

JERUSALEM has a very fickle population, that comes and goes according to certain events that may favor one or another of the sects or nationalities, and it is difficult to number it, consequently, especially in the crowded state of some of its quarters. According to the most reliable information, it now contains about nine thousand Mohammedans, eighteen thousand Jews, and at most seven thousand Christians—thirty-four thousand altogether. The Jews pretend to have a much larger number, but this assumption is not granted. The religious element of the city is as broad as it is various; for it embraces Protestants—a German congre-

gation, as well as one of the Episcopal English faith, with two churches; and the Latin Romish Christians, with one patriarch, and four churches and cloisters. Then comes the Greek Church, with a patriarch and several bishops; the Armenian Church, with two churches and a cloister; the United Greeks, with a cloister and a bishop; and the Syrian Christians, with a bishop, a cloister, and a church. Besides all these, there is in Jerusalem a number of the so-called "sects"—that is, the German Temple, the Adventists, etc. The Free-Masons have also gained a hold here, and an apostle of the Mormons has been working recently in Palestine and Syria. The Mohammedans have become bolder of late, and do not hesitate, in times of excitement, to do violence to Christians. An Austrian banker of Jerusalem has just gone to Constantinople to hand to the sultan a petition for a concession for a railroad from Jerusalem to Jaffa. This is numerously signed by all the dignitaries of the city and the entire consular corps.

THE IMPERIAL CROWN OF GERMANY has become such a power in the fatherland that he who is most likely to wear it is courted by all parties that seek for power and influence. Prince William is now the rising sun, and his training has induced him to take much interest in all Protestant mission work, especially the home mission efforts for the benefit of the great metropolis, which is steeped in sin and misery of all kinds. Therefore the men of various political tendencies are making much ado in the press because the prince recently was present and took an active part in encouraging the spread of religious influence in Berlin, in which he was seconded by the princess, who also has a heart for the extension of Christian care and charities to the poor. Now the liberal press on the one hand and the ultramontane on the other find abundance of material with which to attack the men who are nearest to the prince in this matter. Some fear that the prince will be a Jew-hater and baiter, and others pretend to know that he will revive the *kulturkampf* against the Catholic Church. Now the truth is that there is very little personal intercourse between the prince and the parties whom he seems to have favored; and what he said was only an assurance of his strong interest in the Christian charitable work now being inaugurated in the capital for the furtherance of benevolent objects. The prince himself declares that nothing could be further from the purpose of himself and wife than the endeavor to advance any party interest under the cloak of Christian effort. This flurry has at least given the prince an excellent opportunity to put himself on record, which he has nobly done in the famous public avowal that his highest aim will be to secure peace with God and man in his rule.

SHORTLY BEFORE CHRISTMAS the General Council of the Department of the Seine, as a fitting co-worker with the notorious City Council of Paris, decided to cease making the accustomed appropriation for the hospital for aged men of both faiths. Thus, while the children are not allowed to hear or see the name of God in the schools, the worn-out Christian work-

ers are to find no care or solace in their old age. But as the churches are not yet forbidden to visit them in mercy they will still be cared for in their needs. Even the dead are still persecuted, notwithstanding all the legal ordinances in regard to the "liberty of funerals." A Protestant officer in the army, sick unto death, refused the appeals of the priest to turn to the Catholic faith. As a punishment, said priest ordered his remains to be interred in a distant corner of the graveyard without ceremony of any kind, in spite of the appeals of his family.

MISSIONARY INTELLIGENCE.

THE BIBLE IN JAPANESE. — In February a meeting was held in Tokio, Japan, to celebrate the completion of the translation of the Scriptures into the Japanese language. The New Testament was published in 1880, eight years having been occupied in its preparation. The Old Testament translation is mainly the work of Dr. Hepburn, the chairman of the Translation Committee, and of Dr. Verbeck and Mr. Fyson. They were ably assisted by two native assistants, who had also worked on the New Testament. The version is said to be an excellent one. The orders for the complete Bible have been very large. They poured in by mail and telegraph from all parts of the empire, and the demand was for a time beyond the supply. The New Testament, and portions of the Old Testament Scriptures, had been widely circulated, and much good had resulted. The Scriptures are now accessible to every body, and they will prove a powerful instrument in hastening the Christianization of Japan. Four years ago a Scripture Reading Union was formed through the efforts of a little girl. Connected with this union are more than nine thousand persons, scattered throughout Japan. These read the Bible daily, and as the majority of readers are not Church members, the results cannot fail to be large and gracious. Letters received from members of the Union are very cheering. One writing from Buzen says :

' Here we are uncivilized. The people are very ignorant. I am the only member of the Scripture Union. Other people believe in idols, and cannot see the light of God's truth. I have no pastor or teacher, and cannot hear preaching. I learn of Christianity only from the newspaper and the daily readings. Please ask for God's grace, though the place is bad, and pray that all may speedily turn to Christ.

Religious literature has been widely circulated in Japan by means of illustrated leaflets. Some one used one of these leaflets as a wrapper, and this wrapper attracted the attention of a traveler from an inland town. It was a story in illustration of John iii, 16. The traveler read it, was greatly impressed by it, and was led to embrace Christianity. The statistics for 1887, which have just been published, show that Christianity is making rapid progress in Japan. The total Church membership is now about 20,000, which indicates a growth of 5,000 during the year. The

number of churches is 221, being an increase of 28. Of this number 78 are reported as self-supporting. The number of native ministers is 102, and unordained preachers and helpers 191. There are 216 theological students, and 13,017 scholars in the Sabbath-schools. The total contributions were $41,567.

MISSIONARY GROWTH IN CHINA.—China, though much older missionary ground, is not advancing as rapidly toward Christianity as Japan. The Chinese are much more conservative than the Japanese, and the missionary has far greater difficulties to surmount in reading and influencing them than are encountered in Japan. At the end of the first forty years only forty-one native Christians were reported in China, with thirteen native preachers. In 1853 there were 351 converts; in 1863, 1,974; in 1868, 5,743; in 1877, 13,035; in 1887, 32,260. In the last ten years the number has considerably more than doubled; and the gain for last year alone was 4,260. There are now 1,040 foreign missionaries in China, an increase of 121; there are also 175 native ordained and 1,316 native unordained preachers, an increase of 35 of the ordained and 20 of the unordained. The China Inland Mission has the largest number of missionaries—265—but stands sixth in order in the number of its communicants, having 1,932. Our own Church is credited with 71 missionaries, and 3,349 communicants, there being but three societies having a larger number of communicants. These are the American Presbyterian, which is first, with 3,786; the London, with 3,595, and the English Presbyterian, with 3,553. The London Society has been in the field since 1807, the American Presbyterian since 1838, and the English Presbyterian and our own society since 1847. The number of pupils in school is 13,777. The London Society leads, the Church Missionary Society is second, the American Presbyterian Board is third, and our Church is fourth, with 1,084 scholars. The total of contributions by native churches is $32,236, an increase of no less than $19,862. In this list our society is third. The London Society reports $17,200; the English Presbyterian, $3,920; the Methodist Episcopal, $3,473. The *Chinese Recorder*, in a review of the events of the past year, says the "doors are opening beyond any thing that seemed possible a few years ago."

As to the position of the government, the *Recorder* adds:

> The attitude of the central government is nominally that of friendly indifference toward Christianity. A recent proclamation by the Governor of Fukien is, so far as words are concerned, almost all that could be asked, acknowledging the treaty rights of missionaries and the natural rights of native Christians. It is, however, increasingly manifest that the government does not intend to foster Christianity. It will, as far as possible, avoid complications with foreign powers regarding the missionaries themselves, and regarding their converts, but it will repel any intrusion upon its own sovereignty. This attitude will no doubt be a better one for the purity and thrift of native Christianity than any thing more friendly would be; and we may hope that gradually, as the authorities learn that the Christianity which founds itself on an open Bible has no ulterior political ends, and that it educates the people to better service as dutiful and honest subjects, there may be relaxation of the fixed and powerful—though they may be silent—oppositions of the ruling literary classes.

PROTESTANT UNITY IN MEXICO.—The General Conference of missionaries of all denominations in Mexico, which was held, according to announcement, in February, was a noteworthy gathering. Presbyterians, Baptists, Congregationalists, Methodists, Episcopalians, Friends, and others united in the Conference, discussed important questions, and reached important conclusions, and all without a single jar of discord. It was a spectacle designed to impress Mexican Catholics, who have made so much of the fact that Protestantism is divided. The Conference was, it appears, quite in harmony with the conclusion of a paper read by the Rev. S. P. Craver, D. D., of our mission, that the missions should not recognize the validity of Catholic baptism and ordination, and should labor, not to reform, but to overthrow the Roman system. The Conference also agreed with the Rev. H. P. Hamilton and the Rev. H. B. Pratt, of the American Bible Society, that there should be a new translation of the Scriptures into Spanish. The matter was referred to a committee, and the recommendation of the committee that a new translation be undertaken, that each of the Churches represented in the Conference appoint a member of a translation committee, and that the British and Foreign Bible Society be invited to join with the American Bible Society in publishing the translation, was adopted. The Conference also reached the conclusion that it is highly desirable that there should be one central Protestant College for Mexico. The plan adopted has these points: 1. The formation of a board of directors, composed of two representatives from each Church, one American and one Mexican, to be presided over by a foreign missionary. 2. This board to form the general plan and regulations for the college, and submit them to the various Churches for approval. 3. The various boards of missions to be requested to aid in the support of the college.

The most important action, however, taken by the Conference—and we are told that it was taken without a dissenting vote—was in the adoption of a plan of denominational comity. The points of this plan are in brief: 1. Towns of fifteen thousand or more inhabitants, not now occupied, may be entered by more than one denomination. 2. In places of less than fifteen thousand population, occupied by more than one mission, the oldest mission shall have right of sole occupancy, save in the case of private agreement between the interested parties. 3. A place formally occupied by a denomination, and abandoned for a year or more, may be occupied by another denomination. 4. The organization of a congregation and the holding of regular services constitute occupancy. 5. A Committee of Arbitration, to consist of one member of each denomination, was appointed to decide questions arising under this plan for arbitration. Its decision is to be final.

The importance of this action can hardly be exaggerated. It will prevent, if faithfully adhered to, much waste and rivalry. There are eleven denominations represented in Mexican mission work, with 123 missionaries, and upward of 12,000 communicants. There are 88 ordained and 65 unordained native preachers. The Rev. J. G. Hall, of the Southern

Presbyterian Mission, says that the preaching of the Gospel by Mexicans has aroused a general spirit of inquiry; a spirit that refuses to be silenced, as formerly, by the anathemas of the priests. The influence of Protestantism has also begun to tell on the Roman Church. Roman priests, in imitation of Protestant ministers, now baptize in some places without charge. They are also driven sometimes to examine the Bible. Mr. Hall tells this story of one of them:

A short time ago a priest on his regular round reached a ranch at which we have been preaching. He presented himself at the house of the principal man of the place, intending to go through his mummeries there as usual; but the man told him that he no longer gave the use of his house except for the preaching of the Gospel; but if the priest wished to preach the Gospel the house was at his service. In the discussion that followed, the priest brought forward what Christ had said to Peter; but upon being handed a Bible, and asked to show it, he could not find the place, and left the ranch covered with confusion. They said he began to look for it in the Old Testament!

SIR WILLIAM HUNTER ON MISSIONS IN INDIA.—The latest tribute to the work of Protestant missions in India is by Sir William Wilson Hunter, author of the *Imperial Gazetteer of India*. He thinks the growth of Mohammedanism due more to social considerations than to religious fervor. Islam offered "to the teeming low castes of eastern Bengal, who had sat for ages abject on the outermost pale of the Hindu community, a free entrance into a new social organization." Hinduism, in like manner, exhibits within itself a principle of emancipation and adaptation more gradual, and, therefore, comparatively speaking, less attractive. As to Christianity in India it need not, he thinks, shrink from the test of results.

While the number of native Protestant Christians has increased by fivefold during the thirty years preceding the last census, the number of their communicants has multiplied by nearly tenfold. The progress has been a progress of conversion, concurrent with a progress of internal growth and of internal discipline. It is the result, not alone of the zeal which compasseth the earth to make a proselyte, but also of the pastoral devotion which visits the fatherless and widows in their affliction, and labors to keep its flock unspotted from the world.

Sir William thinks the missionary enterprise the "highest modern expression of the world-wide national life" of the Saxon race.

AN AGREEMENT has been reached between England and France by which the calamity of French occupation in the Papuan Islands is avoided. The Presbyterian missions, the Free and United Churches of Scotland and the Presbyterian Church of Australia are being extended, and are gradually redeeming the group. Of the thirty inhabited islands three more have just been added to the list of those in which the Gospel is preached. The older stations have supplied many native teachers for the new stations. These natives leave comfortable homes behind them, and go to islands where they have to learn a new language and endure much hardship. One of the missionaries says, concerning new stations established: "It seems rather a singular thing that all these four missionaries will require to reduce a new language to writing before the natives can get the word of God in their own tongue."

THE AMERICAN BAPTIST MISSION on the Congo has met with wonderful success. At Banza Manteka there are two hundred baptized Christians who have been enrolled as Church members, and there are a number of candidates. The converts cheerfully assist in carrying the materials for a chapel from Tunduwa, a distance of fifty miles. Some have made as many as four trips, and that, too, without pay. Five young men have been converted at Palabala.

WHILE the Moslem faith is being highly commended by some Christians as doing more for Africans than Christianity, it is well to remember that Mohammedans are responsible for the present position of women in India. Before the Afghan and Mogul invasion women were allowed their natural position in Hindu society.

THE MAGAZINES AND REVIEWS.

THE *Quarterly Review* for January contains a very carefully prepared article on "The Roman Catholics in England," which may serve to correct the opinion, held by many Americans, that the dream so fondly cherished by the Latin Church, of the "conversion of England" to the faith it renounced more than three centuries since, is in course of fulfillment. By questioning the history of those centuries, the statistical returns of the British registrar-general, and recent English Roman Catholic writers, our reviewer reaches the conclusion that, instead of advancing "toward the goal of national conversion, Roman Catholics now are, relatively to the whole nation, just where they were in 1669!" With respect to their progress in recent times he says: "The fact is simply that fifty years ago Roman Catholics constituted nearly one third of the population of the United Kingdom, and now are reduced to one seventh." This decrease in the relative growth of Romanism is confirmed by facts admitted and deplored by a Roman Catholic authority cited in the *Review* named above. This Catholic writer computes the Roman Catholic population in England and Wales as having been 800,000 in 1841. "The increase in population since 1841," he says, "has been 62 per cent. (30,537,275 as compared with 18,845,424), and if this had extended to the Roman Catholic portion, their increase should have been 496.000; giving a total of 1,296,000, without making any allowance for converts or immigrants. But there has in fact been a very large immigration, especially from Ireland. This has brought a million more to swell their numbers. Accordingly, this is how they ought to stand now:

Roman Catholic population in 1841	800.000
Increase at 62 per cent	500,000
Irish-born residents	780,000
Children born of Irish parents	280,000
	2,360,000."

Yet this Catholic writer can put the present number of his sect no higher than 1,362,760; and thereby he admits an actual loss of 1,000,000. "Thus," the reviewer comments, "if there had been no Irish immigration the Anglo-Roman body would have seriously diminished in numbers, and as that immigration has now become very small it can be no longer relied on for preventing shrinkage."

These facts do not justify the fear begotten in many minds by the Oxford secession some years since, that the ritualistic spirit in the Anglican Church was destined to lead vast numbers into the Church of Rome. But the magnitude of that movement was for a time greatly exaggerated. Catholic boasting gave it an undue importance which startled the Protestant world. But when, ten years ago, a Catholic organ published week by week a list of "Rome's recruits," that list contained the names of 335 clergymen, 765 laymen, and 716 ladies. Since then as many more have seceded as bring up the total of clergy and laity to 1,900. Of clergymen, less than one per cent. of the whole Anglican clergy seceded during the time covered by those secessions. And the movement Romeward, instead of proving continuous, soon came to a sudden pause. It steadily slackened, and "has never shown any tendency toward recovery." During the last thirty years "not five persons have seceded whose departure produced so much as a ripple on the surface." The Vatican decree of 1870, proclaiming the dogma of infallibility, created a barrier which none but "intellectual or moral cripples" have since been inclined to cross.

Among the three hundred and fifty clergymen who may be named as having gone over to Rome, perhaps sixty of them were men of mark. Cardinal Newman is the greatest of them all. Manning stands next. Faber, Wilberforce, Palmer, Ward, Northcote, Coleridge, and some others, are men of great capabilities, from whom much might be expected. Why, then, it is asked, have these men achieved so little for the proud old Church for whose smile they sacrificed so many pleasant parishes and life-long associations? As our reviewer reasons, their social standing, liberal culture, and knowledge of ecclesiastical questions, should have given them power to raise the whole body of the Anglo-Catholic clergy to a higher plane, and to win a wide and potent influence over the cultivated laity, both within and without the Catholic Church. These results did not follow, because, as our reviewer suggests, most of them, governed by the law of reaction, instead of adopting a robust, moderate, liberal type of German and old Catholicism, became Ultramontanists, and sought to Italianize the Anglo-Roman Church in doctrine, discipline, devotion, and act. As a French bishop remarked, their Catholicism is "Romanism gone mad." Hence they failed both to win the sympathies of the old Catholic families of the country and to make converts from among the laity of the Anglican Church.

Accepting these facts and reasonings, one may reasonably regard the pope's dream of making a conquest of England as nothing more than "the baseless fabric of a vision." Romanism is more likely to become moribund than triumphant in Protestant England. This is in truth feared

by its own advocates, for *The Month*, one of its English organs, says: "It is not, however, so much that converts are fewer, as that our own people in great numbers are falling away." A comprehensive study of Romanism in America leads to a similar conclusion. Rome is out of harmony with the spirit of the age, with the teaching of holy writ, and with God. Hence, having already lost its political dominion, it is undergoing its predicted doom of gradually consuming away preliminary to its complete destruction.

The *Andover Review* for March treats a wide range of topics. In its leading article Professor Hincks pleads vigorously for a probation after death, because he can see no other way to harmonize the justice and goodness of God with the fact that multitudes of men neither have nor can have any knowledge of Christ in the present life. But since God, who is wiser than either the professor or the wisest of theologians, has not seen fit to reveal just how his righteousness in dealing with the unenlightened millions of the human race is justified, as faith assures us it must be, is it not better for purblind man to wait until he is taught "to know as he is known" than to read his own explanations into God's holy word? "Is Protestant Unity Possible?" is discussed by Rev. J. B. Wasson in a truly catholic spirit. He contends not for organic union, nor for the absorption of all others into one existing sect, but that all should come together by each dropping whatever in itself is neither helpful nor necessary. In what way the sects are then to reach a common mode of action he does not show; but he thinks that in mission fields the churches might even now agree to sacrifice denominationalism, and teach nothing but "the spirit of essential Christianity." All this is assuredly desirable. Yet how to attain it is a problem not yet solved, because Christian life cannot be preserved without being formally organized. Who is to determine what that form shall be? Edward W. Bemis discusses "Restriction of Immigration," and recommends the adoption of a "passport system" administered by our consuls, who should be instructed to refuse passports to paupers, to criminals, to single persons over sixteen years of age, to none over that age who cannot read and write, to persons assisted by charitable and governmental agency, or by American corporations. His plan deserves serious consideration. We have more of Europe with us now than we can reduce to homogeneousness. We must, therefore, narrow the gate of immigration or be overwhelmed by the dregs of its population. Ellis G. Seymour, Esq., in treating of "Commercial Enterprise and Criminal Law," suggests a method of striking down those engines of commercial oppression known as "trusts," "corners," etc. After showing that English courts have decided that whatever "strikes at the price of a vendible commodity in the market is a fraud leveled at the public," he affirms that this principle is common law in the United States. He insists that it should now be placed by the States into statutes making it "a felony" to conspire, confederate, or agree to limit or control the free production or sale, or to fix the market price of commodities, or to sell for

future delivery merchandise, shares, or certificates. In this Mr. Seymour takes "a bull by the horns" which is trampling on the honesty of the country and doing an incalculable amount of damage to the public weal. The *Andover Review* did well to give his article a place in its pages. Its March number, as a whole, is a very excellent one.

The *New Princeton Review* for March is filled with well-written papers. It treats of "Emerson;" of "The Present Ethical Relations of Absolute Idealism and Naturalism;" of "Christianity and the Secular Spirit;" of "Practical Politics;" of "Some Aspects of Modern Literature," etc. Of Emerson, the genial reviewer says his sense of style was deficient and prosaic, because it was the expression of what his intellect saw without the aid of imagination. He always had something to say, though he may have said it badly. He was never commonplace. His prose is better than his poetry, though it is often jerky and hard. Some of it is wonderfully fine. Emerson stood for the dignity of the individual, but had small faith in the masses. He teaches us to look to the future and to reverence the good wherever we find it, but he has absolutely nothing to offer by way of consolation to the depressed, for the reason that he had no sense of sin. One never carries away conviction from his writings. Nevertheless, says the reviewer, his character was adorned with a Pauline catalogue of virtues. Perhaps this is true, yet one must regret that his virtues were not rooted in a Pauline faith. The sound conclusion reached in the very able paper on the "Ethical Relations of Idealism," etc., is that "what the Christian religion promises in an immortal life is the accomplishment in unwearied activity of the ideal of moral law." R. S. MacArthur, in "Christianity and the Secular Spirit," sees but one remedy for the prevalent secularity, namely, that the Church must evangelize the people. He is surely right. Spirituality *is* the only cure for selfish secularity. In the "Aspects of Modern Literature" H. W. Mabie very correctly teaches that "great books are born, not in the intellect, but in experience; in the contact of mind and heart with the great and terrible facts of life;" that as self-consciousness becomes the possession of a larger number of men, the faculty and power of expression are developed until gift of the fortunate few becomes the delight of the many, the literary the impulse is quickened, literature is expanded, its character is changed, its forms are multiplied, and its art improved. Its chords vibrate, and "the lyre yields its full harmony to the passionate touch of life." Viewed as a whole, this number of the *New Princeton* is interesting, valuable, and suggestive.

The *North American Review* for March is freighted with vigorously written articles of general interest. It opens with twenty-two letters from as many leading Republicans on the desirability of organizing "Permanent Republican Clubs" throughout the country. If uncontrolled by machine politicians such clubs might be very beneficial, but the political antecedents of some of these letter-writers do not encourage one's hopes that they would escape such control. M. D. Conway, in a very inconclusive

paper on "Judas the Iscariot," claims without proving that the story of the betrayer of our Lord is a "confused legend," of which every item is "mythical." Surely there is nothing so credulous as unbelief! In "The President's Puzzle," Mr. A. Carnegie objects to the President's proposal to reduce "the surplus" by lowering the tariff. This, he thinks, would only increase importation, and thereby keep up the present excess of revenue. He prefers that our bonds, not yet payable, should be bought up at their market values. He thinks our high tariff is a national good. *Per contra*, John P. Irish, in "The Two Messages," praises the President because, by his messages, he has made the issue "not between free trade and protection, but between economy and unnecessary taxation." Perhaps this *Review's* most valuable article is Gail Hamilton's "Lion's Side of the Lion Question," in which she discusses the duty of our government to the Indians, whom she easily proves to have been deeply wronged. She also sharply, and with apparently good reason, condemns the proposal now under discussion to give them the ownership of their land in severalty. Under the present policy an Indian may own, occupy, and bequeath to his children all such land in the Indian territories as he chooses to fence in and cultivate, but he cannot sell it. Neither can his children. As long as they cultivate it it remains theirs. If they abandon it, it reverts to the community. Give them titles in severalty, and many, perhaps most of them, will sell it to greedy white men. So reasons Gail Hamilton. Murat Halstead, in a strong and conclusive paper, opposes the proposal to place the telegraphy of the country in the hands of the government. Colonel R. G. Ingersoll, in "Art and Morality," defends the nude in art, seemingly forgetful that the Greeks, who encouraged it, were so impure in their social life that the bare description of that life, as given by Atheneus in his *Banquet of the Learned*, and by other writers, is too offensive to be read except with intense ethical disgust. The nude in art is the expression of impurity in the community which approves it.

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Book of Job (according to the Version of 1885), with an Expository and Practical Commentary, Enriched with Illustrations from Some of the Most Eminent Modern Expositors, and a Critical Introduction. By DANIEL CURRY, D.D., LL.D. 8vo, pp. 302. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. $2.

But for one's belief in the future life one could scarcely open this volume without a sigh of unalleviated regret that the hand which penned it is moldering in the dust. That faith, however, mitigates one's regret, because it gives assurance that the mind which guided the gifted pen still lives in the unspeakable enjoyment of the reward that crowns a well-spent life.

The Book of Job, as Dr. Curry well says, ranks "among the few great poems of the world." Its problem is "how to harmonize with essential righteousness the manifest disproportions among men of sins and sufferings, and the obvious and undeniable fact that sin often goes unpunished and righteousness fails of its just recompense." Job and his friends struggled in vain to find its solution. Nor do the words of God addressed to Job more than partly dissolve the mist which hid the secret from their vision. The dissolution of that mist had to await the coming of Christ, the divine revealer of truth.

Dr. Curry's treatment of this sublime drama includes a scholarly and critical introduction, which discusses the various opinions of critics and biblical students concerning the historical character of the book, its probable author, the personality of Job, a remarkably luminous exposition of its text, and a series of exceedingly rich illustrative notes from many eminent commentators on this sublime poem. By pursuing this method the doctor was enabled to give his readers not only his own ripest thoughts, but also those of Ewald, Delitzsch, Davidson, Canon Cook, Tayler Lewis, Archdeacon Wordsworth, Zöckler, Albert Barnes, Dr. J. K. Burr, Dr. Conant, etc. Hence his work may be fitly described as a banquet of choice thoughts, the fruits of his own strong mind and of the intellects of many of the best thinkers and ripest scholars of the present age who have studied this grand poem. It combines admirable taste with the results of much learning. Every lover of good literature will be delighted with it. The spiritually minded man will read it with profit. Those who knew its author will keep it as a prized memento of a truly great man. The sons and daughters of exceptional afflictions will be helped to see in Job the type of men who seek to solve the problems of life in the light of simple theism; who either through ignorance, like that of Job, or willful rejection of the doctrine of retribution and compensation in the future life, fail to find the only key to their solution. Job was a theist sitting in the twilight of Old Testament revelation. Had he, or the writer of the poem which bears his name, grasped the comforting truth that the present afflictions of righteous men are to yield them a "weight of glory" in the hereafter, this drama would not have been written. As it is, the story of Job's perplexities teaches the Church of Christ to rightly estimate the value of the revelations concerning the life to come given to the world by her Lord and Saviour.

Apologetics; or, The Scientific Vindication of Christianity. By J. H. A. EBRARD, Ph.D., D.D. Translated by Rev. JOHN MACPHERSON, M.A. Vol. 3. 8vo, pp. 406. Edinburgh: T. & T. Clark. New York: Scribner & Welford.

In this, the concluding volume of his *Apologetics*, Ebrard begins with ethnographic and historical sketches of the half-civilized and savage races of Asia and Polynesia. Under this head one finds very clear accounts of the religions of the Ugrarian-Finnic-Tartar, the Mongolian, the Malay, and the Cushite races. Following these we have similar information concerning the savage races of Africa, and then a very learned account of the immi-

grations into America of the Malays, the Africans, the Japano-Mongols, the Chinese who founded the Toltec, and subsequently the Aztec, empires, and the Ugro-Finns, or Siberians, from whom the red-skins, or Indian tribes, are supposed to have descended. These sketches contain the results of very wide historical researches. Their statements are amply sustained by references to recognized authorities, and, though necessarily condensed, they impart a vast amount of very valuable information. The "Second Book" of this volume treats of "The Revelation of God," "The Redemptive Acts of God," and "The Effects of Redemption." In summing up the results of the facts previously treated, Ebrard nowhere finds any trace of an upward movement from fetichism to the knowledge of God, but a universal tendency to sink from an earlier and relatively purer knowledge of God. He also finds abundant evidence of the unity of the human race, and of the accord of its traditions with its history as outlined in Scripture. Among the redemptive acts of God he places the flood and the confusion of languages, because these far reaching events were designed to save the human race from sinking into incurable obduracy. To prepare the way for redemption God called Abraham and made him the father of a people chosen to counteract the growth of idolatry by teaching the doctrine and worship of one ever-living, personal God. The crowning redemptive act was the incarnation and the atoning death of the Lord. The effects of this grand act Ebrard traces in the subsequent history of the nations, in the conflicts between the faith of the Church and the manifold forms of human unbelief and human sin. "In the history of this kingdom" (the invisible kingdom of Christ), he somewhat fancifully says, "the history of the Lord is repeated. The persecution of the child Jesus by Herod answers to the pre Constantine persecution by the heathen world outside the Church. The age that followed corresponds to the three and a half years' official activity of Christ. When the prophesied falling away (Rev. xvii) has been accomplished, and an end has been made of the witnesses of the law and of the Gospel (Rev. xi, 7), then will the days of the passion for the invisible Church of Christ have come, which he will bring to an end by his second coming." Thus Ebrard seems to hold a somewhat pessimistic view concerning the complete triumph of the Gospel over the human race. But, despite its pessimistic conclusion, this is a great and scholarly work, showing wide, conscientious research, and containing an immense amount of knowledge invaluable to the student of Christianity. Its style is transparently clear and its spirit eminently evangelical.

Apologia ad Hebræos. The Epistle (and Gospel) to the Hebrews. By ZENAS. Edinburgh: T. & T. Clark. 1887.

This work is of more value for the material which it furnishes to the student of the Epistle to the Hebrews than for the conclusions reached by the author. He claims that it is not intended to enlighten the learned, while at the same time he proposes that his work shall be independent of previous laborers in the same field. The book would have

been more valuable if the writer had wrought it out in full view of the previous writings on this important epistle. As it is, the work shows a very thorough study of the epistle in its relations to the other books of the New Testament. The author has also introduced much that will be of value to the reader. Its chief importance, however, lies in the material which it furnishes from the stand-point of an independent student toward the understanding of the epistle. Some points which are raised are very suggestive and valuable. It lacks, however, that consecutiveness necessary for a text-book on the epistle. The book would have been more serviceable if the results of the discussions had been embodied in notes and employed in the elucidation of the epistle.—B.

The People's Bible. By JOSEPH PARKER, D.D. Vol. XIII in the series; Vol. VII, O. T.; 1 Samuel xviii—1 Kings xiii. Funk & Wagnalls, 18 and 20 Astor Place, New York. Price, $1 50.

The greater part of this volume is taken up with the history of David, and hence is unusually full of interest. The leading incidents of the eventful life of Israel's favorite king are dwelt on in order as they are recorded in the book expounded. The picture of the times is vividly represented, and the character of David graphically portrayed. "David's Lament over Saul," "David's Magnanimity," "Nobleness and Selfishness," "Two Aspects of David," "Five Traits in the Character of David," are some of the suggestive headings under which these subjects are discussed. On David's wickedness in the matter of Uriah, Dr. Parker is terribly but justly severe, pointing out "the evil which he wrought in the land, and meting out to him the full penalty, so that the scoffer should have no advantage over the Christian in condemning the wickedness of the king." He reminds those who would be severe critics of David that "his good qualities were many and strong," and suggests that "character is not a question of points and particular excellences or special defects. Character is a matter of spirit, purpose, aim, and tone of life." As in the previous volumes, the "Handfuls of Purpose" are suggestive, and will well repay the careful reader.—C.

The Gospel According to Mark. By the Very Rev. G. A. CHADWICK, D.D., Dean of Armagh, Author of *Christ Bearing Witness to Himself*, etc. 8vo, pp. 446. New York: A. C. Armstrong & Son. $1 50.

Epistles of St. Paul to the Colossians and Philemon. By ALEXANDER MACLAREN, D.D. 8vo, pp. 493. New York: A. C. Armstrong & Son. $1 50.

The above-named volumes belong to a series to be published under the general title of "The Expositor's Bible," edited by the Rev. W. R. Nicoll, editor of *The London Expositor*. They are to contain "expository lect ures" on the Bible by distinguished theologians, who, while embodying the latest results of biblical scholarship in their expositions, will in their treatment have respect to the needs both of the clergy and the intelligent laity.

The volumes before us show that these needs are likely to be satisfactorily supplied. Dr. Chadwick's expositions of St. Mark's gospel are

able, thoughtful, sufficiently critical, discriminative, and suggestive. His style is terse, vigorous, clear, at times sparkling, and never heavy or tedious. He brings out the sense and practical lessons of the evangelist with more than ordinary skill. His volume will be helpful to the clergy and profitable to Christians generally.

Dr. Maclaren in his exposition of Paul's Epistle to the Colossians brings out its great topic, the dignity and sole sufficiency of Jesus Christ as the Mediator and Head of all creation and of the Church, with signal ability. He gives the conclusions without the processes of exegetical and textual examinations. He writes as one gifted with deep insight into the apostle's meaning, and in a style that, though not ornate, is yet very attractive. He is a strong thinker, a clear, pithy writer, apt in giving a practical turn to the great thoughts of the apostle, and without being strongly emotional is very decidedly evangelical in spirit and impressive in his mode of expressing profound truths.

The Student's Hand-Book of Christian Theology. By Rev. BENJAMIN FIELD, edited by the Rev. J. C. SYMONS, with an Introduction by Rev. L. TYERMAN. 12mo, pp. 339. New York: Phillips & Hunt. $1.

This work has been in circulation for eighteen years, and twenty-three thousand copies of it have been sold in England and Australia. Dr. Tyerman truly says of it, "There is no better compendium of divine truths as expounded by Mr. Wesley than this." It is orthodox, clear, discriminating, pointed in style, and exceedingly comprehensive. For adult Bible-classes, local preachers, students for the ministry, and for the family library we know of nothing superior to it. Mr. Symons's learned "Notes" to the present edition define the terms used by modern materialists, and in other respects add greatly to its original value.

The Golden Alphabet; or, the Praises of Holy Scripture. Setting forth the Believer's Delight in the Word of the Lord; being a Devotional Commentary on the One Hundred and Nineteenth Psalm. By C. H. SPURGEON. 12mo, pp. 341. New York: Robert Carter & Brothers. $1.

Mr. Spurgeon took the title of this book from the Germans, who call the 119th Psalm "The Christian's Golden A B C of the Praise, Love, Power, and Use of the Word of God." Its matter is mostly taken from his larger work, *The Treasury of David.* Its expositions of the Psalm are sound, pertinent, practical, and devotional in their spirit. Pithiness, pungency, quaintness, directness, and vigor characterize Mr. Spurgeon's style. He is a live man and this is a live book.

Self-Reliance Encouraged. For Young Ladies; indicating the Principles and Possible Measures which will Insure Honorable Success Here and Hereafter. By JAMES PORTER, D.D., Author of *The Chart of Life*, etc.. 12mo, pp. 280. New York: Phillips & Hunt. $1.

Dr. Porter possesses "the art of putting things." He is also a man of much practical wisdom. In this volume he has applied both his wisdom and his art to the purpose of giving directions to young ladies on matters essential to their highest well-being. Hence this volume is both interesting and valuable.

The Fire of God's Anger; or, Light from the Old Testament upon the New Testament Teaching concerning Future Punishment. By L. C. BAKER, Author of *Mystery of Creation and of Man.* 12mo, pp. 282. Philadelphia: Office of *Words of Reconciliation.*

The theories of this volume are somewhat mixed. It is compounded of truth and error: of crude speculations concerning the future life, the resurrection, probation after death, and the annihilation of finally obstinate souls. The writer, though not without literary ability, is yet lacking in exegetical skill, and is more apt in reading his theories into the sacred text than in fairly deducing them from it. Hence his thoughtful readers will be apt to rise from its perusal with a disposition to say, "The law of God's mouth is better unto us than the ungrounded reasonings of this book."

PHILOSOPHY, METAPHYSICS, AND GENERAL SCIENCE.

The Reign of Causality. A Vindication of the Scientific Principle of Telic Causal Efficiency. By ROBERT WATTS, D.D., Professor of Systematic Theology in the General Assembly's College, Belfast. 8vo, pp. 414. Edinburgh: T. & T. Clark. New York: Scribner & Welford.

Dr. Watts wields an incisive and forcible pen. He strikes the knots of the false philosophy by which the facts of science are perverted from their right interpretation and use into weapons of attack on revealed religion. He sees nothing in the discoveries of science which, if rightly comprehended, is not in harmony with scriptural theology. In this confidence he dissects Professor Tyndall's "impersonal atomic theory," showing that it does not account for those phenomena of sensation, thought, consciousness, and continuous feeling of personal identity which are manifest in universal humanity. With the same effectiveness he unmasks Huxley's hypothesis that "animal organisms are mere automata," and Spencer's futile attempt to set forth the general truths of biology as illustrative of and as interpreted by the laws of evolution. The former hypothesis he demonstrates to be contradictory to well-established physiological facts; the latter he shows to be built on false assumption and worthless criticism, absolutely without evidence, failing to conform to the primary belief that evidence of design implies the existence of a designer, and to satisfy that moral want in the human mind which can find no rest in any theory of the universe which does not recognize the presence of an omnipotent moral intelligence as the efficient cause of all the forces operating in the universe.

Agnosticism, which affirms the first cause of existing forces in nature to be absolutely unknowable; the Huxleyan cosmogony, which substitutes "secondary causes" for a living Creator and Governor in the universe; evolution, and "utilitarianism" which assumes that "the sole end of human action is happiness, and that the tendency to promote happiness is the sole and single test of virtue," are also examined in the light of sound philosophy and revelation, and found to be contrary to both. To general readers, however, the professor's chapter on "Natural Law in the Spirit-

ual World" will be the most interesting part of his book, because, while recognizing the rare beauty and real value of Dr. Drummond's well-known work on that subject, it exposes its fallacies with a logical force that commands conviction. The corner-stone of that book is the assumed "*identity* of the laws of the natural and spiritual worlds." This identity Professor Watts denies. He shows the teaching of science is, that "no one law pertaining to any one department of the natural can be introduced into any other." "The foundation of the law is to be found in the qualities of the subject whose mode of action has its expression in the law. . . . Change the qualities and you change the law." If, therefore, the laws which are found in the natural world are not identical, it is absolutely unreasonable to claim that the laws which operate in the *spiritual* are or can be identical with those in the natural. There is *analogy*, but not *identity*, between them. The same conclusion is reached with respect to Drummond's theory concerning "the doctrine of biogenesis, which teaches that life springs from antecedent life." Taken in its broadest sense, this law has its place in the spiritual world so far that spiritual life in the human soul is originated by the operation of the living, the divine Spirit; but there is no analogy between the production of life in living organisms by means of a life-cell and the genesis of spiritual life in a human soul by the mysterious operation of the Holy Spirit. These distinctions, with others respecting causality and law, are clearly and logically worked out by Dr. Watts, whose remarkably incisive style is admirably adapted to his polemical treatment of those objections which pseudo-science has of late pressed with much subtle skill against theology. The fullness and freedom with which he writes cause one to feel that he has sounded the depth of the problems he so ably discusses.

The Gist of It: A Philosophy of Human Life. By Rev. THOS. E. BARR, B.A., with an Introductory Note by Rev. D. S. GREGORY, ex-President of Lake Forest University. 12mo, pp. 350. New York: A. C. Armstrong & Son. $1 50.

To the educated youth whose mind is perplexed by the multiform objections of modern skeptical scientists and philosophers to the solutions of the great problem of life contained in the religion of Christ, this volume will be eminently serviceable. It is the work of a young man who has felt the force and tested the weight of such objections. As such it is a very remarkable book, inasmuch as the power to analyze with keen discrimination the abstruse and recondite ideas which enter into the philosophies of present and past times is rarely found in young writers. But Mr. Barr possesses the knowledge, the ability, and the patience of investigation necessary to the successful performance of his self-imposed task. He is evidently a widely read and clear thinker, gifted with more than ordinary power of literary expression. Hence there is a graphic force in his style which, despite the gravity and occasional intricacy of his themes, makes his book eminently readable.

In his first chapter Mr. Barr discusses *The Facts of Life*, by proposing and answering these five questions: What am I? Where am I? Whence

am I? Whither am I going? What is my relation to my situation, my origin, my future? Having carried his readers over the broad field of thought implied in these inquiries, he proceeds to give the "interpretation of the facts." In doing this he first considers the fundamental requsites of an interpretation; next, the various "schemes proposed" by antichristian thinkers, and then offers conclusive proof that "Christianity is alone able to meet all the tests."

In discussing theism Mr. Barr begins with the phenomena the key to the interpretation of which he finds in self-consciousness. "Every phase of the argument," he says, "starts from self-consciousness, and finds therein its own correlative. The unified synthesis of man is the type of the unified synthesis of God. Groping through his own physical envelopment, man touches and interprets the unfolding world—the garment of God. . . . When freed from the domination of passion, prejudice, and superstition, and suffered to comport itself in normal activity, the human spirit naturally, necessarily, threads its way through the complex of life and being till it stands and communes face to face with the most real, the most concrete of all beings—the theist's, the Christian's God."

The original feature of the volume is not in the novelty of either its facts or arguments, but in its method, which is strikingly unique. It contains no small amount of information concerning the manifold philosophical theories which serve to vex without enlightening the souls of men, as well as of the views of Christian thinkers who see the facts of life in the light which streams from the face of Him who is the Light of the world. Its wide circulation, especially among young men of intellect and culture, could scarcely fail of essentially aiding the progress of truth.

The Sensualistic Philosophy of the Nineteenth Century Considered. By ROBERT L. DABNEY, D.D., LL.D., Professor of Divinity in the Union Theological Seminary. 8vo, pp. 415. New York: Anson D. F. Randolph & Co. $2 50.

This is a new edition of Dr. Dabney's work, which, having won public approval and patronage during the last decade, now re-appears with supplementary chapters on "The Evolution of Human Souls" and "Final Causes." Its author is not technically a scientist, but a master in philosophy, who has evidently studied with care and thoroughness the writings of such modern materialists as Mill, Tyndall, Spencer, Huxley, Darwin, etc. He has the insight which perceives their fallacies, the logic that mercilessly demonstrates the fundamental falsehoods on which their theories rest, and the power of making his statements and arguments transparently clear.

There is no metaphysical mist in this book, which, notwithstanding the gravity of its themes, is positively entertaining to one who is interested in the ingenious problems with which skeptical philosophers seek to perplex Christian theists. His supplementary chapter on "Evolution" makes effective use of the fact that, despite the plausible reasonings on natural facts which give apparent support to the evolutionary theory, it utterly fails to account for the genesis of rationality, of speech, and of

conscience in the human race. In rejecting the creative act of God from its creed concerning the origin of man, it illustrates, not the wisdom of human reason, but the blinding effects of human unbelief. In this unbelieving age, with its multitude of scholarly, subtle, hair-splitting metaphysicians and scientific students, who abuse their splendid gifts and great attainments by devoting them to a professedly rational but really Quixotic attempt to overthrow "the faith once delivered to the saints," this vigorously written philosophical polemic deserves hearty welcome and extensive circulation.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

A History of the Inquisition of the Middle Ages. By HENRY CHARLES LEA, Author of *An Historical Sketch of Sacerdotal Celibacy, Superstition and Force, Studies in Church History.* In three volumes, 8vo. New York: Harper & Brothers.

That the Inquisition is a conspicuous blot on the papal scutcheon scarcely needs to be said. The cruel pitilessness of the spirit which it embodied excites the abhorrence of every humane mind, and the best defense that can be pleaded in its behalf is that it was more the creation of the spirit of its age than of the papal Church. But this plea, instead of cleansing the scutcheon, only deepens the blackness that blots it, inasmuch as the spirit of the age which made the Inquisition possible was very largely what the Roman Church had made it. As Mr. Lea demonstrates in the first volume of this great work, that Church toward the close of the twelfth century was "the mistress of Christendom," over "the soul and conscience" of which her "empire was complete. . . . There was little that could not be dared or done by the commander of such a force, whose orders were listened to as the oracles of God from Portugal to Palestine, and from Sicily to Ireland. . . . Innocent III. declared that the priestly was as superior to the secular as the soul of man is to his body." And the doctors of the Church claimed for the pope "that he was supreme over all the earth."

Had this absolute spiritual despotism been wielded with a high moral and religious purpose, despite its inconsistency with the spirit of the Gospel, it might have raised the rude peoples of that half-civilized age up to a higher plane of thought and action. But, as Mr. Lea proves by the testimony of Catholic authorities, it was used so selfishly, and for such depraved ends, that it drove "whole nations to despair." The popes were oppressors; the curia, the source of vileness which rendered the priesthood a hissing and a reproach to Christianity; the bishops were generally guilty of rapine, violence, and flagrant crimes; the clergy, for the most part, were a curse to the people under their spiritual direction. Here and there, it is true, a really devout priest was found protesting against these corruptions. Yet in 1260 Robert Grosseteste, Bishop of Lincoln, gave to Innocent IV. such a description of the crimes prevalent among the clergy as proved the papal Church to be "an unmitigated curse, politically, socially, and morally."

After this painfully realistic picture of the Church, Mr. Lea proceeds to show how her depravity begot doubt in the people respecting her doctrines. Those doubts were stimulated by the writings of Abelard and other scholars. Men began to ask questions, to think, to deny established creeds, to invent new religious theories. Thus heresy was born and schism promoted. Hence arose the anti-sacerdotal Cathari, a sect which multiplied so rapidly that the pope felt compelled to call the sovereigns of Europe to join in a crusade against it. Europe was then crimsoned with blood shed in a long religious war, in which the battle of "toleration against persecution" was fought and lost. The Inquisition was a result of this crusade.

The Inquisition was not the product of any one pope, nor of Dominic and his order, as is generally supposed. Rather, it was slowly evolved from an idea. "The sin of heresy," said Thomas Aquinas, "separates man from God more than all other sins, and therefore is the worst of sins;" and Bishop Lucas of Tuy said, "Whatever is worst in other sins becomes holy in comparison with the turpitude of heresy." This idea was the root of the inhuman persecutions which culminated in the unspeakable horrors of the institution historically known as the Inquisition. To extirpate heresy by punishing the heretic as guilty of the worst of crimes was proclaimed as a Christian duty which the papal Church enjoined—first on kings and magistrates. Then bishops were required to search out heretics and place them in the hands of the secular authorities for capital punishment. Next, such mendicant orders as the Franciscans and Dominicans were moved to stimulate the bishops to do their part in this inhuman work. To these succeeded inquisitors appointed by the pope, who gradually acquired a power before which even princes and bishops trembled: and finally the inquisitors were organized into tribunals with power to execute punishment on whomsoever they adjudged guilty of this so-called "worst of sins." The processes of this evolution from an idea into that concrete horror, the Inquisition, are described with painstaking minuteness in Mr. Lea's first volume, as are also the arbitrary proceedings by which alleged heretics were accused, tried, tortured, and burned.

In his second volume Mr. Lea describes the rise, progress, and decline of the institution in France, Spain, Italy, Germany, Bohemia, etc. The causes which retarded or promoted its growth and which made it more effective in one State than in another, with the gradual prevalence of ideas that finally undermined and destroyed it, are elaborately stated and ingenuously discussed. In doing this our author epitomizes the religious history of the age, bringing into view the persistent faith of the Waldenses; the pantheism of the "Brethren of the Free Spirit;" the mysticism of "Friends of God," represented in the disciples of Eckart and Tauler; the Hussite movement, which aimed at the reformation of the Roman Church; and other organizations which, being hostile to the errors and corruptions of the papacy, became objects of its persecuting wrath.

The merits of this history are such as entitle its author to rank as an

historian with Bancroft, Motley, and Prescott. He may not have the reflective tone of Bancroft, the romantic ardor of Prescott, nor Motley's power of graphic delineation; nevertheless he is no mere recorder of bald facts, but the historian of events skillfully strung upon the ideas and principles from which they originated, by which they were nourished, and which also contained their limitations. Thus he gives his readers the philosophy of his historic statements, the spirit as well as the acts of the age. He is not a painter of scenes and portraits. Yet his scenes are clearly outlined, his characters tersely and effectively drawn, and by no means deficient in the living strength which commands the unflagging interest of readers. He is notably unimpassioned; therefore his style, though eminently clear and strong, is not rhetorical, but the expression of his *intellectual* concepts, rather than of facts transformed into pictures by his imagination. One may justly say of him, as Professor Shaw said of Bancroft, that "unwearied and patient in research, discriminating in the choice of authorities, and judicious in estimating testimony, he has the art, the intelligence, and the tact to fuse into a vital unity the narrative so carefully gleaned."

Christianity in the United States, From the First Settlement Down to the Present Time. By DANIEL DORCHESTER, D.D. 8vo, pp. 795. New York: Phillips & Hunt. $4 50.

Dr. Dorchester has a genius for facts and statistics. He gathers them with untiring industry, arranges them with excellent judgment, and makes them eminently instructive by his logical and lucid generalizations. Being thus gifted he has produced a volume so rich in facts which represent the past history and present status of the Christianity of our country that it commends itself to every intelligent Christian, and especially to writers and clergymen, as one of the requisites of a good library—a book for reference and for reading which one would not willingly do without. In its plan it is comprehensive, beginning with "The Colonial Era," and proceeding to "The National Era," from 1776 to the present time. In describing the former, our author treats of the earliest efforts of both Protestant and Roman Catholic settlers and communities, of their action in Church and State, of their religious life, customs, and missions. The "morals" of the era are also faithfully portrayed, as is also the provision made by Protestantism for both common school and collegiate education.

With similar fullness of treatment Dr. Dorchester discusses the growth of the Churches and of religious ideas in the period immediately following the Revolution. The inauguration of "The Revival Era," in the dawn of the present century, with its effect on the religious thought, the life, and the morals of the nation, is fully and ably narrated. Nor does he fail to emphasize the story of the great missionary organizations and the ethical reforms which were the outgrowths of the life so deeply intensified by the revival spirit. In his record of the events which marked the period between 1850 and 1887 he takes especial note of the comparative growth of Romanism and Protestantism. Concerning Mormonism, social-

ism, scientific skepticism, and kindred antichristian errors he writes with sufficient fullness. The statistical part of his book is of uncommon value, and is evidently the fruit of a patient, painstaking industry of which few writers can boast. Viewed as a history of the religious progress of the United States it assuredly has no rival, and must be hailed as the worthy successor to Dr. Baird's now obsolete *Religion in America.* As to the accuracy of its figures and statements, the spirit of candor and fairness which animates its pages is a guarantee that its author aims to make them as near the exact truth as the authorities within his reach permitted. To affirm the absolute correctness of all its details would be claiming a degree of perfection unattainable by any human historian. Of its essential accuracy, however, we need not doubt.

The style of this volume is clear, plain, and vigorous. It is characterized by a spirit of judicial calmness which begets the reader's confidence, causing him to feel that the purpose of the author is to state facts, not as a partisan, but impartially and fairly. As a contribution to the religious history of our country it is entitled to a high rank. This, with its literary merit, should and probably will command for it a wide circulation, not in our own Church alone, but also in other denominations and among the reading community generally.

My Autobiography and Reminiscences. By W. P. FRITH, R.A., Chevalier of the Legion of Honor, etc., etc. 12mo, pp. 508. New York: Harper & Brothers.

Mr. Frith's superior skill as an artist, especially as a painter of modern life subjects, brought him into friendly acquaintanceship with many of the most distinguished men and women of the present century. So high was his reputation as an artist that the queen of England selected him to paint "The Marriage of the Prince of Wales." This difficult task he executed with such ability that it was highly satisfactory, not to her majesty alone, but also to most of the numerous personages represented on his canvas, and to art critics generally. Many other products of his pencil were widely popular. In this volume he relates the story of his early life, and of his struggles with the hinderances which for a time put his mettle to severe tests. He writes with a *naïveté* which gives quite a charm to his book. His numerous anecdotes, which are largely original, quite piquant, and occasionally humorous, serve to illustrate the characters of celebrated artists, actors, statesmen, merchants, bishops, princes, princesses, and especially of Queen Victoria.

It is written in a style that is plain, vigorous, and unaffected. It will undoubtedly find favor with all whose tastes enable them to appreciate and enjoy a good and sensible book.

The Invasion of the Crimea: Its Origin, and an Account of its Progress down to the Death of Lord Raglan. By ALEX. WILLIAM KINGLAKE. Vol. V, From the Morrow of Inkerman to the Fall of Canrobert. New York: Harper & Brothers.

The readers of Mr. Kinglake's previous volumes have impatiently waited the appearance of this one, so long delayed. But his delay is their benefit, inasmuch as by it he was enabled to gain access to documents, both

French and Russian, not earlier accessible. Hence we have in this volume very minute details of the siege of Sebastopol, which illustrate both the genius of Todleben, the Russian commander, and the heroic persistence of the allies. Next we have the repulse of the Russian attempt to drive the allies out of Eupatoria, and then the vexatious delay of the siege owing to the secret scheme of Napoleon III. to change the plan of attack by means of an additional force which he intended to land at Constantinople, and to lead in person. By concealing this scheme from Lord Raglan and from his own besieging army, he acted dishonorably, and exposed the allied forces to needless perils and possible discomfiture. His ill-conceived scheme failed, and General Canrobert resigned his command. Pelissier succeeded him, and the siege proceeded to its successful termination.

What I Remember. By THOMAS ADOLPHUS TROLLOPE, Author of *Lindisfarn Chase*, etc. 12mo, pp. 546. New York: Harper & Brothers.

This is an autobiography, albeit its author declines to call it such, and has given it a very modest, unpretentious title. Commencing with his early days, spent in London, Mr. Trollope proceeds to sketch his school life at Winchester; his college experiences at Oxford; his long residences in France, Austria, and Italy; his experiences as author, newspaper correspondent, and magazine contributor; and his personal intercourse with the many distinguished persons whom he met. The book bristles with racy anecdotes. It contains exceedingly interesting and spicy remembrances of such celebrities as Mrs. Browning, George Eliot, Dickens, Landor, Metternich, etc. Its style, though quite gossipy, is vigorous, lively, and graphic. It is, in truth, a very entertaining volume.

The Life and Words of the Rev. John Knox Shaw. Discourses on Religious Subjects, and a Brief Biography. Printed for Private Distribution. 8vo, pp. 392. Baltimore, Md.: D. H. Carroll.

This attractive volume is a beautiful tribute of filial affection. The sons of Mr. Shaw, once an eloquent, devout, and honored Methodist preacher in the New Jersey and Newark Conferences, desiring "to honor the memory of a good father," have published this book, containing annals of his life and eighteen of his sermons, for distribution among their family and friends. The annals bring out the purity and strength of Mr. Shaw's exceptionally fine character, and the story of his successful labors. The sermons show him to have been a thoughtful, clear-minded, gentle-spirited, faithful, and winning preacher of the Gospel. This volume honors his memory more effectually than a monument of costliest marble.

Grace Magnified. Incidents in the Life, Ministry, Experiences, and Travels of William Garritson Browning, of the New York Annual Conference of the Methodist Episcopal Church. 12mo, pp. 451. New York: Palmer & Hughes.

This is the autobiography of an earnest, devout, progressive, and successful minister of the Lord Jesus. It abounds in incident, is animated by a manly, independent, ethical and Christian spirit, and is fitted to stimulate the zeal of all who have to work for God and humanity.

MISCELLANEOUS.

Principles of Church Government. With Special Application to the Polity of Episcopal Methodism, and a Plan for the Reorganization of the General Conference into Two Distinct, Separate, and Concurrent Houses. By the late WILLIAM H. PERRINE, D.D. Arranged and edited, with a Life Story and a Review of the Lay Delegation Movement in the Methodist Episcopal Church, by JAMES M. POTTS, D.D. 12mo, pp. 313. New York: Phillips & Hunt. $1 25.

Dr. Perrine gave much and close thought to the question of how to reach the best possible results from the right of laymen to membership in our General Conference. To his mind it was clear that a concurrent house of lay delegates is not merely desirable, but a necessary condition to the attainment of such results. In this volume the grounds of his opinion are very fully and ably set forth. The question is one on which "much may be said on both sides;" and, since it is likely to be considered by the coming General Conference, the members elect of that body will do well to study Dr. Perrine's arguments. These may not be convincing to all, because their ground is the very general conviction of statesmen, that in civil governments two legislative bodies are necessary to the liberty and highest good of the people. But this fact loses much of its force with those who perceive only a very incomplete analogy between the legislation required by a State and that needed by a Church organized on the voluntary principle, as ours is. Similarly, others will note that the difference between the hierarchical spirit of the Protestant Episcopal Church and the lack of priestly assumption in our own Church weakens the force of Dr. Perrine's plea for separate houses based on the polity of the former. Our ministers and laymen, it will be said, are brethren who recognize the New Testament as the supreme law of the Church, and our Church legislation, therefore, is mostly on questions of administration which may be fitly arranged without the expensive formality of separate concurrent houses. Many, consequently, will be content with one house, with its power to vote separately, as the present plan provides. All parties, however, will do well to consult this ably written volume, which, if it do not win them to unite on its theory of two separate and concurrent houses, may dispose them to think favorably of so widening the electoral basis that the whole Church may be enabled to vote for lay delegates to the General Conference.

Mr. Absalom Billingslea and Other Georgia Folk. By RICHARD M. JOHNSTON. Author of *Old Mark Langston*, etc. With Illustrations. 12mo, pp. 414. New York: Harper & Brothers.

These sketches of queer characters speaking in the peculiar dialect of the South, and illustrative of the habits and manners of the agricultural class in Georgia during the times which preceded the Rebellion, are very amusing. They appear to have been drawn from life, and may therefore be regarded as pictures of a state of society such as cannot be found in a community of free men uninfluenced by the habits begotten by the ownership of slaves.

Women and Men. By THOMAS WENTWORTH HIGGINSON. 16mo, pp. 326. New York: Harper & Brothers.

Mr. Higginson is a pleasing essayist. He touches his themes lightly, yet not without shedding upon them the light of common sense. His topics, sixty in number, relate mainly to the capacities, the duties, the opportunities, the influence, and the place of women in society. In his treatment of them he is lively, spicy, instructive, and entertaining.

Life and Labor; or, Characteristics of Men of Industry, Culture, and Genius. By SAMUEL SMILES, LL.D. 12mo, pp. 448. New York: Harper & Brothers. $1.
Character. By SAMUEL SMILES, LL.D. 4to, paper. New York: Harper & Brothers. 20 cents.

Dr. Smiles always writes attractive, instructive, valuable books. These volumes, like his *Self-Help*, *Duty*, etc., are so well suited to the needs of young people as to merit the widest circulation possible.

Royalized. By REESE ROCKWELL. 12mo, pp. 431. New York: Phillips & Hunt. $1 50.

This is a deeply interesting temperance story, in which the situations are at times powerfully drawn, the various personages strongly characterized, and both noble and ignoble conduct vividly illustrated. Its chief defect is, that its dialogues are not always in keeping with the ages and environments of the speakers. Nevertheless, it is so attractive as a whole that few will begin to read it without being lured on to its final page.

Golden Opportunities in Every-Day Life. By Mrs. C. H. METCALF. 12mo, pp. 258. 90 cents.
Sailor-Boy Bob. By Rev. EDWARD A. RAND. 12mo, pp. 367. $1 25.
Thoughts of My Dumb Neighbors. By MARY E. BAMFORD. 12mo, pp. 132. 70 cts
Lost on An Island. By Mrs. VIRGINIA C. PHŒBUS. 12mo, pp. 216. 80 cents.

These books are all well written, and adapted to the needs of youthful readers. Their moral tone is good. They combine instruction with pleasing narrative, and are excellent additions to the list of volumes from which purchasers for Sunday-school libraries may judiciously select. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe.

The Art Journal for March. Quarto. London: J. S. Virtue & Co. New York: International News Company.

This number of the *Art Journal* contains a *critique* on the paintings of J. S. Sargent; "Notes on Japan and its Art Wares;" "Grey's Inn;" "Landscape in America;" "A Royal Museum;" "The Saône;" "A Summer Voyage;" and "A Memorial Catalogue." All elegantly and profusely illustrated.

The Colonel's Money. By LUCY C. LILLIE, Author of *Joe's Opportunity*, etc. Illustrated. 16mo, pp. 393. New York: Harper & Brothers.

This is a delightful story for young people, describing the experiences of an American girl among her English relations when, as the heir to her uncle's estate, she was placed under their care as required by the provisions of the testator's will. It is well written, and its moral tone is excellent.

British American Bank Note Co. Montreal

Wm. Morley Punshon. —

METHODIST REVIEW.

JULY, 1888.

ART. I.—DR. LUTHARDT AS A THEOLOGIAN.

HIS PERSONALITY, POSITION, AND SYSTEM OF DOCTRINE.

ONE of the influential leaders of German theology, at the present time, is Dr. C. E. Luthardt, of Leipzig. He is the editor of a weekly religious newspaper and of two theological monthlies. When he preaches in the University pulpit the gloomy, ancient church is crowded. His classes in ethics and dogmatics are filled with students from all parts of the fatherland. His books are in constant demand, edition following edition; his *Apologetic Lectures* having been translated into several languages, and some of them even into modern Greek. Besides the worth of his doctrinal system, there are at least three reasons for this growing influence. First, he has a forceful personality. A tall man, of commanding mien, his features suggest the striking type found in the faces of Savonarola, Cardinal Newman, and John Wesley. His person has been thus described in a Berlin magazine:

> The tall, bony form; the pronounced features; the powerful brow; the clear eyes, which so proudly and surely glance out over the agitation of the world, are the outward signs of the stability and readiness of his inner being.

In all that he says and does—yes, in his presence itself—there is a firmness, a sense of mastery, a fearless, positive bearing toward men and their teachings, which has rendered possible the saying, "Luthardt is the Protestant pope." The students feel this positiveness, and express their notion in

university phrase. They have a way of indicating the peculiarities of a professor by applying to him a verse of Scripture. To Professor Franz Delitzsch is given St. John i, 47: "An Israelite indeed, in whom is no guile!" To the modest Dr. Lechler, Exod. iv, 10, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." But to Dr. Luthardt, Gal. i, 8, "Though we, or an angel from heaven, preach any other Gospel unto you than that we have preached unto you, let him be accursed."

A second reason for this increasing influence is, that since the pitiful mental prostration of Professor Kahnis, Dr. Luthardt has been, in fact, at the head of the theological faculty of the largest of the older German universities. Berlin alone has more students, and this is due to general advantages rather than to superiority in the theological department.* To those acquainted with the inside facts, it is plain enough that in dogmatics there is not in the empire a more influential chair than that now occupied by Dr. Luthardt. The third reason is, that in Saxony, and some would say in Germany, Dr. Luthardt stands at the head of the "Confessional School" of theology. This school, to be understood, must be placed in its historical relations. Some one has said that the "Confessional School" is a serious effort to raise the German Reformation from the dead. The work of Luther and Melanchthon, although very great, was not sufficiently spiritual to bear the severe test to which it was soon subjected. The Reformation was, in its nature, a ringing challenge to the reason, and Germany accepted this challenge, but, unfortunately, without the personal piety which alone could have made so much individual thinking fair and wholesome. Reason became, to use one of Bacon's expressions, "puffed up," and very small minds considered themselves wiser than all the ages. "In Germany, a man who is not occupied with the universe has really nothing to

* The last semester, October, 1887, to March, 1888, there were in Berlin University 5,478 matriculated students, and 1,590 students of art, etc., with certain privileges. In theology there were 801; from Prussia 651, and from Saxony only three. For the same semester there were in Leipzig University 3,288 students matriculated; in theology 693, from Saxony 343, and from Prussia 174. Dr. Luthardt came to Leipzig March 14, 1856. Only two professors, and these in the philosophical faculty, have been longer in service.

do."* Before the great leaders were buried in the Electoral Church the land was filled with the spirit of controversy.† The preaching was over-intellectual in tone. The most sacred doctrines were discussed as if religion were only a metaphysical duel. The very children were brought up to argue and criticise. And Protestantism presented the astonishing spectacle of trying to destroy itself. This was the enemy's opportunity. The Roman Catholics grew more and more arrogant, and received more and more favor from their sovereigns, until, in 1629, Ferdinand II. issued the Edict of Restitution. From this point the Thirty Years' War took on a fiercer character. Schiller and others have painted it as one of the most terrible conflicts in European history. All Germany was

> "Measureless spread, like a table dread,
> For the wild, grim dice of the iron game."

Had the spiritual life of the Reformation been equal to its vigorous mental life, this war might have proved the richest blessing, binding Protestant communities together, furnishing connectional interests, and teaching the new Church to utilize all the scattered forces which God had intrusted to its keeping. Had Protestantism been only ready, it is hardly extravagant to believe that the Roman hierarchy would now be a forceless thing, if in existence at all. But Protestantism was not ready. Protestantism had spent half its energy in polemics. Its faith was steeped in cold, critical mentality, and so it came out of its fiery trial discouraged and worldly. Kahnis says: "The result of the Thirty Years' War was indifference, not only to the Confession, but to religion itself." Out of this indifference and the mental pressure of the Reformation, together with English Deism as cultivated by Frederick II., arose German Rationalism.

The term "Rationalist" has been defined until there is confusion as to its real meaning. Strictly speaking, all thoughtful men are rationalists; that is, they try to give to all the crude material of experience rational form. No man is intentionally

* Madame De Staël. Her *Germany* contains exaggerations, but it is valuable to the student of the Reformation as a side light.

† The controversies growing out of the Reformation are given in a compact shape in Hurst's *History of Rationalism*. Chapter 1. New York: Phillips & Hunt.

irrational. But, like some other words, this word has come to have, in theology, a technical meaning, applying to one who begins his thinking with a certain *a priori* bearing. This bearing, in different men, appears to be a somewhat different thing; but at the center it is ever the same thing, namely, an assumption that the supernatural is irrational. In its more popular phases it may cling to the old definitions used by the supernaturalist; but it is never content until these old forms are explained as merely special natural phenomena. Dr. Luthardt* has made a careful study of this phase of German history, and points out its inner evolution. Rationalism, closely related to the philosophy of Kant, was an attack upon Revelation. This led to Pantheism, which developed in two directions, positively in Hegel, negatively in Goethe,† and was an attack upon the idea of the personal God, who alone could grant a revelation. This led to Materialism. The fathers of modern Materialism are, he says, "all three an outcome of Hegel, but have all gone over from pantheistic idealism to materialistic realism." Thus there have been three logical steps: "The first step is the anti-Christian; the second is the anti-godly; the third is the anti-spiritual and anti-moral." These all end in the pessimism of Schopenhauer, which is the "proclamation of bankruptcy." This is important as showing Dr. Luthardt's view of Rationalism; but, for our purpose, it is too speculative. We must go further back than Kant. He was not responsible for Rationalism, but only for its outward form. Rationalism was an outcome of "neology" which found its ripest expression in Semler, of the the University of Halle. With Kant's philosophy this "neology" passed over into another style of criticism, and was called "Rationalism" by many. G. Frank says the transition was due to the fact that Kant posited the practical reason as the universal source of religious ideas, and made morality the measure of dogmatic truth. But Rationalism had no centralization until, out from the left wing of the Hegelians, sprang David Frederick Strauss. From the date of his *Life of Jesus* there was consummate leadership, and for a time the

* *Die modernen Weltanschauungen.* Leipzig, 1880.

† Goethe's Pantheism was more nearly akin to that of Spinoza than to the Idealism of Hegel. While Dr. L. calls Hegel a pantheist, and G. H. Lewes calls him an atheist, J. H. Stirling says, "Hegel is not only a theist, but a Christian."

Rationalists had a plan of battle as clear as one of Von Moltke's. It is very important to see that this entire movement in so-called free thought does not begin with Kant, and is not an outside attack of infidelity upon the Church, but begins in the Church itself, is cultivated in the Church itself, becomes a "neology," passes over into Rationalism, and is at last centralized in Strauss. In a deep sense the German Church is responsible for its worst foe—the very foe that, by 1750, had destroyed it. Destroyed is not too strong a word. Certainly the Church continued to exist in outward form, but it had no real life. The confessions of faith ceased to be used. The sermons were literary essays, with an ethical purpose, or even scientific talks about potato culture and housekeeping. The grand hymns had every holy and mighty element forced out of them, until one could not dream that they had ever been the battle-songs of God's armies. This rationalizing continued until it could have been said to the Church of Luther, as was said to the Church of Sardis, "Thou hast a name that thou livest, and art dead."

The Rationalists were not allowed, however, to do this terrible work without antagonism. There were several great efforts to save the Church. The first effort was almost at the beginning of the danger. This effort was the pietistic reform of the reign of Frederick William I. There were spiritual souls who realized the condition resulting from the Thirty Years' War, and they began a reform which resembles at points the Wesleyan movement in the Church of England. Indeed, the German Pietists have been called "the Halle Methodists." Their great leader was Spener, one of the grand souls of his age. But the reform took its most practical turn in Francke, who, at Halle, preached sermons of a fervent, spiritual type, and established an orphan asylum which is a glory to Germany even to this day.* Had the Church of Luther accepted this reform, Rationalism could never have come to power. Truly the Pietists were extravagant at times, but all this extravagance could have been controlled by a strong Church; but no, the German Church, like the English Church, feared enthusiastic piety, and virtually courted destruc-

* In June, 1887, I visited the Orphan House at Halle, and found it in a most flourishing condition.

tion. The reform did much good, but, judged thoroughly, it was a failure.

Another effort to save the Church was that made by Schleiermacher, the greatest of German theologians. In his life three impulses appear more or less clearly: a pietistic impulse from the Moravians, under whose care a portion of his youth was spent; a critical impulse from his university life, and a definite impulse against Kant's philosophy from Jacobi. These impulses do not entirely explain the man, but they do help us to understand in him the strange mixture of Mysticism and Rationalism, of deep religious motive and semi-skepticism. Clearly he saw the danger of resting the Christian system upon mere intellect, so he changed the base to what he called "*Gefühl*," a word which, if literally translated into English (feeling), does not express all Schleiermacher meant. He did not mean what we mean by emotion. His idea was nearer to Emerson's of realizing the pressure of the "Over-Soul," upon which we all depend, and out of this realization getting a push toward moral action. When severely analyzed, Schleiermacher's idea is probably as pantheistic as Emerson's, although Schleiermacher tried to free himself from Spinoza, and in places succeeded. But the idea was so close to a precious Christian truth, and the condition of Germany at the time was so over-mental, and Schleiermacher's own life was so noble, that his doctrine had a tremendous force. It was supposed that he had saved the Church, but Strauss appeared, collected and restated all the Rationalism of the past, and again turned the battle against the faith.

Looking under the surface, Schleiermacher's failure was due not so much to the force of Strauss as to strange bits of Rationalism in his own system; as, for example, when he denied the resurrection of our Lord.

The next attempt to save the Church was made by the "Mediating School." This school of theology has become famous through such thinkers as Ullman, Rothe, and especially Dorner, the climax of the school, and one of the profoundest theologians this century has produced. The "Mediating School" is still represented in Berlin and other universities, and finds, perhaps, its completest expression in the theological faculty at Halle. The leaders of this school could be called

conservative liberals. They ever try to adjust all the advances of modern thought to what they deem the vital teachings of Christianity. As one has snugly put it, "They only try to relieve the strain on faith." It is a question whether they have done more than to drive Rationalism into new and more subtle forms; yet they surely have created a theological literature of permanent value. But, however estimated, their work has proved unsatisfactory to many of the finest minds and most spiritual souls in Germany. At its very best, they find in it the fatal touch of compromise. It has that Unitarian weakness, a negative tone; and it is for this reason that another school has come to the front against Rationalism. This is the "Confessional School," so called because it places central again the old confessions of faith.* Dr. Luthardt thus speaks of this school:

> The Confessional Dogmatics forms itself next to that of the Mediating theology, as an expression of the more completely accomplished return to the Confessional teaching of the Church—in part an historical exposition; in part an independent reproduction.

The spirit of this school may be expressed in a sentence: "To save the Church we must not play with Rationalism, but slay it." The historical work of this school has been done by such men as H. Schmid, Heppe, and Schneckenburger. To the side of independent reproduction belong Thomasius, Philippi, Hofmann, and Kahnis.† Of living theologians, the most original thinker of the school, some would say, is Frank of Erlangen; but, taking all sides of the work into consideration, the leader

* The German Church may be approximately classified thus:

1. The Evangelical or United Church of Prussia, numbering about one half the German Protestants. In this Church is the "Mediating School," which could itself be divided into right, center, and left wings.

2. The Confessionalists of Saxony, Bavaria, Mecklenberg, Würtemberg, and the German-Russian Provinces. They largely control the Universities of Leipzig, Erlangen, Rostock, and Dorpat, and number about one fourth of the German Protestants, and are rapidly growing.

3. The Protestantenverein, or Ultra Liberals, controlling the rationalistic universities. They are not officially recognized by the government, but are considered a part of the State Church wherever they are found.

† The "Confessional School" also claims Martensen, whose influence in Germany is great. He is often quoted in the University lectures. Dr. Luthardt has spoken of Martensen's dogmatics as "spiritual, skillfully written, suggestive, and rich in apologetic and speculative elements."

of the school is surely Dr. Luthardt. So his position is at the head of the only fully anti-rationalistic school which Germany has produced and accepted.

As we might expect, with the history of the German Church before us, one feature of Dr. Luthardt's work is negative. This is seen in his conflict with the new school of A. Ritchl, Professor of Dogmatics in the University at Göttingen. To the German Church this is the most important struggle since Hengstenberg tried to break the influence of Strauss. The old style of Rationalism is, if not dead, as harmless as the charmed Barbarossa waiting for the flight of the ravens. What there is left of it in the universities one can find at Jena and Heidelberg. But Rationalism, essentially estimated, is far from being dead. The new Rationalism is a new Kantianism. As Kant first destroyed the doctrinal basis and then tried to save Christianity for its moral worth, so now there is a brilliant and growing school of theologians making their way into the faculties of North Germany who reject the metaphysical basis, and try to keep Christianity as a rich system of ethics. The leader and founder of this new Kantian movement is Prof. A. Ritchl,* a man as attractive in his character as he is suggestive in his thinking. He claims that Dr. Luthardt has, either ignorantly or willfully, misrepresented him in the lecture-room, where the Leipzig professor is wont to speak of the Ritchl school as "the later Rationalism," or "the new effort to moralize Christianity," or "the new Kantian rejection of metaphysics." But Dr. Luthardt is not alone in his judgment. Prof. D. Fricke, who cannot be biased in this case, says:

> The Kant-Schleiermacher skepticism of Ritchl rejects as metaphysics the questions concerning God's nature and relation to the world; . . . the questions concerning Christ's person; concerning his pre- and post-existence, and concerning the Trinity. . . . God and Christ are treated by Ritchl merely as moral factors.

The different style of exegesis of the two opposing theologians is well illustrated in one place, where Dr. Luthardt is accused of mysticism. The passage is that deep one in St. John (xvii, 21) where the Saviour prays "that they all may be

*In July, 1887, I visited Göttingen for the express purpose of studying the personality and university work of Dr. Ritchl. I found him a man of large personality, interesting in the lecture room, and very popular.

one in us." Dr. Luthardt explains it in the old manner of the *Unio Mystica*. Believers are to live and move in the Father and Son, one with them, and yet without ceasing to be separate creatures. In reply, Dr. Ritchl says it is easy, very easy, to repeat such words, but no living man can tell what they mean. The passage merely teaches that the disposition, the intention, and the outward life of the believer are to be in harmony with God, as the disposition, intention, and outward life of Christ were in harmony with his Father. Dr. Ritchl treats all texts suggesting mystery in the same clear, ethical, and superficial way. It is probably the most refined, the most fascinating Rationalism to be found outside of the best writers in Unitarianism. It makes a great show of common sense, deals tenderly with all religious sentiments which can be utilized in a beautiful, moral life, and cultivates popular ways of presenting its views. It is a half-way house out of the terrible doubts inspired by Wellhausen, and it is no wonder the German students often take it for a place of perfect refuge. As one student said hesitatingly: "I want to stop *somewhere*. I think I will go to Göttingen." Thus the Ritchl school is becoming the most powerful foe of Orthodoxy. This fact Dr. Luthardt recognizes, and so labors constantly to exhibit the real nature of the enemy. In one of his books alone there are twenty-four references to Ritchlism; and in his winter lectures on dogmatics one can almost tell when the Göttingen professor is to receive further criticism, from the deepening of the speaker's voice into an ominous intensity, which suggests easily the tone of a Hebrew prophet.

This negative side, however, even if very necessary, is not the better side of Dr. Luthardt's work. The bitterness of the present controversy will pass away, and the final victory, if gained, must depend, not upon critical ability, but upon positive work of construction. Here, we believe, Dr. Luthardt will not fail. Later it may be seen that now he is really concealed somewhat by the smoke of battle; that he is largely a builder; and the "critic's peep" is accidental to the history of his Church, and to the present shape Rationalism is taking. A fair study of the man will lead to the conviction that his tendency is apologetic rather than polemic. The books by which he is best known are his Apologetic Lectures. The tone of some

of these lectures has seldom been equaled for a perfect blending of confidence and toleration.* At times he rises to the kindly spirit in argument of John Fletcher. At other times, it must be admitted, he can see nothing but the strife of the day, and his conclusion snaps and flashes like a needle-gun. The student, if he notices only this fierce, explosive side, is likely to say, "Luthardt is a narrow soul with a hobby." But a judgment could hardly be more unfair than this. Dr. Luthardt is a man with strong convictions and intensity of utterance; but he is also a broad man, with a large, generous survey of the past, and an outlook as wide as his comprehensive scholarship. His range of interest is not confined, either. He has published ten volumes of university sermons, and some of them are as simple and practical as Charles Spurgeon's. Years ago he wrote a book on the origin of the fourth gospel, and scholars value it to-day.† His popular theological lectures on such themes as the "Person of Jesus," the "Peculiarities of the Evangelists," and the "Steps in Christian Revelation," are as interesting but less sensational than those of Joseph Cook. His short commentaries are spiritual, and yet up with the times. He is also interested in ethics, and has published three books in this department.‡ He has much to do with the practical questions in the Church, lecturing on the service of woman in the Church, and discussing other problems pertaining to Church polity and missionary endeavor. And to all this must be added essays and lectures on literary and art subjects, which, if not thorough, show how such themes can be treated by a Christian preacher, and indicate a versatile mind and an extraordinay range of study and interest. But in and through all, Dr. Luthardt is a theologian. He goes through life thinking ever of the great doctrines of God. This brings us to his most important work, his *Compendium of Dog-*

* Of these Apologetic Lectures, three series, at least, have been translated into English: 1. *The Fundamental Truths of Christianity*, Edinburg, 1873; 2. *The Saving Truths of Christianity*, Edinburg, 1880; 3. *The Moral Truths of Christianity*, Edinburg, 1881. In German, the first series has reached its tenth edition.

† This book has been translated and enlarged by an American scholar, C. R. Gregory, and of even more value than the German is this English edition. *St. John the Author of the Fourth Gospel*, Edinburg, 1875.

‡ Besides the third series of Apologetic Lectures, a work on Luther's ethics, and another, lately published, on the ancient ethics.

*matics.** This book is not, he says in the preface, his Dogmatics, nor even a fragment taken out of his system, but only a gathering of the necessary historical material. One can, however, easily be misled by the modesty of this statement. Comparing it with his University Lectures, and with his published works of all kinds, it is easily seen that the compendium contains the pith of all Dr. Luthardt's theology, and out of it can be formed his system almost as completely as Dr. Pope's system can be obtained from his larger Compendium. Dr. Luthardt's little book is printed in the most economical manner known even to a German, and yet, to a student, it is one of the most useful in all theological literature. It furnishes him with three important things: 1. The literature, so that not an hour need be wasted on useless books. 2. A summary of the Scripture bearing upon the doctrine. 3. A brief history of the doctrine in the church and in philosophy. And with all this there is a clear, concise statement of the author's own opinion, a thing entirely wanting in some books of this character. The Compendium is planned under a scheme of paragraphs and sections, which, if not so striking as the arrangement of the systems of Kahnis and Martensen, proves in daily use a fine scheme for covering all the ground and grouping all the themes.

In a limited article it is impossible to discuss thoroughly an entire system of theology. The most that can be done is to notice such doctrines as tend to bring out the features of Dr. Luthardt's system, and then, perhaps, try to discover the secret of his method. The paragraphs, in the introduction on religion, are very important as furnishing the key-note of the system. Here the author criticises both Kant's religion of doing and Hegel's religion of knowing. Neither is he satisfied with Schleiermacher's idea of a feeling of dependence; but affirms that religion has to do with all there is of a man—is "a fact of the collective inner life." The religious possibility is lodged in the center of the nature, where reason and feeling and will come together, the "*heart*" of the 53d psalm, the secret place of personality, the home of the intuitional life. Further, religion *is* a personal relation existing directly between God and the individual soul. Professor Ritchl says, "Religion is mainly the

* "*Kompendium der Dogmatik*," 7 Aufl., Leipzig, 1888.

function by which the strain (*Spannung*) between the given condition of the created spirit and its claims toward the natural world can be loosened." Thus God is used only indirectly as a help to man, that he may solve the problem of his earthly antagonisms. Dr. Luthardt says that this is the central weakness of the Ritchl system; but one can see that the weakness comes by an over-emphasis put upon what Jesus says (John xvii) about being in the world and not of the world. Certainly Dr. Luthardt is right. Jesus never considered God as a mere assistant to the mastery of life. The great command is not, Thou shalt master the world, but, Thou shalt love the Lord thy God with all thy being. This may seem to some a case of theological hair-splitting, but it is of the greatest importance, protecting us from a one-sided theology as well as from a false ethics. Religion is, essentially, neither a doing, nor a knowing, nor a feeling, nor a harmony with the present environment, but it is an entire manhood going out through all faculties to God, or to the Representative of God. At its best, it is the complete consecration of the psalmist, "*All that is within me* bless his holy Name!"

Out of this view of religion comes Dr. Luthardt's view of Christianity—a view which, to be appreciated, must be studied over against speculative German theology. As religion has to do with God and man directly, so Christianity is a personal relation between Christ and a separate soul. Christianity is not a new morality, nor a new science of faith, but it is a yielding of person to person. Heathen religions, when impersonal, become more personal as they become more vital; so, as we might expect, Christianity, the final religion, is entirely personal. Many things grow out of this new revelation in Christianity, but these must not be confused with Christianity itself. There is much in literature written, like Lessing's *Nathan the Wise*, expressly to weaken the Christian sense of a personal Saviour, and to place Christianity side by side with the best ethnic religions as a gospel of "sweetness and light." Heathen religions are being studied as never before, and every bright feature of them emphasized, and their poetry purified and introduced to Western culture. We need not fear all this, but the Church must clearly keep before the world the old Christian claim of a supernatural revelation, and a personal salva-

n by a personal Saviour. Dr. Luthardt is none too narrow his treatment of the heathen. They have a natural revela- n, which is of *some* value, both for individual salvation and national prosperity, but all they have must be corrected and mpleted by the only Word of God.

In the first part, Dr. Luthardt discusses the proofs of the istence of God. He does not call them proofs in a proper ıse, but says they are useful to justify a person's belief in e presence of the understanding. This was Dr. Latimer's sition. He used to quote the words of Hase of Jena: These proofs are not designed to ground the existence of od, but only to show our faith in his existence as rational d necessary." Such a position is modest enough, but Dr. ıthardt, especially in his more popular writings, does not ep to this modest position, but uses these proofs in almost e same exacting way in which Descartes used the ontolog- ıl argument. He has been known to assert that we can ink of God only as existing. This is not all. Strongly states it that we all have a consciousness of God's exist- ıce. But the facts do not support this old style of state- ent. What is the truth about the so-called intuition of od? There is no clear, universal intuition of the one ıd only God who has been revealed in the Bible. There is, owever, a universal sense of the supernatural. There is a niversal belief in some kind of Deity bearing over against us, ıd this universal sense is the foundation of all the natural eligions. With this foundation, the more thoughtful soul can ok out upon all life as a problem, and is, perhaps, now able accept the idea of a personal God as the best explana- on of this problem. The so-called proofs can be used at ıis point with force. The best explanation of the existence f the idea of God—of the contents of that idea—of the world a whole—of the world as exhibiting design in things—of the rogress in history, and of man's conscience and religious his- ory, is the personal God. Even in a natural religion, one can ome to a point where it is the truest mental process to believe ı God. That, we fear, is all that can be done without the evealed word. Surely it is something, but it does not ROVE, in any proper sense, the existence of God; and proba- ly alone it has never led one mind to certainty; so it is as

foolish to arm theological students with these old weapons to meet the skepticism of to-day, as it would be to equip the German infantry with all the rusty cross-bows in the Berlin arsenal! How, then, do we come to absolute certainty? Only through Jesus Christ our Lord. He reveals to us God just as he reveals to us immortality. We can be in a position where it is the highest act of the complete man to accept him as Master. Now, Jesus takes the intuition of God, which man had originally, but which sin has broken into a mere sense of the supernatural—a weird hunger after the Eternal—Jesus takes this old intuition and clears it up, puts it together in the Holy Spirit, and when his work is fully done all the revelation of God in the Old Testament, and all the indications of God in the outer world, meet with a sure response in the soul, and we dare cry out "Abba, Father!"

With other German theologians, Dr. Luthardt defines God "as the absolute personality." The objections to this definition are a study. In America there is a prejudice against the definition, because it has been associated with philosophical speculation. In Germany, thinkers with a pantheistic bias object to the word personality, affirming that personality limits God, and renders him unworthy of worship. A follower of Fichte wrote to one of the Leipzig professors, "Your notion of a personal God is much lower than mine of a God too vast to come to a focus of personality." On the other hand, Dr. Ritchl objects to the word absolute. In his criticism of Frank of Erlangen, he bursts out with a dash of humor: "The absolute! How lofty that rings! I remember faintly that the word busied me in my youth, when the Hegel terminology threatened to draw me into its abyss." But in spite of all wit and prejudice this phrase is, in the realm of definition, one of the best things peculiar to German theology. To harmonize all the Bible reveals concerning Deity, we need, first, to consider him the finality—that is, the bottom of all life and the end of all thinking. He is the first cause, we are wont to say. He must supply the ground for his own existence, and for the existence of all things. Does not the word absolute hold this thought which tries to escape from other words? Again, this finality of life and thought we need to make personal. Matthew Arnold has tried to explain the Old Testament by means

an impersonal Eternal, but it cannot be done; and if it ld be done the New Testament could not be so explained. ; must have a person. The German absolute is a person— n organism with a centre of thought, feeling, and volition. e person does not come out of the absolute, but the person the absolute. Dr. Luthardt allows no background, allows path to peep out behind the person of God. All of God is f-conscious. Every fragment of pantheism must be kept out dangerous to a theodicy. God is the absolute personality. t are the two terms not contradictory? Does personality t mean limitation? It does with us, but not with God. We ne to self-consciousness by a process of limitation, by strik- ; the outside world. But our personality is only a faint age of God's. He needs no development—no outside against ıich to strike. All there is in his vast nature eternally enters :o his self-consciousness. He made a world; he built an out- le for us, and in this outside he is immanent; but it is child- ı to push the idea so far as to think of God as cramped by is relation which he has, for our good, assumed. He is as ınscendent as he is immanent. He is in nature, but superior nature.

Even more than Dr. Luthardt values this definition of God the absolute personality, he values the next one, that God the holy love. He says that God, as the absolute person- ity, is experienced and made known in the historical revela- ɔn of salvation as holy love. This is the conception (the ɔly love of God) which largely constitutes the foundation of r. Luthardt's system. But why HOLY love? We live in a me when the tendency is to emasculate religion; to urge the erner doctrines toward poetry and sentimentality; to turn ıe solemn atonement itself into what Horace Bushnell called the spilling of a mother pardon." So it becomes very necess- ry to insist that the love of God is holy. Yet, pushing ɔeper into this idea, what is its content? What is the holi- ɔss of God? To use one writer's homely figure, we have no ght to think of attributes in God "as pins stuck into a cush- n;" yet God is revealed to us, not only as a Trinity, but as a ɔmplex Trinity, and we must receive this revelation as a gen- ine expression of the nature of God. Then, as God's nature complex, there is *logically* conceivable a conflict of elements.

With this in mind, it can be affirmed that the deepest meaning of holiness is that of *wholeness*, or that state of a complex moral nature in which every element fits into and supports every other, every fragment of thought, feeling, and volition in harmony, all the inner life of God at rest. God, then, all at rest within, thinks, and that is the truth. God, then, all at rest within, wills, and that is the right. There has been in theology and philosophy almost endless dispute over the nature of the right. What makes a thing right? Some have said that God creates it so, and a right thing could just as well be a wrong thing if God had so decided.* Others have said that right is right anyway; there is a law behind God to which he must himself conform.† Both of these explanations are pernicious, if carried out logically into all doctrine. As Faber has it in his hymn, "Right is right, *since* God is God." Right is a holy thing; that is, it is grounded in the *wholeness* of God. Right is the moral expression of all there is of Deity. Now the moral law takes on an awful dignity, and the atonement has a philosophical basis proportionate to the suffering of our Lord. Dr. Luthardt, in the first part of his work on the Will, touches the truth when he says, "The free will of God is fitted to his being. Out of himself—that is, out of the contents of his being—he determines himself in his willing and doing." It would be better to give to the word holiness all its force, and to say, out of the holiness of God he determines himself in his willing; he wills and does the right because he is holy. This leaves only one step to take. Love is but the vast feeling of the complete God. He must be all of himself. He loves, he can love men, yea, he can love his own Son, only out of the wholeness of his complex nature. So there is love in all his justice, and justice in all his love; and the very anger of God is never a bitter fragment of passion, but as holy as his mercy. If this be true, orthodox theology would better allow the whole of Deity to bear a system of doctrine, through all discussion saying clearly, God is holy.

* Even Dr. Whedon says: Whether God "could not make himself equally happy in wrong is more than we can say."—*The Freedom of the Will*, p. 316.

† Mr. Dale, in his work on the Atonement, expresses this in the least objectionable way when he says, that the abstract law becomes alive in God; but this will not answer either.—*The Atonement*, Chicago, 1876, Lecture IX.

In no other part of systematic theology can an author's inner *trend* be so easily discovered as in his treatment of the doctrine of sin. If there be a Pelagian bias, or if he has compromised at all with "the ethical spirit of the age," it is sure to appear here. The fact of sin is before us, but the difficult thing is to explain its existence. It can be safely explained only in a *personal* origin. And here the doctrine of a personal tempter ("the old-fashioned Bible view") is necessary to the understanding of both the Old and New Testaments, and the daily life of men. All other views tend either to Pantheism or Rationalism, and cheapen the entire plan of redemption. Theologically the hope of man's salvation is in the fact, partly, that sin was not originated but only accepted by him; for recovery to one who has deliberately originated sin is, provided we do not poetize the nature of sin itself, philosophically unthinkable. It seems a strange thing to say, but, the facts being what they are, it is almost as important for a theologian to believe in a personal devil as to believe in a personal God or a personal Saviour. Dr. Luthardt fails not at this point. His doctrine of Satan has the ring of Martin Luther himself. He says:

> On the ground of Scripture, of the testimony of Christ, and of the fact of the power of evil, the Church teaches the existence of the devil—that is, one created by God a good, spiritual being, who, through his own will, set himself in antagonism to God and his work of salvation, and drew other spirits after him, and thereby originated sin and death in the world of mankind.

Here is no attempt to modernize Satan in the name of culture. Here is no attempt to relate Satan pleasantly to the Almighty. Goethe, in the prologue to *Faust*, blasphemously represents God as saying:

> Man's activity is all too prone to slumber; he soon gets fond of unconditional repose; I am therefore glad to give him a companion who stirs and works, and must, as devil, be doing.

All this comes from a mere artistic use of the Book of Job; and this Faust-idea of Satan and evil can be traced all through the literature which has taken its tone from the Weimar pantheist; and this Faust-idea is creeping into modern theology; and so it is a matter of thanksgiving to find a teacher in the very university where Goethe "studied little and loved much,"

repeating the doctrine of a Satan-rebel, and out of this stern truth constructing a doctrine of sin.

As the second important factor in a personal origin of sin is the freedom of man's will, to this subject also Dr. Luthardt pays much attention; not only in the *Compendium* and in his *Apologetic Lectures*, but his most elaborate work is on the will in its relation to grace. The value of this book is largely in its historical expositions; yet, at the beginning and end, he states his own view. With other writers in the Church he divides freedom into formal and real freedom. Formal freedom is genuine as far as it goes, but it is fragmentary—it is the will acting out of relation to the complete man. He says:

> The will is the might of self-lordship and self-conquest. This self-lordship does not change the inclination, but it does bind it; it does not change the inner *habitus*, but it determines the *actus;* not merely the outer *locomotiva*, but also the inside of the concrete volition. For without the inner volition there cannot issue the outward action which stands in opposition to inclination. So man possesses in his will the possibility of putting himself in opposition to himself, namely, his individual willing and doing in antagonism with his will's direction.

Then follows a fine discussion of sin and conscience, showing how impossible it is to change "inclination" and realize the highest freedom without the grace of God. Doubtless this statement is satisfactory to many; but it is superficial, as compared with Dr. Whedon's masterly treatise, in showing us the real content of a free act. Its strongest point is its emphasis upon the bondage of sin and the necessity of grace.

In Dr. Luthardt's system sin, originating in personality, is a selfish antagonism to God and requires atonement. Thus he reaches the incarnation. "Sin requires atonement, and atonement requires the God-man." Since the Schleiermacher reaction, many German theologians, such as Nitzsch, Rothe, Lange, and Dorner, have taught the absolute necessity of the incarnation; that even if man had not sinned Christ must have come to complete the race. With Julius Müller and Thomasius, Dr. Luthardt rejects this teaching as a mere speculation, not supported by Scripture and at variance with primitive doctrine. He says that Schleiermacher's stand-point demanded this speculation; for to Schleiermacher Christ was only "the end of creation, the ultimate development of the divine germ deposited

beforehand in human nature." Such a Christ, however, is a creation of the imagination, and not the Saviour of the New Testament, "not the restorer of that which sin had destroyed, not God and man in one person."

On the other hand, the doctrine of the kenosis, deduced from St. Paul's words (Phil. ii, 7, 8, *ἀλλὰ ἑαυτὸν ἐκένωσεν*), Dr. Luthardt accepts in a modified way. He opposes Philippi squarely, and somewhat revises the statement of Thomasius. His position is that the change in the Son of God accomplished by the incarnation is one of relation to the world. During his earthly life the Saviour renounces "the actual sovereignty of the world in the service and for the purpose of his office of love toward the world, until, at his exaltation, his office again requires the sovereignty for the purpose of appropriating to the world that which he had earned for it by loving service."

Another doctrine which has been advocated in Germany by Keim and others is sometimes called "*the Plutosis*," and is, that the Messianic consciousness in the Son of man was gradually developed, even to a period beyond his baptism. Dr. Dorner* went as far as to hold that the blending of the divine and human was a result of this earthly development. All this Dr. Luthardt decidedly rejects. He says:

> It is true that Jesus did not from the very first, but only gradually, bear testimony to the Messiahship; but it is equally so that it was on pedagogic grounds, and not because he did not at first feel and know himself to be the Messiah. When he went to his baptism his inner development was complete; he was certain both of his person and his office.

In regard to these three doctrines, of the absolute necessity of the incarnation, the kenosis, and the plutosis, there is a temptation to write much, but only a word is here possible. The more one studies the word of God the more surely he feels that, whatever might have been possible with a perfect race, it is sin which has rendered the incarnation, as it is in history, a necessity; and the incarnation should ever be connected with the atonement. Further, the student of the life of Christ feels that, for this new relation to men, the Son of God made a sacrifice much deeper than appears on the surface; that there was before the nativity a limitation, an emptying of

* It is somewhat misleading to associate Keim and Dorner. *Komp.*, 210.

self by the Logos, which was an awful preparation for the full atonement. With all this, he feels that our Lord's life on earth in human limitation was not artificial, but real; and Christ's consciousness, if in a sense complete at his baptism, must have been intensified by all his earthly experiences, even to his resurrection. It seems so superficial to think that all that wonderful life of word, deed, and suffering never reacted, never did any thing for the soul within. Every touch of Docetism must be banished from theology.

Dr. Luthardt's presentation of the doctrine of the atonement is not very satisfactory. It is something more than the "*Cur Deus Homo*" of Anselm; yet it is but a modern statement of the penal theory. He says the necessity of an atonement "is involved in God himself." "Only a guiltless one, appearing as a substitute for the guilty, is capable of offering the true atonement." So Christ, "of his own free will took upon himself the penal consequences of sin, which he suffered by death, and thus made them his personal act and deed; which, he being our representative, holds good for us." More stress is laid on the personal and moral elements in Christ's sufferings, and they are considered "expiatory" rather than "penal;" but otherwise the old form of statement is not much changed. The value of this theory is in its grounding the necessity of the atonement in the nature of God, a point where some Arminian writers fail either in fact or in emphasis; but with this protected we can treat the nature of the atonement better from the stand-point of the governmental theory, and then put full as much emphasis upon love as any man can who starts from the one-sided idea of the moral theory. To pack the idea into one sentence, the holiness of God (using holiness as already explained) must be satisfied; but it has been satisfied by such a sacrifice as upholds the moral law and answers the conscience of man; and this sacrifice obtains much of its power over the human heart by means of its vast expression of the love of God toward the sinner. Dr. Luthardt seems to be ignorant of the fact that the governmental theory is not, in these days, best set forth in the writings of Hugo Grotius, and also of the other fact that many Arminians are not content with the governmental theory, even at its best.

It is in the fifth part of his system that the decided Luther-

anism of Dr. Luthardt most clearly appears. We expect a Lutheran treatment of Baptism, but "Consubstantiation" many suppose to be numbered among the lifeless dogmas; yet it is now taught in the most representative of Lutheran universities. Dr. Luthardt says:

> The Reformed Church makes the earthly element only a sign and pledge of an inward spiritual communion of believers with Christ; it is not the body and blood of Christ. . . . Our Church (the Lutheran) believes itself obliged to take Christ's words as they stand and as St. Paul understood them. . . . The reception of bread and wine is the reception of the body and blood of Christ.

In ecclesiology, also, is Dr. Luthardt's full discussion of the Holy Scripture. This place is selected for the discussion, not merely because the Scriptures are a means of grace, but because they are considered as directly for the Church and only indirectly for the individual. His entire scheme, as gathered from all his writings, can be briefly stated thus:

1. The origin of the Scriptures is in God. The Bible is the "history of salvation." This history has been presided over by the Holy Ghost, who has used men to the end in view, inspiring them, but never destroying their individuality. This is more than Dean Stanley's idea that the Bible is the history of an inspired people. Separate men were specially inspired. "The spirit of God presided over their mental activity by revealing truth, illuminating their minds, and directing their thoughts and words, so that they said the right thing in the right words; and so that it was adapted to the use, not only of their own time, but of the Church at all times." But "God did not treat them as mere machines, for it was only by the most concentrated energy of their minds that they became organs of the Spirit."

2. The purpose of the Scripture is salvation. The Bible is not a scientific work at all. The most that can be required of it, in relation to science, is that with a fair, patient interpretation it shall not contradict the truths of the natural world. For example, the first chapter of Genesis must not be so narrowly taken as to antagonize the facts of geology. This purpose of salvation must be kept in mind in all criticism whether "lower" or "higher." This purpose cannot be disturbed by

the rejection of a solitary text, neither by a victory for the composite theory of the Book of Genesis.

3. The keeping of the Scripture is with the Church. The canon and its correct interpretation are to be determined by the Church. Ever remembering the purpose of the Bible, the Church must decide all controverted questions out of her own experience, and with the help of the Holy Ghost. But the Church must have "an ear as well as a mouth." The Church must be open to all the voices; she must never lock in mind and conscience, as the Roman Church did before the Reformation.

4. The individual can freely use the Scripture; but he should keep close to the Church. His certainty is in three things: 1, the Bible; 2, the Church; 3, his own inner experience. But he must bear in mind that his ultimate salvation is neither in the Bible nor in the Church, but in Jesus Christ alone.

This scheme we deem the best one in German theology, which from Luther's day has been loose in its doctrine of Scripture. Of course, Dr. Luthardt, by the word Church, sometimes means the entire Church of Christ; and so, in place of the word "Church," it would perhaps be better, in such cases, to use the expression, "Consensus of Faith." Then more courage should be shown in trusting the Bible to the individual; and this confidence should be protected by making a clear distinction between the Bible as a theology for the Church and the Bible as a simple guide to salvation and a daily help to the believer. Then it should be more clearly shown just what the difference is between the inspiration of a man and the result of that inspiration, namely, an inspired record. If Dr. Luthardt were only free from the subtle restraint of a State Church, he would, with his inner tendency, build, from an orthodox stand-point, the completest doctrine of inspiration theology has ever known; but what can a theologian do with German history behind him, and the German Church atop of him, proud of the one and loving the other?

On eschatology Dr. Luthardt has written much. Besides discussing the various themes in the *Compendium*, and in his Apologetic Lectures, he has published a special lecture on the Resurrection; a brief commentary on the Book of Revelation, and a volume called *The Doctrine of the Last Things*. The

ast interesting part of his eschatology is the teaching which ars upon the outcome of personal life. His treatment of the ctrine of the intermediate state suggests Martensen. In this orld we lead a life largely objective, and we do not often get ourselves. "Death casts us back upon ourselves and makes tarry in our own presence." This does not constitute a sec- d probation. "The decision takes place in this life." "Though e moral consciousness of man may seem to have been ever so ghtly developed, though the life of an individual may have en passed in ever so dream-like a manner, there is still that in e depths of every man's heart which is decisive."

The life after death is, however, not complete without a dy, the soul's "home and necessary instrument." Out of the surrection comes this new body, "a new organism from ie matter of the renewed world." It is not the same body, at truly connected with it. "It is the identity of the type hich makes the substance taken up into a product of the erm." After the completion of the kingdom of Christ comes ie final judgment, when all those who have resisted the call of od on earth are given over to perdition. "As truly as God the Holy One, and as truly as his holiness can have no fel- owship with sin, so truly is he who has chosen sin for his por- ion excluded from God, and from communion with him—in ther words, lost. But to those who love God, he will be all n all, for Christ, his work finished, his completed Church now vithout blemish before the throne, will give this restored com- nunion of God into the hands of the father, and he shall be heir God, and they shall "serve him day and night in his tem- le, and he that sitteth on the throne shall dwell among them."

There are and must be very different estimates of Dr. Luthardt. Some do not hesitate to say that the larger part of his power lies in his style, his clear, brilliant putting of com- non thoughts. He, they think, is to theology what our Long- fellow was to poetry, whose "art was not so much a recon- struction out of crude material as a representation, a re- arrangement, in his own exquisite language, of what he found and admired." But this judgment, that Dr. Luthardt is lack- ing in originality, is very superficial, and does not explain the man's great work. There is a sense in which he is a product of German scholarship. He has not the raw force found in

several American theologians. It is also true that he either has an instinct for style or pays much attention to his writing. Evidently, Blaise Pascal has been one of his fertilizers, and one at times wonders how much of the German's terse, striking utterance is due to the subtle influence of the greatest of Frenchmen. It is, however, too much to say that Dr. Luthardt is not an original thinker. He has not the daring, creative mind of a Robertson or a Bushnell. He seldom treats a separate doctrine with the penetration and suggestiveness of Martensen. Like Von Oosterzee, his power is in relating thoughts. There is an originality of the group, as well as an originality of the item, and the former is fairer, safer, more useful than the latter in serious thinking. Here, in grouping thoughts, Dr. Luthardt is very original. He can put doctrines over against each other; he can show their deeper relations better, probably, than any living German. His teaching is ever a system—there is always an eye to the final outcome. He sees theology as one grand whole. Were he to write a history of doctrine, it could not at points, perhaps, be entirely impartial, but it would present a system of theology coming down through the centuries as one mighty, moving whole. In dogmatics, his approach is unusually historical, and his progress through a period thick with heresies reminds one of a Lloyd steamship cutting a path through a storm with the sea-gulls screaming in the wild sky. On Luthardt goes; and by the time the student comprehends what the heresies are about, the argument has anchored in the most orthodox haven.

F. J. Winter, of Röbrsdorf, has analyzed Dr. Luthardt's theology, and finds in it a churchly stamp, and an appreciation of all human interests. Deeper yet, he finds ethical and historical characteristics. This estimate is true as far as it reaches. Dr. Luthardt is a high-church Lutheran, and says almost as much about the Church as would a Roman Catholic. He is also open to all the interests of life, and, at times, one is half startled at the way he makes nature and art tributary to theology. "He does not shut himself anxiously away from the world." He looks pleasantly upon science, and seems ever to smile and say to that side of the University, "Do your best to test my teaching!" He is also in a deep sense ethical. His tone is puritan to such a degree that now and then he appears to be as angry

as Miles Standish giving a challenge. He thinks all doctrine should tend to morality, not by seeking to be merely ethical, but by keeping close to the holiness of God. In a few places his statements are so severe as to fall almost forceless. He has, too, as already indicated, a keen historical sense. He likes facts. One of his favorite words, constantly used, is "*Thatsache*," and his other favorite word is "*Glaube*." Between these two, Fact and Belief, the objective and subjective, he moves easily and strongly. But all this does not fully yield the secret of the man's method. The key to his character and work is in his conception of redemption. To him redemption is God's supernatural plan for the salvation of the lost in the sacrifice and through the merits of Jesus Christ alone. In his lectures this idea is often so intense that it seems to be alive, and to walk among the words, and to seize them, and force them into larger meanings. It is this intense conception which colors all his treatment of doctrine. It is this which makes him narrow at points where German theology is usually loose and tolerant. It is this which sends him back past Schleiermacher, a confessionalist, to the old articles of faith. It is this which makes him a supernaturalist. He is not anti-rationalistic in the same easy way Cardinal Newman may be said to be so. He is anti-rationalistic because the plan of redemption is anti-rationalistic. The world is lost. Culture, science, philosophy cannot save us. So the Saviour comes down to us supernaturally, and becomes the center of truth, history, and even the center of God's entire relation to the race. This conception, this finding all theology lodged in Christology, is the deepest explanation of Dr. Luthardt's personality, position, and system of doctrine. As in the case of St. Paul, the natural man has become a new man in Jesus Christ our Lord. Once, standing in the University pulpit, looking out over the multitude of eager faces, he closed his sermon by uttering the secret of his great life. Over and over, as if he never could drop the sweet thought, he repeated the words, "*Jesus Christus allein—allein—allein—allein!*"

OLIN A. CURTIS.

Art. II.—WILLIAM MORLEY PUNSHON.

It is, we think, no exaggeration to say that, since the days of Whitefield no Methodist minister has addressed so many or such vast audiences as William Morley Punshon; and no one has swayed the multitudes with a more masterful spell of eloquence. They were not simple and uncultured crowds, like those who swarmed about the orator of early Methodism, who were thus moved. In no mean sense he was Whitefield's successor, and attracted, as we think no Methodist preacher attracted before, the refined, the cultured, and even the exclusive classes. It is true that the trembling plumes of court dames displayed their emotion under the spell of Whitefield's eloquence, no less than the tear-washed furrows on the grimy faces of the Cornish miners. But, though a Chesterfield or a Beau Nash might with courtly air compliment the marvelous preacher, yet of the world's great ones comparatively few received the word of life from his lips. While the "common people" heard Morley Punshon gladly, and were deeply moved by his message, people of the highest culture and of the most fastidious taste listened to him with equal eagerness and yielded to the spell of his power. Though not more abundant in labors than Wesley and Asbury, or more incessant in journeyings than they, yet the modern facilities of travel enabled him to cover vaster spaces in briefer time, and to crowd into weeks the achievements for which the pioneer preachers of Methodism required years. But the rapid rate at which he lived wore out all too soon his vital powers, and at an age at which they were hale and active he fell a victim to overwork. The long rides in the open air, the solitary communings with nature, the simpler social life and the lesser intellectual and nervous tension demanded by the religious services of the former period were all more conducive to bodily vigor and prolonged usefulness than the steam-engine-like speed at which we now live.

The life-record of William Morley Punshon is, in a sense, the history of English Methodism during a period of over thirty years. For he was a born leader of men, and even in his earlier years took his full part in the religious movements of the times. And those were times of marked religious prog-

ress and development—times of more flexible adaptation to the changed conditions of social and mental environment, during which the somewhat conservative Wesleyan body in England gave up with reluctance some of its old usages which may almost be said to have ossified into institutions. In urging these changes Dr. Punshon was always an effective force, and the wisdom of his course has been vindicated by the result.

For the study of this notable life the admirable biography by Mr. Macdonald and Professor Reynar furnishes ample material.* It is, what we think every good biography should be, largely autobiographic in its character. In the copious citations from his journals and letters Dr. Punshon is allowed to speak for himself. Like the "Confessions" of St. Augustine, they disclose the most sacred feelings of the soul. We learn from them how deep and tender were those sympathies which, with characteristic English reserve, he was disposed in life to veil from public gaze. These citations are often of painful interest. Though his life was very full of happiness and success, yet it was also one deeply blended with sorrow. As he pathetically says, "I have had tears to drink in great measure." Of an intensely domestic nature, few men have undergone so many bereavements. The outpourings of his soul under these sorrows reveal a heart wrung with anguish, yet clinging with the grasp of faith to the hand of infinite Tenderness that lifts up the broken-hearted and which shall wipe all tears away.

Yet we think that the biographer, in his effort to be frank and to let the minutely kept journal portray the inner life of Dr. Punshon, has to a certain degree conveyed an erroneous impression. Though there were in this life moments of deepest depression, yet there was about it nothing morbid. In the fullest sense Dr. Punshon's was a robust and manly piety. Few men ever more fully enjoyed what he called "the rapture of living." Few men ever had a keener sympathy with nature, or an intenser delight in art, and literature, and travel. Few could use as he the language of Wordsworth:

> "The sounding cataract
> Haunted me like a passion; the tall rock,
> The mountain, and the deep and gloomy wood,

* *The Life of William Morley Punshon, LL.D.* By Frederic W. Macdonald and Professor A. H. Reynar, M.A. 8vo, pp. 514. New York: Phillips & Hunt.

Their colors and their forms, were then to me
An appetite. . . . And I have felt
A Presence that disturbs me with the joy
Of elevated thoughts."

We have only one other exception to take to the general tone of this biography. We think that Mr. Macdonald has let the scholarly critic sit in too austere judgment on the literary quality of Dr. Punshon's work, especially of his popular lectures. These are to be judged by the effect produced upon the vast audiences to which they were addressed. Aided by the magnificent elocution and magnetic influence of the lecturer and the contagious enthusiasm of the spell-bound hearers, they swayed the multitude as the moon sways the tide. They were not designed for cold analysis under the critical scalpel. But even thus examined they merit, we think, higher praise than Mr. Macdonald has given them, and many passages will take their permanent place in literature as specimens of loftiest eloquence.

We do not here purpose to give even a condensed account of the life of Dr. Punshon, but merely to notice some of its more striking characteristics and salient incidents. He came of good Yorkshire Methodist stock, and was carefully trained by pious parents in the nurture and admonition of the Lord. His school life was over by his fourteenth year, at which age he entered a commercial house. The death of his much-loved mother led to his religious awakening and conversion. This was followed by an intellectual quickening; and the gifts and graces of the young convert were soon employed in the service of the Church. His first sermon was preached in his sixteenth year. He soon gave evidence of that affluence of diction, that fervid imagination, and that spiritual power by which his ministry was subsequently characterized. The boy preacher was followed by such crowds of eager admirers that he besought special grace to protect him from the sin of vanity. And not in vain he sought that grace, for a man who walked more humbly before God, even at the height of his popularity, has seldom been found. In due time he was proposed as a candidate for the Wesleyan ministry and sent to the Richmond Theological Institute. He had been there only a short time when he was sent down to a rural circuit in Kent. Here, at the very foot of the ladder, he devoted

himself with diligence and success to circuit work among the simple peasant folk. After his ordination he was appointed to the somewhat important station of Newcastle-on-Tyne. Here three happy years of wedded life were spent, when his growing influence and reputation led to his appointment to the busy manufacturing town of Sheffield. The fame of the young preacher had now reached the metropolis, where he was invited to speak at the May missionary meeting. This was a Connectional field day, and a whole month was devoted to the anniversaries of the great religious societies. It was a trying ordeal to speak before the "grave and reverend signiors" of the Connection, and the young preacher's feelings found expression in saying, "I exceedingly fear and quake." But he more than met the high expectations that had been raised, and thenceforth occupied the platform of Exeter Hall as by a royal right, and on many occasions swayed his scepter over thousands of willing hearts. He was soon after invited to lecture in that famous hall where so many of his triumphs were won. He broke away from the ancient traditions of the conventional lecture, and

> "In his hand
> The thing became a trumpet, whence he blew
> Soul-animating strains."

His lectures were designed not merely to please the fancy or to stir the emotions, but to arouse the conscience and ennoble the whole being. They were indeed platform sermons, and through their utterance many conversions are recorded. The very titles of his lectures indicate their moral purpose: "The Prophet of Horeb," "Daniel in Babylon," "Literature, Science, and Religion," and "John Wesley." Others recorded great religious or philanthropic movements, as, "The Huguenots," "Wilberforce," "The Men of the Mayflower," "Florence and its Memories." Even one of apparently quite secular interest, like that on Macaulay, was made to convey the loftiest moral teachings.

Apart from the exquisite English in which they were clothed, enriched, like a herald's tabard, with golden embroidery of simile and metaphor, one of the greatest charms of these lectures was the admirable elocution of their delivery. The orator's voice was not smooth, and at first was apt to be husky. But it was exquisitely modulated, and he had the art of bringing out a

hidden meaning by varying emphasis beyond any man we ever heard. His rendering of Macaulay's "Battle of Naseby," or "Horatius at the Bridge," was a rare treat. It was in the reading of the hymns in public worship especially that this art was shown. We heard him at a watch-night service give out the familiar hymn, "The arrow is flown;" the effect of the emphasis on the last word of the line, with the solemn pause that followed, was thrilling.

But all this lecturing was only an incident in his busy life. For many years he had charge of important circuits, and these had the first claim on his time and toil. In his circuit work he found his chief delight. The Rev. Hugh Johnston, B.D., who knew him well, says:

> He has often told me, with the tears in his eyes, that no joy in his ministry was equal to the joy that was given him in the conversion of souls. He hungered for this. No one who knew any thing of his inner life could doubt the depth and genuineness of his devotion to God, or that he used his exceptional popularity in the service of his Master and for the highest good of men. He was deprived of all leisure and retirement, he had to live in public and amid constant excitements. He had always to meet high-pitched expectation, and was keyed up to the loftiest efforts; yet his piety was deep and fervent, and he constantly longed for the heart of purity and the tongue of fire. I have traveled with him thousands of miles on the swift rail, the steamer, the stage-coach, yet every-where he cultivated the spirit of prayer and quiet waiting upon God, and was in the regular habit of reading daily some book of devotion. Amid the perils of popularity his spiritual life was supported, and prayer was his constant resource.

His constant lecturing was not from his own choice, nor for his own emolument. He used his great gifts for the glory of God and the advancement of his cause. First he undertook to raise $5,000 for the relief of the old Spitalfields Chapel. Next he assumed the responsibility of securing $50,000 for the erection of Wesleyan chapels at the English watering-places, and as a result thirty-five chapels were built or enlarged, many of them of elegant architecture, at a cost of over $300,000. In the United States, it is true, he often received large sums for lecturing, but in every case some local interest was largely benefited. His private charities were numerous and generous. The first thing he did on coming to Canada was to subscribe

nearly twice the amount of his annual income toward the endowment of the Connectional university.

It is a reasonable estimate that he raised, altogether by means of his lectures, not less than $300,000 for various branches of Christian work. "But far beyond that must be considered the mental and moral stimulus given to tens of thousands of persons, a stimulus leading in numberless instances to higher and more fruitful living."

On leaving Sheffield his next appointments were Leeds and London, where he labored with ever-increasing success. At London came his first great sorrow since the death of his parents—the death of his wife. "Going to glory," were her parting words, as she "languished into life." "I pray," said the stricken husband, "that out of this sevenfold heated furnace I may emerge into a mightier and more successful ministry."

The strain of overwork demanding some relaxation, a brief holiday trip, one of many such, was made to the storied lands of the Continent. But his health was only partially restored by it, and he prepared, as "the offering of a year's enforced pause amid the activities of a busy ministry," his volume of *Sabbath Chimes*. This is a confessed imitation of Keble's *Christian Year;* but, while full of reflections devout, tender, and reverent, full of solace and inspiration, it lacks the fine poetic quality of that immortal work. He was the orator and not the poet, and his genius chafed under the restraints of metrical composition. Some of his lyrics, however, have taken a permanent place in literature. One fine one, of which we give a stanza, is incorporated in the Canadian Methodist hymn book:

Listen, the Master beseecheth,
Calling each one by his name;
His voice to each loving heart reacheth,
Its cheerfulest service to claim.
Go where the vineyard demandeth
Vinedresser's nurture and care;
Or go where the white harvest standeth,
The joy of the reaper to share.
Then work, brothers, work, let us slumber no longer;
For God's call to labor grows stronger and stronger;
The light of this life shall be darkened full soon,
But the light of the better life resteth at noon.

In 1867 came the request of the Canadian Conference that Mr. Punshon should be appointed its President, and the follow-

ing spring he came out to assume the duties of that office. His great reputation had preceded him, and the most cordial welcome awaited him. Nowhere was this more marked than in the United States, where he first landed and where he traveled very extensively. The very first evening after his landing found him in the St. Paul's Church prayer-meeting. "It had a good sound Methodist ring about it," he says, "and I augured well for the church whose inner life is thus healthy and abiding." The next day he preached at the opening of the Williamsburg church, and expresses his regret that instead of one church costing $200,000 five less expensive ones had not been built. He lived to change his mind on this subject, and became the prime mover in the erection of the equally expensive Metropolitan Church, Toronto.

His first official appearance in the United States was at the General Conference at Chicago as the representative of the British Conference. He was convinced, he said, of the "majesty of the Conference and of its enormous moral power." "There is a devotedness," he goes on to remark, "a oneness of purpose, a careless sense of freedom, a brotherly kindness, and an evident and self-sacrificing desire for the glory of Christ that are above all praise." Speaking of his reception by the bishops, he says, "I feel unworthy to be thus served by men at whose feet I would willingly sit, because of their experiences and successes in the Master's service."

The account of Dr. Punshon's five years' presidency of the Canadian Conference is written with graceful skill by Professor Reynar, of Victoria University, who became his son-in-law, and gives a full and accurate portraiture of his busy life during that period.

Shortly after his arrival in Canada he was married to Miss Vickers, the sister of his first wife. In his journal he gives very frankly the reasons which moved him to this step:

> My searchings of heart grew intenser until, clear and full, my duty rose before me, and I have been strengthened to do it. I deemed it my duty to marry Fanny Vickers, who has been for nine years the mother of my children, the only mother, indeed, whom two of them have ever known. In the fulfillment of this duty I had to make great sacrifices; to consent to be misjudged; to grieve some whom I love; to lay my account with a publicity given to my private affairs which is to me the heaviest cross of

the kind that I could be called to bear; to lose a position which had become assured by years of service; to trample upon love of country, with me a passion; to break up old friendships; to bear the imputation of motives which my soul scorns, and to bear it without answer; to found a new home in a new world, and, above all, to imperil my usefulness. Yet my convictions of duty have never wavered. I am happy in my wife's love and in my own strong assurance that I have done right. The Lord my God, whose guidance I have invoked, has not suffered me to be haunted by the shadow of a misgiving on this point... If I can wait, calmly wait, my righteousness shall be brought out as the light, and my judgment as the noonday. My convictions that the law forbidding marriage with the sister of a deceased wife is iniquitous and oppressive have been of many years' standing. I examined into and settled the matter with myself before I had thought that I should ever be personally involved in its application.

As in our free country no law intervened, he made a new home under the happiest auspices. And what a home that was! How full it was of Christian joy and gladness only those knew who were privileged to enter its happy circle. Mrs. Punshon's was a simple, sunny-hearted piety. She threw herself with zest into church life and church work, and made herself beloved by all who knew her.

But before two years had passed a second great affliction fell with crushing weight upon this man of many sorrows. After a few hours' illness, his devoted wife was summoned from his side, and his home was once more left desolate. In the bitterness of his grief he writes in his journal:

> How shall I set down the awful experience of a week that has changed the whole aspect of the future? I am bereft.... I am bereft.... Stricken from the height of happiness and hope to the depth of a darkness which God only can enlighten, which God only can help me to bear. The desire of mine eyes was taken away at a stroke. O, my God, my God, I believe that in faithfulness hast thou afflicted me. ... But the sense of loneliness and sorrow... I grieve, I wonder, but I do not rebel.... I can but say under the stroke, "It is the Lord.... Thy waves and thy billows are gone over me;" but they are *thy* waves, and I must let them sweep, waiting till thou shalt tell, in the fullness of a clearer vision, *why* they sweep over me.

But, under the shadow of this great trial, he girded his loins anew for the duties of life, that, as he says, in the sight of others, "My darkened ways may fill with music all the same." He plunged into hard work—work akin to that of Asbury

and Whitefield a hundred years ago. We quote from his journal:

A hard week through the backwoods, over dreadful roads and in inhospitable weather; but work is my diversion from a brooding that might become anguish.

My days are filled with honest work, incessant travel, a constant trust in God, and an intense desire that not a shred of the intended benefit of this great sorrow may be lost out of my own heart.

To the praise of the Divine Glory I state that I have not yet rebelled—though unutterably sad and lonely. I will, can, do praise God all through.

He traveled also much in the United States, and became familiar with that great country from Maine to California, and from the great lakes to the gulf of Mexico. During a visit to Salt Lake City he had the good taste to refuse to be presented to Brigham Young. He preached in the evening in an upper room to a motley congregation of three hundred persons. Among them was Orson Pratt's first wife, a pale, crushed creature, out of whose heart the joy of life had been trampled by the abominable system of polygamy.

An idea of his busy life may be gathered from the following extract from his journal:

Friday I traveled three hundred miles to Albany, and lectured in the evening; Sunday, preached to about two thousand people; Monday, I traveled one hundred and fifty miles through snow and sleet, and lectured at Syracuse; Tuesday, I traveled two hundred miles, and lectured at Hamilton; yesterday, I traveled one hundred miles, and lectured at London; to-day, I came one hundred and twenty miles home.

At the General Conference of 1872, held in Brooklyn, Dr. Punshon was the representative of the Canadian Methodist Church. And right royally did he discharge his trust. It was a trying ordeal. He had to follow some of the foremost men of other Churches. Expectation was at its highest. But he was equal to the occasion. There were in his fraternal greetings a warmth and sincerity that touched every heart, and in his review of contemporary Methodism a sweep and grandeur that impressed every mind. But he was at his best when he came to bear his tribute to the heroes who had fallen since the previous General Conference. There was about his words a pathos and an unction that brought tears to many eyes and shouts of

"Hallelujah!" from many parts of the house. I quote a paragraph or two from that soul-stirring address:

My heart would reproach me were I to sit down without one other reference. . . . I seem to see the standard-bearers you have lost; standard-bearers to whom God had given a banner, that it might be displayed because of the truth, and who were worthy of the trust confided in them. . . .

Bishop Simpson, I think of your colleagues in office who have been smitten at your side: Baker, the distinguished jurist; and Clark, the acute and able administrator, and preacher of commanding power; and Thomson, the Chrysostom of your Church, whose large child-like spirit could not harbor a thought of guile; and Kingsley, the brave and brotherly, snatched away from you in the fullness of his ripe manhood, and as if the sight of the Holy Land had but whetted his desire to go upward to the Holy Place, that from the track of the Man of sorrows he might see the King in his beauty.

And then I think of others, lower in office but equal in esteem: of Mattison, who first welcomed me in Jersey City, a doughty champion against the man of sin; of Sewall, a burning and shining light, quenched, perhaps by its own brightness, all too soon; of John McClintock, that *anax andron*, almost an Admirable Crichton in versatility of attainment, a Melanchthon in tenderness, and a Luther in courage; and of Nadal, who drooped so soon after his friend that it seemed as if he had got to long so much after nearer communion that he must needs ascend to join him in the presence of the Master whom they both loved.

And I think of a later loss than these: a blameless and beautiful character [Alfred Cookman], who went home like a plumed warrior, for whom the everlasting doors were opened as he was stricken into victory in his prime, and who had nothing to do at the last but to mount into the chariot of Israel and go "sweeping through the gates, washed in the blood of the Lamb."

Sirs, these are no common losses. I weep with you on account of them; and I am qualified to weep with you, for a sword hath pierced into my own soul also, and I have borne my own burden of loss and sorrow. But these your comrades fell in hallowed work on hallowed ground. Bravely they bore the banners while they lived, but the nerveless hand relaxed its hold, and they have passed them on to others.

The following Sunday he preached in the same place to an audience of four thousand. He describes it as one of the great occasions of his life. The present writer heard on that day three of the greatest preachers then living—Beecher, Gavazzi, and Punshon—and in his judgment, for power to move and thrill and inspire the soul, the last was without his peer. But

few persons imagined at what cost those supreme efforts were made—the nervous trepidation, the almost agony of body, the apprehensions of fainting or of sudden death by which they were preceded, and the utter lassitude by which they were followed. On one occasion, while preaching before the Canadian Conference at Montreal, Dr. Punshon was completely overpowered, and had to sit down in the pulpit. Dr. Bowman Stevenson took his manuscript and read it with fluency and vigor for fifteen minutes, and then the great orator resumed his task and finished the sermon.

We believe that one cause of the great mental strain under which Dr. Punshon labored, if not indeed a conducing cause of his comparatively early death, was his peculiar mode of pulpit and platform preparation. He used to memorize *verbatim* and then deliver the speech or sermon with prodigious energy. It is true he had an extraordinary memory, but still the effort to carry on a double process in the mind must be more exhaustive than when the orator is borne along by the inspiration of the occasion and of his subject. A certain *curiosa felicitas* of style must be sacrificed in the *extempore* method; but if one is full of his subject—is *possessed* by his subject—he will rise, we think, to greater heights of inspiration, and will sweep the feelings of the multitude with a more resistless power, than by any *memoriter* effort.

Dr. Punshon's active and successful ministry in Canada lasted five years: during that time he gave Methodism a vast impulse in this country, indeed, "sent it forward half a century," as a leading Canadian expressed it. Among the results of his leadership are the inauguration of our first foreign mission, that to Japan, which has been signally successful. Our extensive missions to the Indian tribes and to the French population we do not call foreign work. Another great achievement was the union of the Wesleyan with the New Connection Church, and with that in the Maritime Provinces—earnest of the more comprehensive union of all the Methodisms of the Dominion into one Church. The cause of higher education also received a great impulse from his labors, in raising an endowment for Victoria University, and in the establishment of theological colleges. Not least was the great impulse given to church extension and to our home mission work. The erection of

the Metropolitan Church in Toronto—said to be the handsomest Methodist church in the world—gave a great impulse to a higher type of ecclesiastical architecture throughout the country.

Before returning to England Dr. Punshon made an extensive tour through the United States, enjoying every-where the most hospitable courtesies, and rendering important aid to religious objects. He preached at the dedication of the elegant Mount Vernon Place Church, Baltimore, and before President Grant and a number of notables at the Metropolitan Church, Washington. At Savannah he followed, "*haud passibus æquis*," he says, in the footsteps of John Wesley. He preached on a Mississippi steamboat to the gayest company he had ever seen. They had masqueraded in *Mardi Gras* costumes and danced till midnight on Saturday; but though mostly Roman Catholics they listened with the greatest attention, and let us hope with profit, to a faithful discourse from the distinguished Protestant divine. Dr. Punshon mentions with especial gratification a very pleasant interview he had with the poet Longfellow. He resisted some very tempting invitations to leading pulpits in the United States, and the offer from the Ontario government of the chair of moral philosophy in the Provincial University. He left Canada, he says, with as much regret as he had previously left England. He gave another proof of his disinterestedness by declining to accept a donation of $4,000 except on the condition that it should be invested in Canada for the benefit of the Worn-out Ministers' Fund, he to receive only the interest of it during his life. He left with us abiding memories of the greatness of his character, the consecration of his life, and the inspiration of his spoken and written word.

Scarcely had he reached England when another stroke of sorrow wounded him—the death of his only daughter, the wife of the Rev. Professor Reynar, of Victoria University. Canada was thenceforth doubly dear to him by reason of the two precious graves which it contained.

No contrast could be greater than that from the superintendency of a church occupying half a continent to the charge of the single station of Kensington, to which, with characteristic zeal, he devoted himself. But his administrative abilities, which were as remarkable as his pulpit eloquence, were to find ampler employment, and the following year he was elected to the high-

est office of English Methodism, the presidency of the Conference. As a proof of the love and confidence of his brethren he prized this highly, though pre-eminence of office in the Methodist ministry is chiefly pre-eminence of toil. The highest in rank in the Methodist Church becomes, in fact, what the Pope of Rome is only by official title—"*servus servorum Dei.*" While broad and catholic in his sympathies, Dr. Punshon was above all things a loyal Methodist. The commanding influence of Methodism in the New World doubtless strengthened his conviction of its providential mission. In his presidential address he thus speaks of the status of his own Church:

We have reason to be thankful for the position which God has given us as a Church. We hold to the doctrines of our fathers, which are also, we believe, the doctrines of the word.... We have a church order as effective as the most seemly, and a church life as vigorous as the most free. . . . And chiefest of all—that without which all else would be valueless—the ark is still in our temples, and the Lord still visits us from on high.

The longer I live the less I am disposed to call fire from heaven upon any. We cannot afford to be intolerant in our treatment of intolerance. We cannot afford to trample upon pride with greater pride. . . . We believe that we are a Church of God's making. We are content with our position. We believe it can be scripturally sustained. We have no unfriendliness to other Churches. We do not wish to build ourselves upon their ruins. It is no joy to us that there are among them irritations of feeling and lapses from faith. But we will not be moved from the position in which we believe God has placed us.

As president his official duties were numerous and heavy. Never were his public addresses more masterly and impressive. Even the somewhat exclusive Established Church gave them generous recognition. The Archbishop of Canterbury wrote thanking him for his Bible Society address and urging its publication.

He had no sympathy with any "new theology" or departure from the old-fashioned teachings of Methodism. In his address at the close of his presidency he thus speaks on the maintenance of "sound doctrine:"

Brethren, it is needful that you be strong in faith yourselves, that you have a firm grasp of the "faith once delivered to the saints," if you are to grapple with the difficulties of your position and become wise winners of souls. If you falter or hesitate, or fence the truth about with your reserves and your misgiv-

ings, like an Agag who "comes delicately," what impression are you likely to make upon your hearers? Men's *opinions* are but as the threads of the gossamer. Men's *convictions* are the powers that shake the world. . . . Men declaim foolishly enough about dogmatic teaching. You *must* dogmatize when men are dying and you are sent to them with the "words of eternal life."

At this Conference Dr. Punshon was elected to the office of Missionary Secretary, made vacant by the death of Dr. Wiseman, which office he held for the remainder of his life. It was the fitting climax of his life-work. For thirty years he had been the foremost speaker on the missionary platform, and had been in keenest sympathy with missions. Hence his administrative skill in the office was an admirable complement of his eloquence on the platform. He took also an active part in the movements whereby British Wesleyanism adapted itself to the changed environment and conditions of these latter days. Prominent among these was the adoption by the Conference of 1876 of lay representation. Some of the ablest and most honored members of the Conference strongly opposed the movement. But here again Dr. Punshon's American and Canadian experience came to his assistance, and he became the leader of the movement. After a protracted and vigorous debate the principle was carried by a vote of 369 to 49. It is difficult now to realize the opposition and fears to which this movement gave rise. But without a shock or a strain the principle went into effect with manifest advantage to church life and church work.

> "The old order changeth, yielding place to new,
> And God fulfills himself in many ways."

Never was Dr. Punshon's work more congenial than during the few remaining years of his life. Settled once more in a happy home—for he had married again shortly after his return to England—and surrounded by "love, obedience, troops of friends." But the entries in his journal give increasing evidences of ill health. He was reaping the "harvest of weariness and pain from the prodigal expenditure of himself in former years." Public speaking caused increased effort and was followed by increased depression. One of his latest formal addresses was that on "Oxford under Two Queens"—Queen Mary and Queen Victoria—delivered in the old scholastic city at the

meeting of the Evangelical Alliance. In it the old fire flamed forth, especially in his glowing tribute to the Oxford martyrs:

> Every imprisoned apostle, every reviled confessor is our witness; every Huguenot in the dungeon, every Lollard at the stake is our witness; every Puritan hounded through the glen, and every Covenanter chased among the heather is our witness; every Christian slave done to death by his oppressor, every missionary butchered in his holy toil, every martyr soaring heavenward in his shroud of flame is our witness that "we have not followed cunningly devised fables," and that our faith stands "not in the wisdom of men, but in the power of God."

A Connectional movement with which Dr. Punshon was in deep sympathy, and the last in which he took active part, was the raising of a "thanksgiving fund" to pay off the Missionary Society's debt, and to aid other Connectional interests. The amount aimed at was $1,000,000. The amount raised was $1,500,000.

In his domestic life sorrow followed sorrow. Among these was the death of his eldest son, a young man of brilliant promise. We quote again from the journal:

> I am in the depths, . . . compelled to go softly; but there is an arm around me, and it holds me up. . . . I need a great deal of humbling. Surely this heart of mine must have worn its pride high, when such rude blows are needed to "break the crown" of it.

He made successive trips to the Continent, in part to visit the Wesleyan Mission stations, and in part to seek recuperation of strength; but he felt that he walked on the very verge of the other world. At Metz he writes:

> During the day my thoughts went back full often to the past;
>
> "And thought I often of the dead,
> The precious living loved not less;
> For they the golden streets who tread
> Look, not to envy, but to bless."

The Rev. William Arthur writes of a visit made to the porcelain factory at Vallauris. As the potter out of his lump evolved form after form, the invalid watched intently till the tears ran down his cheeks, and then quoted in his own telling tones the verse:

> "Mold as thou wilt my passive clay."

It was his last journey. At Mentone he was taken dangerously ill. His London physician was sent for, and with a Canadian friend, the Rev. Hugh Johnston, accompanied him by slow stages home. He lingered but a few days. At the midnight hour the summons came. "Am I going, doctor?" he asked the physician. "Yes," was the answer. "Have you a message for me, my darling?" asked his devoted wife. "I have loved you fondly," he said; "love Jesus, meet me in heaven." Then with a reverent tone he added, "Christ is to me a bright reality. Jesus, Jesus!" "There was a smile of kindling rapture, then his head drooped, and William Morley Punshon was no more." He died April 14, 1881, in his fifty-seventh year.

His death was a loss not to Methodism alone, but to our common Christianity. Canon Fleming wrote, "He belonged to us all, but now he belongs to Christ forever." Charles H. Spurgeon wrote, "The entire Church laments its grievous bereavement. He who stood foremost as a standard-bearer is fallen. Yet, thank God, he is taken from us without a spot on his escutcheon."

With no better words can we close this brief review of his life than with the following lines from his own "Pilgrim Song:"

"Offer thy life on the altar,
In the high purpose be strong;
And if the tired spirit should falter,
Then sweeten thy labor with song.
What if the poor heart complaineth?
Soon shall its wailing be o'er;
For then in 'the rest that remaineth,'
It shall grieve and be weary no more.
Then work, brothers, work; let us slumber no longer,
For God's call to labor grows stronger and stronger;
The light of this life shall be darkened full soon,
But the light of the better life resteth at noon."

W. H. Withrow.

Art. III.—RELIGION AND FANATICISM.

"In religion,
What . . . error but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament?"—*Shakespeare.*

Isaac Taylor, in his treatise on *Fanaticism*, originally published in 1833 as a sequel to his *Natural History of Enthusiasm*, says:

We believe that the elementary idea attaching to the term fanaticism in its manifold applications is that of fictitious fervor in religion, rendered turbulent, morose, or rancorous by a junction with some one or more of the malign emotions. Fanaticism is enthusiasm inflamed by hatred.

The false religion of the fanatic includes elements not known to the mere enthusiast. They may be reduced to three articles: 1. A deference or religious regard to malign invisible powers, whether supreme or subordinate. 2. Rancorous contempt or detestation of the mass of mankind, as religiously cursed and abominable. 3. The belief in corrupt favoritism on the part of the Invisible Power toward a sect or class of men; this partiality being the antithesis of that relentless tyranny of which all other men are objects.

At first reading this definition seems too severe, and, therefore, exclusive of certain phases of religious life which may justly be denominated fanatical. Indeed, our author says:

Mixed or mitigated examples of fanaticism present themselves on all sides; but cases of pure fanaticism, our definition being kept in view, are rare; or, rather, are not readily separated from those dispositions with which it naturally consorts.

The reviewers, too, were prompt to criticise his theory. *Fraser's Magazine* pronounced it "contracted," and said:

Fanaticism has existed only because it was necessary. It is the witness of the antagonism which ever subsists between flesh and spirit. If it show itself in these times its existence should lead us to inquire the cause. Perhaps some truth has fallen into abeyance and has dawned anew on a few minds; in such we shall expect to see the accustomed forceful exhibition of strong passions, . . . but this violent exhibition is but for a day.

A fanatic is a mystic who conceives the workings of his own mind to be testificatory of the truth of opinion as correlated to permanent realities; and, prompted by some passion, or, it may be, by an uneasy and self-doubting state of mind, seeks confirma-

tion in outward sympathy, and, consequently, to impose his faith on the generality of mankind; to collect, in fact, a swarm and cluster (*circum fana*) around the new fanes, at which he is the self-constituted high-priest.

The *Edinburgh Review* said, in its oracular way:

Although the author professes to have in view the accomplishment of a great task, no less than to describe and define all the various forms of spurious religious sentiment in a series of works; yet in this, as in his former publications, we find no traces of any endeavor to analyze the emotions which produce them. He keeps aloof from all the real difficulties of the subject, and parades the weapons of his argument in a contest with chimeras of his own creating. He is terrified by the aspect of the abyss which analysis opens before him; and whenever he touches a vital point he immediately avoids it under cover of a few dogmatical sentences.

Despite these animadversions, Taylor's work is still quoted with tacit approval by the compilers of the best theological dictionaries and encyclopedias; and, though old, is not yet obsolete, as may be seen by reference to Hurst's *Bibliotheca Theologica*. Blunt, in his *Dictionary of Doctrinal and Historical Theology*, refers to it, and in his treatment of the whole subject says:

Fanaticism must be clearly distinguished from enthusiasm. . . . Enthusiasm may be animated by the pure love of God and man, whereas fanaticism is fired with the worst passions, and with an object in a certain sense good, the means of attaining it may be hateful.

It also furnishes the essential material for the article on "Fanaticism" in M'Clintock and Strong's *Encyclopedia* and the Schaff-Herzog *Encyclopedia*.

Taylor, however, is not the only one who has attempted to define the causes of abnormal developments of mind under the influence of what we may characterize as the esoteric doctrines of Christianity. Forty-four years before the *Fanaticism* was published, the Abbé Bergier wrote a *Dictionnaire de Théologie*, in which, under the head of "Fanatisme," he says:

A fanatic is a man who thinks himself inspired by God in all that he does; his zeal for his religion becoming fanaticism when there is a passion developed capable of making him commit crimes from a religious motive. . . . It will not be very difficult for us to show that the passions are the same, and produce the

same effect, in those who have a religion and those who have none. It is *pride*, without doubt, which persuades an ardent spirit that he understands better than another the dogmas and the morals of religion; *pride* which inspires him with hatred against those who contradict him; *pride* which makes him believe that his excesses and fury are an essential service which he renders to religion; *pride* which makes him believe that he is working for religion when, in fact, he only seeks to satisfy himself.

Naville, in his *Problem of Evil*, writes in the same tone of thought:

> Fanaticism proper—that which is intolerant and proscriptive—consists in believing that the will of God may be separated from the good, and that evil may be done to promote the cause of God.

Vinet also says:

> Under whatever form fanaticism may present itself, it is never the offspring of love. The love of Jesus, that is to say, the love of truth and virtue realized, can only lead to virtue and truth. Be on your guard against imagination, pride, and self will; these are the sources of fanaticism.

By combination of the essential elements of these various conceptions, and as the result of a study of deviations of the religious sentiment, fanaticism may be defined as egotism intensified by a sense of the divine favor, which, in the name of immediate divine inspirations, not only subordinates those of all others to its own afflatus, but, also, in its extreme development, violates law by censoriousness, hate, and even specific acts of crime. Beginning with a claim to special knowledge of the divine will, it develops into a contemptuous excision of the unsympathetic from all rights of spiritual fraternity; then, if not eliminated from the spirit, into a demand for worship, which, if not complied with, is made the ground of a coercive crusade, not, perhaps, with sword and scourge, but with malignantly critical and condemnatory tongue, and finally into courses of conduct condemned alike by Decalogue, Sermon on the Mount, and conscience.

It is apparent, however, that there cannot be fanaticism in any life unless there is a precedent religion animated by a passionate desire to realize the ideal of holy life and to propagate truths conceived to be essential to the spiritual welfare of humanity. A mere formalist, droning a ritual, is in no immediate danger

of becoming a fanatic; much less, a man who disbelieves the profession of spiritual earnestness made by others whom he perhaps regards as visionaries, or who is in suspense of opinion as to the credibility of the Bible. To put the thought paradoxically, only a man of religion can become a fanatic, but a fanatic is not a man of religion; only a religious enthusiast can become a religious fanatic, but a so-called religious fanatic is never a true enthusiast.

Thus, fanaticism in the Church, while it may be the subsequent of an intense spirituality, is not its legitimate product, but is the effect of an egotistic attempt to define and arbitrarily enforce the ultimates of religious truth as they apply to the details of conduct, and this, too, either without use of Scripture or in contempt of its evident meaning; or it is a desire to act as God's vicegerent abnormally developed by morbid introspection and gross literalization of those biblical passages which teach the doctrine of the Christian man's oneness with God in Christ; or, in its ultimate form, it is malevolence or sensualism, wearing the vestments of the sanctuary in the service of Satan.

"The great art of the devil and the principal deceit of the heart," says Robert South, "is to put a trick upon the command, and to keep fair with God himself when falling foul upon his laws."

This being true, it will readily be seen how easily Scripture and theology may be perverted in support of a selfish ambition to eclipse others in the ecstasies and illuminations of a higher spiritual life; or of a desire, pardonable in itself, to be delivered by the interposition of God from the agonies of a ceaseless pain or the effects of disease; or even of a malicious or sensual impulse, a text being placed like a fair ornament on the false brow of crime. The history of fanaticism, therefore, is the history of perverted Scripture; and if, as Renan says, "the history of the Christian Church is the history of an endless controversy," it is because her beneficent precepts have been ceaselessly assailed by malice and corrupted by her faithless votaries. To rehearse these annals would require the study of the aberrations of the religious sentiment for a period too long to be comprehended within the limits of a review article; I direct attention, therefore, to some of the forms of fanaticism which, though they have appeared in our own century, are only there pro-

and oil externally. More than that, the anointer perverted the words of Saint James, either ignorantly, and therefore inexcusably, or wilfully, and therefore culpably; for it is well known that in the Orient, in the times of the apostle, oil was employed as a curative, being vigorously rubbed into the body of the patient, and not merely applied to the forehead on the tip of a finger. The famous text *in loco*, therefore, is in support of a religious use of remedial agents, and not in support of restoration to health by faith, the anointers in the name of the Lord being witnesses against themselves in that they admit the necessity of using oil as a material medium—let us say, medical medium—between God and the invalid.

Still more, there is palpable dishonesty in announcing "cures" before sufficient time has elapsed to test them, or in spite of the adverse testimony of the patient's senses; and also in suppressing irreconcilable facts, such as "anointings" which never heal, and "healings" succeeded by relapses. For instance, the writer had the acquaintance of a lady whose sincerity was above question, who at one time claimed to be healed and preserved in health by the exercise of faith, and was so persistent in urging invalids to trust God for healing as to be intolerant. Subsequently she became hopelessly ill, but, though still believing God, no longer expected a supernatural restoration, and, indeed, even requested her physician to alleviate her suffering by the administration of opiates. Her original "faith-healing" was announced, but not her relapse; and what is true of her case is true of others. Besides, cures are frequently attributed by these advocates of divine healing to the action of faith when they are, in fact, only the natural effects of ordinary causes.

3. The third form of fanaticism, self-apotheosis, has its Scripture basis in those texts which teach the doctrine of divine indwelling in the ideal Christian. Spiritually interpreted, they are among the profoundest verities of Christian theology; but literally construed, they become absurdities. We are not surprised, for instance, to read that poor Thom, who, in the early days of the Chartist movement in England claimed to be Messiah, had been an inmate of an insane asylum; and though Anna Meister, who claimed to be the Holy Ghost, was pronounced sane by competent authorities, we cannot but feel that, if not daft, she was guilty of blasphemy.

There are, of course, other cases of self-claimed identification with God, but they are usually enveloped in such mystery that it is impossible, as the writer has found, to ascertain the facts; contradictory statements emanating from the members of the coterie in which, it is said, the self-deified is worshiped, or, at least, venerated for a perfect and ineffable union with the Divine Being.

4. The fanaticism of a false distinction between sin in the "flesh" and sin in the "spirit" has borne baneful fruit in this nineteenth Christian century; and we have been taught anew to what base uses the word "religious" may be put by canting schismatics, wily sensualists, and unprincipled schemers.

Plymouth Brethrenism, with its bitter antagonism to "Church;" Muckerism, with its sensualism sanctified by piety; Agapemonianism, fair in form, but foul in spirit; Bible Communism, based on the doctrines of salvation from all sin, reconciliation with God, and the equality of man, but built of complex marriage and abolition of prayer, united worship and the Sabbath; Nazaritism, inaugurated as a crusade against pride and ecclesiastical power, lapsing into adulteries committed by permission of God—these are the repulsive forms of nineteenth century fanaticism, of which he who desires may read the dismal history in various books, and of which we may say in the fine words of the great bard:

> "The even mead that erst brought sweetly forth
> The freckled cowslip, burnet, and green clover,
> Wanting the scythe, all uncorrected, rank,
> Conceives by idleness, and nothing teems
> But hateful docks, rough thistles, kecksies, burs."

Fanaticism in the Church is religious fervor, intense but fictitious, "all uncorrected, rank," "wanting the scythe." It is therefore the prime and imperative duty of the individual member of the body ecclesiastic to swing the scythe of an incisive self examination over the "even mead" of his spirit, lest it breed the "hateful docks, rough thistles, kecksies, and burs" of pride, self-will, and sensual imaginings; and if they appear it is his duty to others as well as to himself to cut them out by the root—to the last growing fiber—lest their noxious seeds be borne into the lives of others, and produce an unsightly harvest vest of spreading evil.

Incipient fanaticism may be cured, it has seemed to me, by engaging the erratic member of the congregation in efforts for the alleviation of suffering among the poor, in the instruction of the illiterate in the principles of religion, in endeavors to rescue the tempted and fallen by the genial offices of sympathetic appeal and creation of opportunities for reformation, and by incidental as well as by direct teaching that there is no religion which is not obedience to the plain precepts of law and Gospel, and that, to use the wise words of John Locke, "When reason or Scripture is authority for any opinion or action we may receive it as divine; but it is not the strength of our own persuasion which can by itself give it that stamp."

When, however, the fanatic becomes a schismatic it is necessary to deal with him, not in the spirit of dictatorial disciplinarianism, but in the exercise of powers essential to the preservation of unity; the pastor, as administrator of ecclesiastical law, being also a shepherd and restorer of souls, ceasing his efforts to regain the aberrant believer only when all circumstances prevent their further continuance.

Even when the fanatic has become a criminal, and liable to the penalties of the civil law, it is still the office of the Gospel minister to labor for the cure of his fanaticism by warning and faithful appeal to reason and conscience, with offered conditions of pardon; these being the methods employed in all cases of criminality, even in the shadow of the scaffold—the law taking its course with the criminal, but the Gospel endeavoring to have its way with his conscience.

Let it be taught, then, in all pulpits, that an humble walking with God is man's true life; so shall he avoid the Scylla rock of formalism on the one hand, and the Charybdis whirlpool of fanaticism on the other. GEORGE MILTON HAMMELL.

[NOTE.—In some of its phases fanaticism is a mental as well as a moral aberration, and may be so treated. In this paper, however, the subject is discussed solely in its ethical and religious aspects.]

ART. IV.—THE NEW AFRICA:—II. ITS DISCOVERY COMPLETED.*

SINCE the discovery and settlement of America, the next, and last, and greatest remaining achievement in man's conquest of the globe has been the discovery and opening up of inner Africa. All Arctic and circumpolar exploration sinks into insignificance compared with this unfolding of a colossal new realm for human development. We are to-day in the midst of the march of this great event, and near its culmination. In a previous paper we have glanced at some of the leading pioneer investigators of the great problem, and approached the great solution itself. But man, like nature, does nothing at a leap. There is dawn before day, spring before summer, childhood before manhood. Africa was like a "ring-cake." Many explorers had nibbled all around its edges, and chipped away some large slices here and there, but still the cake awaited the bold, strong hand that should drive the knife through its center, and find the ring hidden there. And even then there were three other rings left: one in each half of the cake, to the north and the south of the central cut, which have since been found; and still another, on the plateau west of the great lakes, where Stanley was last heard from, yet remains to be discovered.

The Egyptians under Necho, as related by Herodotus, explored both the eastern and the western coasts to the neighborhood of the equator, to where "their shadows fell to the south" at summer noonday. And they went up the Nile as far as the Ethiopians ruled, and Ptolemy's map of the Nile lakes is aston-

* *Discoveries in North and Central Africa.* By HENRY BARTH, Ph.D., D.C.L. 3 vols. 8vo. Maps and Cuts. New York: Harper & Brothers.

Across Africa. By Commander CAMERON, R. N. 1 vol. 8vo. Maps and Cuts. New York: Harper & Brothers.

Through the Dark Continent. By HENRY M. STANLEY. 2 vols. 8vo. Maps and Cuts. New York: Harper & Brothers.

The Congo, and the Founding of its Free State. A Story of Work and Exploration. By HENRY M. STANLEY. 2 vols. 8vo. Maps, Charts, and Cuts. New York: Harper & Brothers.

Journal Royal Geographical Society, 1853.

Proceedings of Royal Geographical Society, 1882, '83, '84, '85, '86, '87, '88.

Missionary Herald, London (Baptist monthly), 1885, '86, '87.

Science (Weekly.) New York, 1887, 1888.

ishingly correct now. The Carthaginians apparently crossed the desert to the Niger, or to Lake Tchad; and their great Admiral Hanno's voyage down the Atlantic coast to Guinea has left us his log-book, the *Periplus*, the only complete and unquestionable piece of Carthaginian literature which survives from that once great people. The Persians under Cambyses tried the conquest of Ethiopia, but the mighty Ethiopian bows and the mightier desert turned them back, after narrowly escaping destruction. The two centurions of Nero led the world-conquering Roman to Abyssinia and up the White Nile to the "Sudd;" and his sculptured arches stand to-day among the sands of Fezzan; but he got no further. The Portuguese at last circumnavigated the continent, and held nearly all its coast from Cape Verde far round to Mozambique, but only the coast. They knew not the interior, or, if their traders knew it, their knowledge was not given to the world. At last the attack began on the interior, and from Park to Barth and Nachtigal the Niger and Tchad were explored, and from Bruce to Baker and Speke the Nile was discovered. Livingstone gave the world Lake N'gami, the Zambezi, and the Lualaba; and set all the world on edge to solve the central mystery of the continent, the vestibule of which he had entered, and shown where the locked door to the adytum must be burst open and the secret altar found.

Lieutenant-Commander Cameron, of the Royal Navy, who, as a skilled hydrographic surveyor had already explored and mapped part of the Australian coast, was sent in 1873 to "find Livingstone, or to finish his work." At Tabora, in Unyanyembé, midway between Zanzibar and Ujiji, Cameron met the now immortal Chuma and Susi bearing the embalmed body of the great explorer to Zanzibar. He had found the hero's dust, and inspired by his spirit went on to try to finish his work. At Ujiji he made a closer survey of Lake Tanganyika, and then went on to Nyangwé, on the great Lualaba, "Livingstone's farthest." Here he found the great river only five hundred feet higher than the Nile at Gondokoro (2,000 feet), and more than five times its volume. Only one river in Africa could carry that vast flood to the sea, and that was the Congo, with its 2,000,000 cubic feet per second at lowest water. He tried to follow the vast stream, but to do so required a little army and navy, such as Stanley afterward had but he had not, and Stanley's experience

and generalship thrown in. So he exchanged the vile slaving Arabs from Zanzibar for the viler half-breed slaving Portuguese from Loanda, and with them continued his march westward by land. Their caravan trail follows the water-shed between the basin of the Congo, on the north, and that of the Zambezi, on the south, which he was thus enabled to trace, and which was an important contribution to African geography. He came out at Benguela, on the Portuguese Atlantic, in November, 1875, the first European who had crossed Africa in that latitude, although the Portuguese Serpa Pinto and others had crossed a little farther south than his line.

Cameron got across before Stanley, but he had not "finished Livingstone's work." He had shown, however, by the constant succession of large and small rivers which he crossed, nearly all flowing north, that there must be a great central line of drainage farther to the north, and so had greatly increased the probability that its final outlet was—indeed, *must be*—the Congo. But his work formed no argument to affect the problem for Stanley, for Stanley had been a year in Africa on his march to the great solution before Cameron emerged to publish his trying failure.

To Stanley's great voyage we now come; an undertaking which, for grandeur of conception, and for sagacity, vigor, and completeness of execution, must ever rank among the marches of the greatest generals and the triumphs of the greatest discoverers of history. No reader can mentally measure and classify this exploit who does not recall the prolonged struggles that have attended the exploration of all great first-class rivers—a far more difficult work, in many respects, than ocean sailing. We must remember the wonders and sufferings of Orellana's voyage (though in a brigantine, built on the Rio Napo, and with armed soldiers) down that "Mediterranean of Brazil," the Amazon, from the Andes to the Atlantic, in 1540. We must recall the voyage of Marquette and Joliet down the Mississippi in 1673; the toils of Park and the Landers on the Niger, 1795–1830; and of Speke and Baker on the Nile, 1860–1864, if we would see how the deed of Stanley surpasses them all in boldness and generalship, as it promises also to surpass them in immediate results.

The object of the voyage was twofold: first, to finish the

work of Speke and Grant in exploring the great Nile lakes; and, secondly, to strike the great Lualaba where Livingstone left it, and follow it to whatever sea or ocean it might lead.

On November 12, 1874, the great expedition sailed in six Arab dhows from Zanzibar, and landed at Bagomoyo, the nearest and usual port on the continent of Africa. Between November 17, 1874, and February 27, 1875, in 70 marching and 33 resting days—103 days in all—they marched 700 miles, from Bagomoyo to Kagehyi, on Speke Gulf, the south-eastern arm of the great Victoria Lake. Here they explored the Shimeeyu river, the largest southern affluent of the lake, a river 300 miles long, but of too small volume to be the extension of the Nile.

On March 8, 1875, leaving the greater part of his force in an intrenched camp at Kagehyi, Stanley set sail in his famous ten-oared sail-and-row-boat, the *Lady Alice* (which he had brought overland in sections), to explore the great lake which Captain Speke had discovered in 1858, but which doubt and rival ambitions had nearly laughed out of existence, or reduced to a mere "rush drain." He encountered many adventures as he coasted the eastern and northern shores of the lake; but he found no great rivers entering from all this savage coast. On March 29 they crossed "Napoleon Channel," the northern arm of the lake which pours its waters over Ripon Falls, four hundred yards wide, where the great Victoria Nile is born. On April 5, escorted by a convoy of royal canoes sent to meet them, they entered Murchison Bay, landed at Usavara, and were hospitably received by M'Tesa, the renowned Kabaka (emperor) of Uganda, the country north-west of the lake. Soon afterward Stanley returned southward along the western shore of the lake and back to his camp on Speke Gulf, whence he transported his whole expedition to Uganda. All his voyagings on the lake amounted to two thousand miles.

In Uganda Stanley was amazed at the amount of civilization which he found in the king and court, a great transformation from the bloody savage he was when Speke described him, and which Stanley found to be in part the result of his conversion since then to Mohammedanism. Taking from this a hint for his further improvement, Stanley fell to work on him with the Bible and New Testament, and actually succeeded in fur-

ther converting him and his leading courtiers into at least nominal Christians.

While here, by a bloodless stratagem, he was enabled to give M'Tesa the victory in a war in which he was already virtually beaten. He then visited a great lake, the Muta N'Zigé, lying in a mountainous country far to the west of Uganda, but was defeated from exploring either this or Baker's "Albert N'Yanza," as he had hoped, by the war between M'Tesa and Kabba Rega, King of Unyoro, the next country northward of Uganda. He then returned through Uganda, and turned southward, by land, along the western shore of the great Victoria Lake. Here he explored, in part, the greatest affluent of the lake, the great Kagera, or Kitangulé, River, which the natives all said was "the mother of the river at Jinja" ("The Rocks"), Ripon Falls. This river he named the "Alexandra Nile," and without doubt it is the true southward extension of the Nile. It was only 450 feet wide at the mouth (there being no estuary) but 85 feet deep, with a powerful iron-brown current which drives itself several miles into the great lake; and at freshet it fills its whole valley, ten miles wide. It is a great lacustrine river, connecting several riverine lakes into one system, and, without the Shimeeyu, pours more water into the N'Yanza than the Nile draws out. The balance of the water, and all that supplied by smaller streams, is disposed of by the vast evaporation belonging to the high altitude and equatorial latitude of the great lake. The largest lake on the Kagera (and which he did not reach), he named "Alexandra N'Yanza."

While at King Rumanika's, on the Kagera, Stanley heard that this Kagera (the Alexandra Nile) was the outlet of the Muta N'Zigé. This, if true, gives from 500 to 800 miles more length of channel (not of latitude) to the Nile, and another large lake, probably three, as the sources of the yet undiscovered river.*

* Stanley's interrupted visit to the lake gave no time for exact observations. Later reports make the Muta N'Zigé lie 960 feet lower than the Victoria, and so to belong, perhaps, to the Congo system, although Albert Lake is 480 feet lower still, and it might, by levels, go to that, or to the Tanganyika, 444 feet lower. Recent reports from Emin Bey indicate that it goes to Albert Lake by the Kakibi, a river of great volume but full of cataracts, as the great difference in level demands. If so, Ptolemy's map is verified, except as to latitude. Emin also reports the discovery on the Kakibi of exposed ledges of rock-salt, a matter of immense importance, on account of the scarcity of salt in Central Africa.

It was with such bitterest disappointment as none but an enthusiast in exploration can understand that Stanley was three times turned back from his darling project of striking west and south from Uganda, piercing all the unexplored country north of Lake Tanganyika, and coming out on the great Lualaba at "Livingston's farthest," Nyangwé. But it was not then to be. Impracticable savagery drove him back then; but probably his present long disappearance (June, 1888) is to be accounted for, in part, at least, by the time required to complete this long-intended work. But, thus turned from his course, he kept on southward through western Unyanyembé, and on May 27, 1876, a year and a half from Zanzibar, Stanley was again in Ujiji, amid the memories of Livingstone. The first great stage of his journey was accomplished, but the sublimer and more formidable part, the plunge down the great Lualaba into the vast western unknown, yet lay before him.

On June 11, 1876, Stanley had his *Lady Alice* once more afloat, this time on the great lake Tanga-Nika (as he explains it should be spelled and pronounced), the "plain-like lake." * With a great native canoe as consort, and two picked crews from his men, and two veteran lake-guides from Ujiji—Ruango, who had piloted himself and Livingstone in 1871, and Para, who led Cameron in 1874—he set out to complete the circumnavigation and exploration of the great lake. Having explored the lake from Ujiji to its northern end with Livingstone in 1871, they now turned southward, along the eastern shore. The mouth of the Malagarazi River they found 600 yards wide and over 50 feet deep. Off the lofty Kabogo headland Stanley sounded the lake 1,800 feet, all his line, and found no bottom, thus corroborating Livingstone, whose line broke at over 1,900 feet, and had not yet found the bottom of this mighty continental chasm. On July 3, the southmost bay of the lake was reached in south latitude 8° 47′.

On July 15, midway of the western shore, they came to the Lukuga creek or river, the much-disputed inlet or outlet of the lake. Stanley was so fortunate as to find here Kawé-Niangeh, the same chief who had piloted Cameron in his visit to the spot two years before. He found the Lukuga's mouth a mile

* But Commander Cameron—probably a better critical scholar—says it is *Tanga-N'Yika*, the "mixing place," that is, of the waters.—*Across Africa*, p. 458.

wide at the lake (though partly closed by sand-bars), and 400 yards wide two miles from the lake. It was formerly the mouth of an inflowing river; but the rim of the lake here is so low and narrow and soft that the river has cut through its own right bank to the westward, and now goes to the Lualaba, and the Tanganyika receives only a small inflow from it, or sends an outflow into it, according to the varying height of the lake. The lake was then rapidly rising. A sandy beach on which Livingstone and Stanley walked in 1871 at Ujiji was then 200 feet from shore in the lake. At another place Stanley found a tree standing in nine feet of water, under which his guides had once camped. The *Lady Alice* sailed over a submerged village fence six feet high, with three feet of water to spare under her keel. All the natives were fearing that the lake would "eat up the land." Three feet more rise and the lake, fed by over one hundred rivers, will flow out of the reedy and muddy bayou, the Lukuga, and pour a vast flood into and down the Luindi River to Lake Lanji, an expansion of the Lualaba. Then a great erosion of its channel is likely to take place, until the lake is lowered again, and then the river will flow into the lake again, and begin to silt up its mouth. Then the lake will throw up sand-bars, and turn the Luindi westward to the Lualaba again, and the dammed-up lake waters will begin to rise again. So we interpret Stanley's facts. He gives a good chart of the bayou, and a minute record of his investigations, but not a very satisfactory philosophy of the phenomena, except that here is now a marshy bayou, where was once a vast inlet, and is soon to be an outlet. This was the principal problem to be solved in connection with the great lake. It belongs not to the Nile, but to the Congo basin—by spells!—that is, when it has more water than its home market consumes, and has to export that fluid.* On July 31, the expedition returned to Ujiji.

* These theories concerning the action of this outlet are now fully verified. Rev. E. C. Hore, for five years an English missionary at Lake Tanganyika, in a letter dated January 18, 1886, reported to the Royal Geographical Society (*Transactions for* 1886, pp. 328, 329): "With the exception of a slight variation of a few inches due to alternate heavy rains and evaporation in the dry seasons, the lake continues at the level secured to it by the waste-pipe, Lukuga," (which was then moderately overflowing). But the Austrian traveler, Dr. Lenz, was at Mr. Hore's station (which is on Cavala island, in the lake, close to the outlet), in

On August 25, 1876, the bugles sounded to start westward, to cross the lake, and push down to Nyangwé, on the great Lualaba, which they reached on October 27, after a two-months' march along the same Arab slaver's caravan route traversed by Livingstone. Here the Arab settlement of ivory and slave hunters dates only from 1868, yet it has already desolated country enough for a State like Ohio, and is rapidly extending its destroying and depopulating work of diabolism, and filling up and settling the country with a permanent Arab population.

On November 5, 1876, having hired the Arab slaving nabob Tippoo-Tib and his force as an escort, Stanley's expedition—in the face of all possible opposition and terrible stories of warlike tribes, cannibals, and cataracts ahead, all of which proved to be only too true—resolutely set out to solve the problem of the mighty unknown flood that was every second pouring (as Cameron figured*) one hundred and twenty-three thousand cubic feet of water (more than five Niles at Gondokoro) past Nyangwé into—what? They first made a fourteen-days' march by land, through a terrible forest, down the country east of the great river to avoid cataracts, and at last camped on the mighty stream at Rukumbeh's crossing, in S. lat. 3° 35′. Here there was almost a panic to return from the dread unknown before them, but Stanley, shrewdly, bravely and eloquently, told his wavering but fatalistic Moslem band: "My people, though this river is so great, so wide and deep, [yet] no man has ever penetrated the distance lying between this spot on which we stand and . . . the salt sea. Why? Because it was left for *us* to do. I tell you, it has been left from the beginning of time until to-day for *us* to do. . . . The *one God* has written that this year the river shall be known throughout its length! . . . To-day I shall launch my boat on that stream, and it shall never leave it till I finish my work! I swear it!" †

And he did it! His despairing heroes were reinspired, and the expedition began the tremendous voyage down the Living-

the same year, seven months later. Mr. Hore then informed him that the Lukuga had "forced its way through obstructions and flowed to the Congo." "The current is now exceedingly strong," and "the level of the lake has fallen fifteen feet." Dr. Lenz observed the "old shore-lines" abandoned by the lake, corroborating this testimony. (*Transactions Royal Geographical Society*, 1887, p. 241.)

* *Across Africa*, p. 269.

† *Dark Continent*, vol. ii, pp. 149, 150. See also pp. 180, 191.

stone River. At Vinya N'jara (at 1,650 feet elevation), on December 28, 1876, Tippoo-Tib,* compelled by his followers, broke his contract and turned back. But the expedition went on and entered "the gleaming portal of the unknown" (*Dark Continent*, ii, 197); the "vast shining river" still, still unknown, beckoning them onward. So they went on for nearly three months, nor could they hear or learn a word or sound that betrayed any name by which they had ever heard of the stream before until, on February 8, 1877, in its highest bend north of the equator, just where it begins to turn south-west toward the Atlantic, the old chief Rubunga, in answer to their inquiry for the name of the river, at last understood them and sent back the thrilling shout, "*Ikuta ya Kongo!*" Never was "Θάλαττα!" "Θάλαττα!" shouted with more joy by the 10,000 Greeks on the shores of the Euxine of old than was that shout taken up and re-echoed in the heart of Africa, "*Ikuta ya Kongo!*"

The story of the descent of the great river is an Iliad in itself. Through hunger and weariness; through fever, dysentery, poisoned arrows, and small-pox; through bellowing hippopotami, crocodiles, and monitors; past mighty tributaries, themselves great first-class rivers; down roaring rapids, whirlpools, and cataracts; through great canoe-fleets of saw-teethed, fighting, gnashing cannibals fiercer than tigers; through thirty-two battles on land and river, often against hundreds of great canoes, some of them ninety feet long and with a hundred spears on board; and, at last, through the last fearful journey by land and water down the tremendous canyon below Stanley Pool. Still they went on, and on, relentlessly on, until finally they got within hailing and helping distance of Boma, on the vast estuary by the sea; and on August 9, 1877, the news thrilled the civilized world that Stanley was saved, and had connected Livingstone's Lualaba with Tuckey's Congo! After 7,000 miles' wanderings in 1,000 days save one from Zanzibar, and four times crossing the equator, he looked white men in the face once more, and was startled that they were so pale! Black

* This is the man whom Stanley has since made his lieut.-governor at Stanley Falls. He is suspected of having a treacherous relation to Stanley's progress in his present expedition, for which he was to furnish re-enforcements of bearers and supplies. His dilatoriness has a natural explanation in his desire to set up a kingdom of his own on the Upper Congo, under the name of the authority of Zanzibar. And he certainly has the prior claim to the territory.

had become the normal color of the human face! Thus the central stream of the second vastest river on the globe, next to the Amazon in magnitude, was at last explored, and a new and unsuspected realm was disclosed in the interior of a prehistoric continent, itself the oldest cradle of civilization. The delusions of ages were swept away at one masterful stroke, and a new world was discovered by a new Columbus in a canoe!

But the surprises of African exploration by no means ended with Stanley's great exploit. Stanley discovered *one* Congo; *two more* Congos have been discovered since, a ring in each half of the cake, each well-nigh as brilliant and valuable as the central one. The one in the southern half was found first. When Cameron and others traced the southern rim of the great Congo basin they found the head-streams of what the natives and traders told them were many great rivers flowing northward. When Stanley went down the Congo, keeping mostly to the left (that is, the southern) bank, he found the mouths of many great rivers flowing from the south into the main stream. By a hasty theoretical construction, in violation of the great left-hand-curve law that is found to rule with minor exceptions this entire river system, these heads and tails were tied together by long, straight, dotted lines running in nearly parallel courses away northward from Cameron's route to the Congo, and the native names thought fittest were given to them; and so the vast blank was filled with these imaginary rivers, made mostly in London! Now all this dotted, conjectural work, or most of it, has to be wiped off the slate of Africa. Stanley's own actual observations stand as remarkably correct, considering the trying circumstances under which most of them were made. But the conjectural work is revolutionized or abolished, another warning against undue theorizing. Instead of vast, straight rivers running a thousand miles northward into the great loop of the Congo horseshoe, and thus making any possible commerce on them go around two sides of a great triangle to get to the ocean, the actual route, on the south, is by the third side, straight to Stanley Pool. The territory inclosed in the vast ox-bow is divided almost due east and west by another great line of drainage, a chord that subtends the arc and makes an almost straight line of deep water navigation from Stanley Pool to within 200 miles of Livingstone's Nyangwé, on

the Lualaba, 300 miles above Stanley Falls, and in exactly the same south latitude as Stanley Pool. The intervening country, west of Nyangwé, is level, rich, and populous, and practicable for railways or canals; and so here is the straight line across the continent, from Zanzibar, by way of Nyangwé, to Stanley Pool.

This great waterway was discovered in 1885 by Lieutenant Wissmann, Dr. Wolf, and others, sent out from Belgium as "The Kassai Expedition," for the purpose of exploring the course of the great southern affluents of the Congo. Dr. Paul Pogge and Lieutenant Wissmann had previously, in 1883, crossed the continent on a line a good deal to the north of Cameron's route, and had found very highly intelligent and friendly native tribes in the Bashilangé and Baluba countries, on the great Kassai and its eastern tributary, the Lulua. These tribes had never been reached by slave-hunters from any direction, and never saw white men before. When their fears were quelled they became devoted to the explorers, who treated them well and promised to return to them. This they now did, in 1885, marching eastward 1,200 miles from St. Paul de Loanda. They were hospitably received, and built a strong station, Luluaburg, on the Lulua, east of the Kassai, on the sixth parallel S. lat. They then launched the steel boat *Paul Pogge*, which they had brought with them, and, leaving part of their German force at the station, and accompanied by many natives, including two chiefs, in a fleet of canoes, they set out to follow the rivers to the Congo. They went north-west down the Lulua, which soon received the large Luebo on the left, and then, turning westward, entered the Kassai, coming from the south but bending westward. This great river they followed down, still going north-west. They passed the great Sankuru, coming in on their right with a left-hand curve from the east in two mouths, one 800 and the other 1,000 feet (an aggregate of a third of a mile) wide, a vast river equal to the Kassai; and still they went on, to their constant amazement, not north, but only a little north of due west. The Loangé and other large rivers came in from the south, for they were cutting across all the imaginary rivers on Stanley's maps, and gathering them all up, every one with the left-hand curve, into the Kassai, which had now become a vast lacustrine flood, like the Congo, five miles wide, full of large islands and sand-banks, and navigable

for large vessels. On they went, west by north, ever wondering, until another great river, which came from the south, entered the great Kassai, which now ran north a few miles, received another great river flowing from the east, and then itself turned *southwest!* the left-hand curve again! Then suddenly they entered the vast Congo, and saw the Congo flag flying on the left, and knew that they had come out at Kwa-mouth, the junction of the mighty Kwa with the Congo; and only 75 miles lower down they cast anchor at Leopoldville, on Stanley Pool. They had discovered another Congo! The new stern-wheel steamer *Stanley*, 100 feet long, had just arrived, in sections, from England. Sir Francis de Winton, Stanley's new representative as governor, had also just come. Wissmann's word must be kept. Those friendly natives and chiefs from Baluba must be taken home again. They could never ascend that vast distance in their canoes. Sir Francis ordered the work on the steamer hastened. She was soon launched and tested, and Sir Francis himself took command, and with over 250 souls on board the *Stanley*, accompanied by the steam launch *En Avant*, steamed up the vast Kassai and took the wondering and grateful Balubas back to their own Lulua's shores again.

Dr. Wolf, with the *En Avant*, soon afterward descended the Kassai to the mouth of the great Sankuru, and then ascended that stream, finding it three miles wide and eighteen feet deep. Between his work, Wissmann's before him, and that of Rev. George Grenfell with the Baptist missionary steamer *Peace* afterward, the following is the result: The great river Lomami comes from away south, and runs in a north-west course, parallel to Livingstone's Lualaba, 200 miles to the west of Nyangwé, gathering up several other great rivers from its own left shore. Then it turns west and becomes the Luecho, which receives from the south the great Lubilash, and so goes on west as the great Sankuru, until it joins, or is joined by, the great Kassai, as already mentioned. The great river running northward, which falls into the lower Kassai, is the great Luango, and the river coming from the right (east) is Stanley's M'fini, or Black River, from Lake Leopold II., and these are all now one, the *Kwa*, which pours into the Congo with a stream of five miles an hour, and no soundings at 120 feet deep. The Luango is the joint product of the Kwango, the Wambu, the In-

shia, the Kwengo, and the Kwilu, all coming south from the country next east of Loanda. The peculiarity of this river system is, that it is not one main river starting from the East and flowing west, but each river flows, as a branch (generally with the left-hand-curve), into the one rising next west of it, which, in turn, becomes the main stream, until it joins the next, so that probably the Sankuru is larger at their junction than the Kassai, which gives its name to the whole system. To start, then, from the head stream west of Nyangwé and follow the main line of drainage, the vast river is the Lomami-Luecho-Lubilash-Sankuru-Kassai-Kwa, or now the "Kassai," a vast central river of about 800 miles of open steam navigation (not counting its great tributaries, mostly navigable also), tying the two ends of the great Congo ox-bow together between Nyangwé and Stanley Pool, a river of vast population and resources, and whose shores, on either side, have little, if ever, been harried by the slave-trader. The table-land country north of this new Congo has also been explored by Grenfell, who in his steamer has ascended every one of its navigable streams from the Congo, five of them, making over a thousand miles more navigation here in all. The Balolo language, a Bantu tongue, extends east and west entirely across the equatorial belt of this ox-bow country of the Congo.

And now for the oldest and the newest, the Northern Congo, so new that the news of the last link of discovery that determined its existence has only just reached the civilized world during the writing of this article. What is it? It is the great Welle-Makua-Mobangi, the great Congo north of the Congo. In 1870 Dr. Schweinfurth, via Khartoum, discovered the new Monbutoo country south of the great Bahr-el-Gazal expansion of the Nile Basin, there found and navigated a new great river flowing to the west and west-north-west into the unknown realm of Central Africa, as we have related in a previous article.

Twenty years previously, before Stanley was heard of, a very learned Fellani traveler of Dar-foor had told Barth* of the great "river of Kubanda," away to the south of the Shary basin, a much larger river, as they thought, than the Shary, and which flowed west, but whence it came or whither it went they knew not. The "kumba" tree grew plentifully on that river, which

* *Journal* (not *Proceedings*) *British Royal Geographical Society*, 1853, pp. 120, 121.

Schweinfurth found to be the Zandeh, name of the Malaghetti pepper, abundant on his Welle. The people fought desperately with the "kourbatsh," a terrible missile weapon or bill-hook of iron or copper, with pointed prongs like daggers and tomahawks standing out of all its edges, a weapon found plentifully in the South-Central Soudan by Barth, and on the Welle by Schweinfurth, who gives cuts of five styles of it in his *Heart of Africa* (ii, 10); a weapon known nowhere else in the world.

The route of the English consul, Petherick, from Khartoum, through the Bahr-el-Gazal country in 1861–63 reached to within a very few miles of the equator, directly across Schweinfurth's Welle, but his announcing no such great river there made either Schweinfurth's work or else his own uncertain. But Dr. Nachtigal, at Lake Tchad, in 1869–76, heard of the large river "Bahr-Kuta," to the south of the Shary Basin, which his servant and interpreter, an intelligent Bornuman, had visited, at Barusso. The Greek traveler Potagos had also been there in 1877. All these things pointed to one or more large rivers in this unexplored region, and the curiosity of the scientific world has been on the alert ever since, to find out whether this great drainage went to the Shary and Tchad, as Schweinfurth thought, but Barth seriously doubted; or to the Benué, (the sources of which in eastern Adamawa were not discovered by Flegel until August, 1882), as seemed impossible; or to old Calabar river in the Bight of Benin (as some thought, though no adequate mouth for such a river had there been discovered); or to some great unknown inland lake, another Tchad, as others thought; or to Tuckey's old Congo, as Barth intimated (and as maps on his idea were correctly sketched before Stanley's Congo was known); or to Stanley's Byerré (incorrectly Aruwimi) branch of the Congo, as he himself thought and argued. But meantime exploration went forward on the upper Welle, by Emin Bey (Dr. Schneitzer) from Lado, (the former seat of his governorship on the upper Nile under Gordon at Khartoum); by Lupton Bey (Englishman), governor of the Bahr-el-Gazal province; by Casati, an Italian; and most of all by the scientific and indefatigable German, Dr. Junker, to whom, after Schweinfurth, chiefly belongs the credit of opening up this great new water-shed. The result of all this work was to prove that the Kuta, itself a great river with large

navigable branches, was a northern branch of the far greater Makua, and that the Makua (Barth's "River of Kubanda") was a lower section of the Welle (which means river) and its Monbuttoo, and most proper name. This great river, by these united explorations, was thus traced from its fountains on the high mountain slope not fifty miles west of the Nile at the foot of Albert Lake, westward through nine degrees of longitude, over 500 statute miles, or over 600 miles by its actual course. During this course it receives an immense inflow of branches, large and small, from both sides, until, at Ali-Kobbo's, (Junker's farthest west), it swells to a vast lacustrine flood six miles wide, full of populous islands, or wild islands forested and full of elephants; which, like the Congo, is too wide to be looked across or measured except scientifically. Junker was preparing for a Stanley-like voyage down this great river, leading he knew not whither, but knowing it ten times too large to be the upper Shary, when the great Mahdi rebellion broke out in the Egyptian Soudan, and the loyal forces, already weakened by the slave-hunters' rebellion (instigated by Ziebehr from Egypt against his own government on account of Gordon's anti-slaving work), were driven out of this whole region, Lupton was taken prisoner, and Junker found refuge with Emin at Wadelai, just below Albert Lake, where Emin has held the country for Egypt ever since, and whither Stanley is marching from the Congo to re-enforce or rescue him. Junker, after ten years in Africa, at last escaped through Uganda, across Victoria Lake to Zanzibar, and England, where he has recently died. Thus ended the exploration of the great Makua-Welle, leaving the riddle quadrupled in magnitude, the curiosity quadrupled in intensity, and both unanswered. But some other things had been solved. The Nepoko, a smaller (but large) river reached by Junker nearly 200 miles south of the Welle, was of the right volume and course to make Stanley's Byerré, and is undoubtedly that river. Junker's last point on the Makua, at Ali-Kobbo's, was 300 miles north-west of and beyond the mouth of the Byerré, and on a river far too large, also, to be that stream, or any other then known tributary of all this part of the Congo. What could it be? The world waited and theorized.

But, meantime, the Rev. George Grenfell, the energetic and scientific Baptist missionary explorer at Stanley Pool, whose

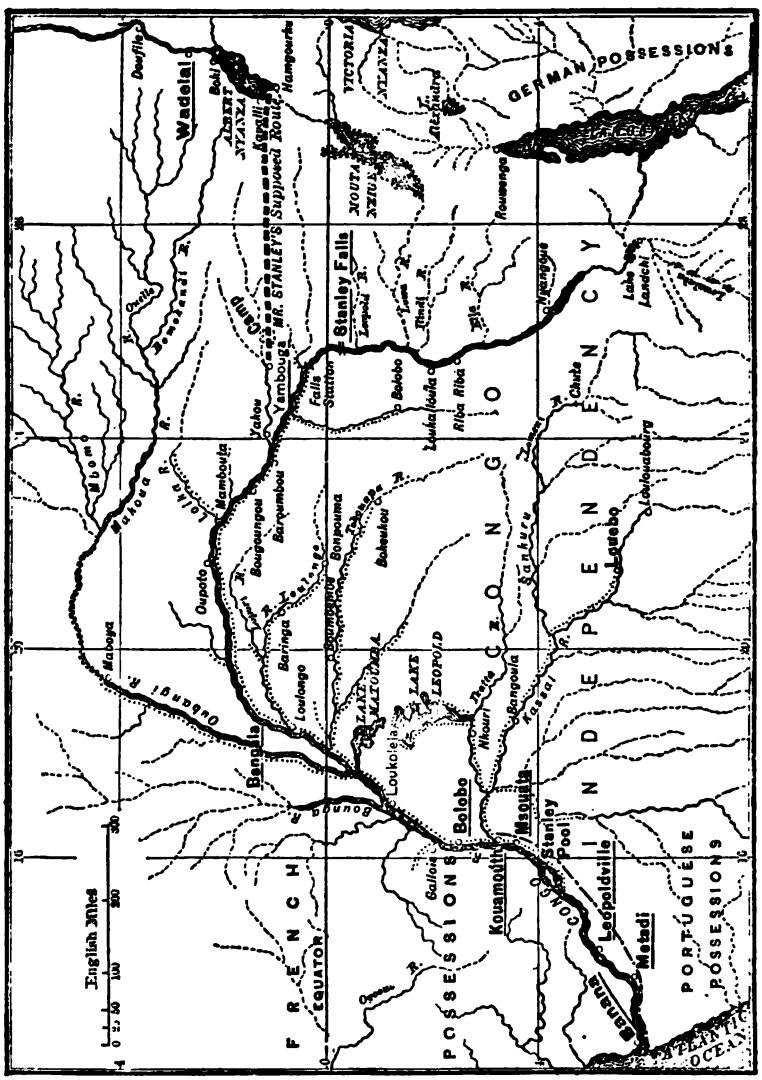
name must forever rank next to that of Stanley as the explorer of the Congo basin, had been boldly thrusting his seventy-foot iron steamer, the *Peace*, up every tributary of the Congo until he had surveyed and mapped almost every known stream to its head of navigation. But as yet no tributary had been found that *could* bring down the colossal Makua into the Congo. But on Stanley's first map, in his *Dark Continent*, he lays down the conjectural stump of a river entering the Congo from the north, at a point a little south of the equator, and puts on the blank space the words, "probably river here." On his second "Congo Free State" map he makes a long dotted hearsay river here, coming from far to the north, which, on exploration, might be expected to follow the fate of the long straight "alleged rivers" on the south side of the basin. But this has not proved to be quite the case. Stanley's voyages both kept mainly the south (left) bank of the Congo, from which the north (right) bank is almost every-where invisible, on account of the seven to ten miles breadth of the stream and the countless islands. Wherefore, neither Stanley nor any other explorer had seen the right bank of the Congo at this spot. Grenfell, ascending and surveying this shore, one day found himself on strange waters and among strange tribes, who fled in terror from the face of a white man and his enormous fiery-dragon canoe, and at last discovered that he was a *hundred miles* from the Congo, up another stream, itself so vast and so full of islands that he had not beheld its left bank (on his right) in ascending, and whose course was so nearly parallel with that of this part of the Congo, and so narrowly separated from it, that he had not detected the variation. He was on the M'bangé, or Mobangé, whose stump Stanley had conjecturally located, and the Mobangé was another Congo! For more than four hundred miles he steamed up the vast flood, through tribes to whom he was every where "Bedimo!" "Bedimo!"—*A ghost! A ghost!*—as they fled in terror from their villages. His course was only a little east of north, and almost a straight line, until he reached 4° 30′ N. lat., far beyond the most northern bend of the Congo; when there the river broke through an east-and-west range of hills in a slight rapid, now known as the Zongo Rapid. But they steamed through the gap and found it an elbow of the river, above which they saw through a broad valley the vast tide coming

from the east and southeast, with nowhere less than twenty-five feet depth in the channel. They would have gone on, but there were more rapids above, and the now hostile natives shot showers of poisoned arrows at them, and they had to turn back.

But these river natives spoke no dialect of the great Bantu stock, to which all the Congo languages belong, and not one of the Congo boat-hands could converse with or understand them. They were also abundantly armed with the kourbatsh, mentioned on page 552, a characteristic weapon, entirely unknown on the Congo, or south of it, and the ethnological significance of which was at once apparent. Here, then, was a new realm, a new river, new races (resembling the "Fan" tribes east of the Gaboon and south of the Benué sources), and weapons that told of either kinship or traffic with the Zandeh smiths of the Niam-Niam, or the Soudanese of Musgu, on the upper Shary. Grenfell had to return to Stanley Pool, but the learned world at once concluded that Schweinfurth's Welle, and Junker's Makua, and Barth's "River of Kubanda" (which, with astonishing correctness, he had, from mere hearsay, located at 3° N. lat.), and Grenfell's Mobangé, were one and the same river. How could it be otherwise when they were of the same vastness and character, with similar tribes, weapons, and productions, on their banks, one going on west, the other coming out of the east, and *Junker's farthest downstream only two hundred and fifty miles east of Grenfell's farthest upstream, in the same latitude?*

The map makers of the great geographical societies at once joined the two points. With two such giants within two hundred and fifty miles of each other, and no other way out, they *must* join—and they *have joined*, and Barth is again shown as one of the most sagacious travelers of all time. While this article has been flowing from the pen, the news comes in the solid shape of editorial notes in the Royal Geographical Society's doings for April and May, 1888, that Captain Van Gele, a Belgian officer of the Congo Free State, has continued the exploration of the Mobangé, and reduced the gap between it and the Makua to only one degree! The new Welle-Makua-Mobangi, another great northern Congo, a river 300 miles longer than the Ohio below Pittsburg, with the Werré, the M'Bomu, and several other great navigable tributaries, takes

its place upon the map of the world. Our sketch map given below, taken originally from the (London) *Graphic*, shows the outlines of the great Congo river system down to the last dates;



Map to illustrate the Congo River system to latest dates, and also Stanley's route to the relief of Emin Bey. Improved by J. D. Felter from the (London) *Graphic's* recent map.

and also Stanley's route to the relief of Emin Bey. The map follows the French spelling—Oubangé, etc.

Native reports say that a navigable natural canal, another Cassiquiaré (like that in South America connecting the Orinoco river with the Rio Negro, the great Northern branch of the Amazon), unites the northern branches of the Mobangé with the southern arms of the Shary: and their close proximity and the levelness of the region favor the story. If so, the world's highway to the central Soudan and the upper Nile may be by this new Congo. French explorers have also just discovered the Bounga, another great northern affluent of the Congo, west of the Mobangé, which receives the Nana and the Kadei from the southern mountain slopes of Adamawa, and, flowing southward, gathers the streams from the eastern slope of the coast-range for 500 miles. This is, to all appearance, the last great river for which there is room on the map of Africa; though two German expeditions are just now pushing eastward from the Cameroons, and the English Congo missionary, Brooke, is working northwestwardly from the Zongo Rapids, all after the last secret of this last remnant of the once vast "unexplored region" of Central Africa. But the grand prizes are all taken; only the crumbs of the cake remain to be gathered up. We have sketched the discovery of the New Africa! And so all Central Africa, as though the whole country had been twisted by a vast seismic whirl, or grooved by the enormous eddy of the outflowing water of the inland sea that once filled this basin, now concentrates its water-courses vortically on Stanley Pool, the predestined seat of a future great capital city. The magnitude of Stanley's work looms in importance every hour. The future empire of the African continent comes from the West, not from the East or the desert. The Crescent now curves around all this realm—north, northeast, and east, from Niger to Nile and Zambezi. But the Cross is marching in from the West, and the Cross has the tremendous military advantage of a convex front, with the most perfect inside lines of riverine communication on the globe, and with Europe, America, and Divine Destiny for re-enforcements. That Destiny we shall next consider.

GEORGE LANSING TAYLOR.

Art. V.—NOVEL LITERATURE: ITS HISTORY AND ETHICS.

The novel is the expression of an intellectual temperament in process of development, and the logical output of imaginative thought in concrete literary form. If the botanist was inevitable long before Linnæus because trees and flowers preceded him; if the zoologist was inevitable long before Cuvier because the animal kingdom antedated him; if the geologist was inevitable long before Sir Charles Lyell because the earth was formed before geology constructed its alphabet; and if the historian was inevitable long before Herodotus because human life was in action and asserting its relation to things; so also was the novelist inevitable long before Cervantes and Dickens because men, women, and children, or human society, the family, civil government, the faculty of imagination, and the mind itself, with all the accessories of life, were upheaving with distress, or shouting with hope, or articulating its ambitions, from the days of the flood. We consider, therefore,

I. The Origin and History of the Novel.

The novel has its roots in man's mental structure, and is the product of æsthetic culture and the exercise of the inventive spirit; of dramatic genius and the quiet unfolding of the historical and biographical sense. It is a mistake entirely too common to attribute the novel to the imagination alone, or to the other faculties as mere auxiliaries, for while it may be the issue of pure invention, without a single basal fact in it, of which, however, it is difficult to furnish many examples, the modern novel, which is the specialty of this article, combines so much of history, nature, and human life, and employs so many faculties in its preparation, that it cannot be said to be the sole emanation of any one faculty or department of mind. As the scientist may be "diseased with hypothesis," to quote George Eliot, so the novelist may be diseased with imagination; in which case the result will be phantom, reverie, superstition, or life as an abstraction. Still, as a general proposition it is safe to designate the imagination as the reigning faculty in fiction, as induction is the sovereign power

in science. The imagination is not a creator, and is without license to create any thing; but it is a weaver, whose materials must come from beyond itself, and whose work is the combination of these outside materials in new and striking forms to please the eye, touch the heart, instruct the mind, solace and build up the life. With unlimited power, or with an untrained and unbridled imagination, the novelist degenerates into a mere conjurer of fancies, a burlesquer of ideals, a destroyer of ideas and realities.

In one particular the imagination is of special value in fiction. It seeks to transfer history out of past relations into present conditions; it imports climates, peoples, governments, religions, social life, to our very doors; it brings every thing needful to its purpose into our very presence. If in dealing with historic facts, or presenting any past period, or the social phenomena of other times, the novelist is without this power, he is but an antiquarian, an historian; he is a novelist but in name. Lord Kames's distinction between "ideal presence" and "real presence" is fundamental, and explains both actual history and the history of the novelist. The latter seizes the former, segregates it from its environment, and, however ancient or lifeless, rehabilitates it, and makes it appear real in the present time. In the hands of the writer who has this power, as Macaulay and Irving had it, history becomes a present reality—is no longer mere history, but a current movement of time. To such there is no past; there is only the present. Sir Walter Scott to an eminent degree, and Berthold Auerbach in less proportion, possessed this power; hence, each stands but as an historical romancer; but Sir Bulwer Lytton, profound, skillful in other respects as deficient in this, did not make *The Last Days of Pompeii*, otherwise one of his best volumes, the most interesting, or one that will live the longest.

Education has stimulated the taste or the love of "ideal presence," and prepared the mind for this form of literature; it has developed a craving, an appetite which nothing but the ideal itself seemingly will satisfy. Professor E. D. Sanborn long ago observed that "the imagination needs less stimulus than any of the other native powers of the soul;" but because it is naturally active, and responds so quickly to the ideal, it needs training, discipline, and right development all the more, and

quite as much as the memory, the judgment, and the will. It is a stimulated, intoxicated imagination that has dealt out the objectionable, the unnatural, the fanciful, and the improbable in novel literature; it is therefore at this point that the most careful education is required.

We maintain a distinction between the literature itself, or its substance, and its form or expression, for it is by confounding these, or permitting the imagination to employ itself on one as well as the other, that the novel has become unsafe in pedagogy and quite dangerous in ethics. The source of novel literature, except as it undertakes an exposition of psychologic phenomena, is largely external; the form is internal, or dependent on the mental bias of the novelist. The substance is empirical; the form psychological. If the imagination assumes to exercise creative power, or becomes an empirical agent in the domain of thought, producing literary substance, the novel must become morbidly fanciful, skeptical of truth, and superstitious in its grasp of life; but if chiefly confined to its peculiar function, the production of form, the novel will be interpreted as a work of art, with its basal elements happily safeguarded by truth or the facts of life.

Human society as it is, or has been, is the hotbed of novel literature; it furnishes the material; it ejects the woes, the joys, the incidents, the histories, the philanthropies, the moralities into the lap of the fiction-writer. Social instincts in action and reaction; passions throbbing, or at rest, or under holy discipline; moral sentiments, all-pervading and all-controlling, or dyspeptic, epileptic, superficial, uncertain; miseries multiplied without necessity, or curtailed by the benevolent spirit; poverty, wreck, social anarchies, domestic disorders, political grievances, under the guidance of the Plutonic spirit or the "beast in man," on the one hand, and refinement, culture, devout and religious aspirations, sanctioned by the highest ministry of God, on the other; the ceaseless struggles of life, the divine and human in collision or gentle embrace, or in sweet and holy harmony; beauty and deformity, grace and awkwardness, peace and war, revenge and forgiveness, marriage and lust, brutality and gentleness, order and chaos, the school, the college, the nursery, the home, the Church, the government—these are the materials of the novelist. Let the imagination weave these into

as many combinations as the facts themselves will warrant, devising such forms or a manner of presentation as will be in harmony with the facts, and objection will have little weight either against fact or form.

Fiction is the common expression of thought, truth, law, and religion. It abounds in law, where, seemingly, it should be ruled out, as husband and wife are often regarded as one person when in fact they are two. So great an authority as Blackstone justifies such fictions. "Constitutional law is honeycombed with fictions," says the *Encyclopædia Britannica.* Life is full of fictions: social fictions, as etiquette; poetic fictions, as licenses of speech; historical fictions, as the rights of kings; ecclesiastical fictions, as apostolic succession and priestly absolutions; commercial fictions, as the cash system; and literary fictions, as the copyright of authors. Life itself is a stupendous fiction, a great disguise breaking through fleshly symbols in speech and action to make itself known in its independence and supremacy. The sciences are novels materialized. Zoology is a novel of the animal kingdom. Victor Hugo says, animals are intended to represent the virtues and vices of men, as the fox craftiness, the lion authority, the ant industry, the serpent wisdom, and the hyena the mischievous spirit. Botany is likewise a great novel, illustrating by the trees, the ferns, the flowers, the mosses and grasses, the beauty, order, symmetry, and uses of the human organism and human life.

The novel has a fixed place in literature, gained just as history or poetry has gained its place in literature. It constitutes a literature by itself, and must be dealt with as one would deal with any other indisputable fact. In vain the insects fight against the stars; in vain will it be for the mind to disown its children. The novel is here. Allibone's *Dictionary of Authors* (1872) treats of 2,257 British and American novelists. In thirty years after Sir Walter Scott's death the British Isles produced 4,500 novels, or about 10,000 volumes, showing the great demand, and that the fiction-writer was at hand to meet it. Including the works of other national fiction-writers the number of volumes written in fifty years is enormous, and the effect upon the world's social and moral life beyond calculation or measurement. To satisfy the greed for fiction authors have been incessant in labor and abundant in production, as the fol-

lowing facts show: G. P. R. James is credited with having written 190 volumes; Miss Braddon, 50; Bertha M. Clay, 30; Alexander Dumas, 40; Emile Gaborian, 20; M. C. Hay, 25; Charles J. Lever, 25; Captain F. Marryat, 25; Miss Mulock, 35; Mrs. Oliphant, 25; "Ouida," 30; James Payn, 20; Charles Reade, 20; F. W. Robinson, 20; Mrs. E. P. Wood, 30; Mrs. E. D. Southworth, 40. Without enumerating the works of Dickens, Thackeray, Trollope, "George Eliot," "George Sand," and the unnumbered host of fiction-writers, one can see from the above that the passion for fiction-writing is as great as the passion for fiction-reading.

If we should attempt to trace the history of the novel as a phase of literary development, we should observe, first, ancient typical romances, as the Greek and Roman; second, mediæval romances; third, the modern novel. Among the ancient Greeks there were no novelists like Dickens or "George Eliot;" society preferred the fable, the song, the traditional story. In their epic and dramatic poetry, which is within the range of our consideration, the Greek writers were careful to exhibit the skill and daring of heroes, and to honor strength and courage, paying little attention to domestic life in its simplicity, and depicting a love scene more because of its relation to heroism than of its beauty or value in itself. They dealt with love as a sentiment of honor and the inspiration of heroic action. The hero fought for love, but did not enjoy its possession. The lover was a hero—the hero was not a lover. As the taste for this kind of literature developed it became more passionate, disappearing as a high-born sentiment in actual amatorial disguises, relations, and results, and declining in moral character. *Babylonica*, by Iamblicus, written in the time of Trajan; *Ephesiaca; or, The Lovers of Anthia and Abrocomas*, by Zenophon of Ephesus; *Æthiopica*, by Heliodorus; and *Daphnis and Chloe*, by Longus, may be mentioned as types of the Greek novel in the early Christian centuries. By the twelfth century it had entirely lost its sturdy original epic character and confined itself to amatorial incident and social corruption.

Of Roman romances the *Golden Ass* of Apuleius and the *Satiræ* of Petronius, exhibiting in transparent colors the virtues and vices of society, were chief, but the mythological

spirit that impregnated them rendered them of uncertain value and doomed them to oblivion.

Of mediæval romances Italy was at first the play-field as well as the originator; but European writers in general were soon affected by the contagion which swept all other literature out of the way. These romances abounded in epic and amatorial scenes of the most thrilling and sensational character; in heroisms genuine and impossible; in assaults upon maiden virtue and defenses of domestic firesides; in quaint braveries and stupendous cowardices; in wild and extravagant praises of heroes, and severe and pitiless denunciations of timid actions or inaction; but they were the product of the age of chivalry, which stood apart from other ages. The age itself delighted in castles, a soldierly spirit, warfares, abductions, seductions, tournaments, and all those movements that result from morbid excitement and social unrest. It was an age that tended to glorify individual action without elevating the individual; hence the deed was more exalted than the doer.

The modern novel soon appeared, England leading in Richardson, Swift, Defoe, and others. In 1740 Richardson published his *Pamela*, in which he professed to honor womanly virtue in Clarissa Harlowe, and to have in view the elevation of public taste and the refinement of the manners and morals of the people. Pope eulogized his *Pamela*, but others criticised it, declaring that it compromised moral teaching, which is an illustration of the fact that every author will be both applauded and condemned by the critics.

Manzoni pioneered in Italy, Charles Brockden Brown in the United States, Sir Walter Scott in Scotland, Le Sage in France, Jean Paul Richter in Germany, and Hans Christian Andersen in Denmark. On the whole, the modern novel made a good beginning as respects the moral character of the novelists and the ethical vein of their works.

The authorship of the modern novel includes all classes of thinkers and writers: statesmen, as Lytton and Disraeli; poets, as Goethe, Jean Ingelow, and Victor Hugo; ministers, as Macdonald, Beecher, and Eggleston; dramatists, as Fielding and Dumas; travelers, as Marryat and Cooper; philosophers, as Bacon and Rousseau; government officers, as Hawthorne, Trollope, and Collins; musicians, as Samuel Lover; soldiers,

as Logan; lawyers, as Scott and Reade; journalists, as Dickens; agnostics, as Miss Paget; infidels, as Voltaire; Unitarians, as Holmes; Christians, as Holland and Wallace; historians, as Froude, Irving, and Miss Yonge; physicians, as Charles J. Lever; women writing anonymously, as Miss Mulock; women with a pseudonym, as "George Sand;" women with their true names, as H. B. Stowe; women of questionable morals, as "George Eliot;" women of pure life, as Hannah More.

The intermediate stage of the discussion is

II. The Sphere and Scope of the Novel.

This is arrived at by an answer to the question, What is the novel? Let the *New American Cyclopædia* speak: "It is the latest stadium of the epic, and may bear the title of the prose epic of contemporary life." Adam Ohlensläger defines the novel to be "the epos of our time." The epos, or the heroic, is, therefore, the constituent element or ruling idea of the novel.

Peter Bayne* says: "The novel is scientifically definable as a domestic history, in which the whole interest and all the facts are made to combine in the evolution of a tale of love." The amatorial element is accordingly the principal element.

Goethe,† distinguishing between the novel and the drama, says: "In the novel it is chiefly sentiments and events that are exhibited; in the drama it is characters and deeds." On page 24 he also intimates that chance is supreme in the novel, while fate reigns in the drama. The sentimental, the accidental, is the primary idea of the novel.

Augusta J. Evans says: "People read novels merely to be amused, not educated." The amusive element is, therefore, of supreme importance in the novel.

Frederika Bremer says: "In the novel the center of life is man." The biographical element, or humanity in all its phases, is the subject-matter of the successful novelist.

Here we have the epic, the amatorial, the sentimental, the amusive, and the biographical singled out as the sovereign element in fiction, the educational and the ethical being excluded as unnecessary, or at least dispensed with as not vital to this species

* *Essays in Biography and Criticism*, p. 374.

† *Wilhelm Meister's Apprenticeship* vol i, p. 23.

of literature. It is quite certain, however, that each sovereign element as herein set forth is defective in those qualities which account for the more celebrated novels, and which will constitute the basal element of the future novel.

To confine the novel to the epic is to confine it to special characters, heroes and heroines—a very limited class—and to trench upon the province of the dramatist. Under this limitation many novels, such as Thackeray's *Vanity Fair*, would be boycotted because they are wanting in heroes. Besides, the epic does not intentionally include the ethical; it quite as often excludes it, for the hero is extolled without reference to his moral standing. An heroic act puts in eclipse for the time the moral life of the hero, and the ethical idea vanishes.

To confine the novel to evolutions of love is the principal objection to it, since it excites sensual desire and incites to deeds of wrong in pursuit of forbidden pleasures. Novels with no other aim indulge in lucid descriptions of social habits, embroider passionate impulses with figures of beauty and hope, and awaken delusive and unhealthy conceptions of real life in the minds of their readers. Bent on moving the affectional nature, they pry open doors that should be shut, and disclose secrets that should be kept. The novelist dexterously manipulates scenes and scenery into the "evolution;" he transforms every nook into a lover's retreat, every festival into an opportunity for unlawful arrangements, every flower into a token of love, every syllable into an expression of the heart's confidence, every glance of the eye into a minister of negotiations, and every hand-shake into disguised harlotry. This is the task of this class of novelists, and this is the source of unspeakable mischief and corruption.

Goethe's idea is equally a limited one. To delineate sentiments or events in a passive form without bringing forward the utterer of the sentiment or the doer of the deed, and imposing a sense of responsibility upon the one for what he says and upon the other for what he does, is to fail in the highest representation of life. Such novels are too impersonal, and degenerate into metaphysics. Dickens exhibited "characteristics," Thackeray "characters." We need both characters and characteristics, sentiments and speakers, deeds and doers.

To confine the novel to the humorous, as the remedy for

ennui, is virtually to confine it to wits and triflers. Swift and Lever must supplant Macdonald and H. B. Stowe. Life has its comical side; it should be portrayed. Ingenious plots that convulse the reader, speeches ill-timed, and humor that fails of its point, descriptions of people that provoke smiles, and incidents that reveal the awkwardness and absurdities of our neighbors may enter into the composition of a novel, but never at the expense of ethical principle, and never so as to constitute the substance of the book itself.

The biographical element is not without limitations, as man does not include every thing. Miss Constance F. Woolson depicts natural scenery with rare grace and delicacy, and Jean Paul Richter leaves the impression upon his readers that God is upon the eternal throne. Nature and God are not essentials of the biographical element.

It is not difficult to see that, granting that the novel has ranged with great freedom within these five lines of thought and observation, its field has been narrow, clannish, all too insufficient for a high literary purpose, and entirely unsuited to a broad ethical expression. Its chief defect has been indifference toward ethical relations and the avoidance of moral discipline in its characters as a condition of success or the completeness of life.

It must broaden like the Amazon. It must catch up its tributaries and flow on into the great ocean; it may be epic, sentimental, amusive, and biographical; it should be educational and ethical. It should include every thing—religion, society, philosophy, art, industry, and government; the whole of life, with its underground of principles and its complement of activities and relationships. Its scope should be large enough to take in the sum of responsibilities, moralities, spiritualities, intellectualities, socialities, and physicalities. The novel should be the mirror of life, of Providence, of universal existence.

In its present form it is a photograph of human society, with embellishments, mezzotints, and lighter outlines. The fiction-writers novelize the events of history, and report life in its manifoldness of gradations, in its varieties of excesses, in its strange pusillanimities, and in its noble heroisms. They report human society sometimes in dreadful phases, as does Alexander

Dumas; sometimes in pleasant relationships, as does Oliver W. Holmes. Individuals, too, glow with possibilities, as in the hands of Miss Yonge, or swell with ideal aspirations, as in the hands of Goethe, or end life gloomily, as in Ainsworth's novels, or happily, as in Hannah More's.

In keeping with this general statement Wallace reproduces ancient Roman and Jewish life and customs, as in *Ben Hur;* Charlotte Brontë, orphanage life in England, as in *Jane Eyre;* "George Eliot," peasantry life, as in *Adam Bede;* Thackeray, aristocratic life, as in *Vanity Fair;* Dickens, the humble life of the poor, as in *David Copperfield;* Trollope, parliamentary life, as in *Phineas Finn;* Scott, Saxon and Norman life, as in *Ivanhoe;* Miss Braddon, the immoralities of social life, as in *Aurora Floyd;* Hawthorne, Puritan life in New England, as in *The Scarlet Letter;* Cooper, Indian and colonial life, as in *The Last of the Mohicans;* Mrs. E. D. Southworth, Southern life in the United States, as in nearly all her novels; George W. Cable, Southern life also; Oliver W. Holmes, medical and literary life; Samuel Lover, Irish life, as in *Handy Andy;* Manzoni, Church and Italian life, as in *Promessi Sposi;* and Victor Hugo, Catholic and criminal life in France, as in *Les Misérables.* To seize upon life as it is, whether erring or moral, hopeless or hopeful, religious or infidelic, cold or sympathetic, faithful or treacherous, real or ideal, is now the purpose of the novelist, and carried out under these limitations human nature has a wonderful and significant portrayal in his hands. He establishes the doctrine of man's depravity without the aid of the Bible, and so becomes a theologian in his way. He shouts for legislative relief from oppression or evil, and so becomes a reformer. He exhibits the beauty of benevolence, and becomes a teacher of philanthropy. He remorselessly digs a pit for evil-doers, and becomes a police judge. He does sometimes point to the Saviour, and so becomes a preacher of righteousness. Viewed merely in their relations to life, novels may be readily classified, since every trait, faculty, emotion, activity, purpose, and form of thought is taken up, analyzed, and employed with appropriate scenic phenomena by the novelist.

This prepares the way for the injection of the ethical element, which has occupied an obscure position and had a too indifferent expression from the novelist. Like the Copts of Egypt

our fiction-writers have been resting on crutches as they have worshiped at the shrine of their ideals; they should throw them away and come forth, vigorous and strong, with healthy moral ideas, ready to leap like furies against wrong, or like angels with blessings for the good. If the novel can carry historical, scientific, social, artistic, and philosophical ideas, impregnating human thought with lower conceptions of life and duty, why can it not herald moral sentiments, and, like Sinai, shake society to its foundations? If it can load up with misanthropy and philanthropy, avarice and benevolence, honor and dishonor, why is there not room in its wide arms for the commandments of God?

The final proposition is:

III. The Ethics of the Novel.

Ethics is not the chief feature of mathematics, or sculpture, or natural scenery, or medical science; it is related rather to jurisprudence, human conduct, social life, governmental administration, and religious activity. It is no longer a question if the novel can avoid moral issues and be innocent; its avoidance of ethical ends is its condemnation. It is not pictorial delineation, nor exact faithfulness to nature, nor correct portrayal of the harmonies of human life, nor a reproduction of the various phases of social action and kinship, nor the intellectual elements of the volume that finally adjudicate in its favor or against it. Many facts are quoted in defense of it: it stimulates the reading habit; it enlarges one's vocabulary; it improves one's literary style. But these things are like the grains and scruples in the scales, while the pound-weight is the ethical notion of the novelist.

Preliminarily, it must be ascertained if there be an established ethical standard to which the novelist is amenable, what that standard is, and how his responsibility to it shall be expressed. In general terms there is an ethical standard to which the common thought of civilized nations turns, but in particular terms there are several ethical standards before the mind of the average novelist raised up by moralists, non-moralists, and the quacking positivism of the times, confusing his perceptions, confounding his conceptions, and paralyzing his conclusions. The scientific or naturalistic, in opposition to the supernatural-

istic standard of right and wrong eulogized by Spencer affects not a little the thought as well as the conduct of men. Its chief defect is, that as a standard it is not absolute; the morality it enjoins is relative; conduct is a growth; virtue and vice are not inalienable contradictions. National ethics, or the consensus of a nation, or a national conviction in opposition to a universal or world-wide system of morality, often determines the moral tone of a novel. Hence, with rare exceptions, the French is below the English novel in its ethical content, because England's idea of right and wrong is superior to that of France. Again, the impressionist school of writers, tinged largely with agnosticism, is found every-where, but without definite conceptions, or with no deliberate definition or expression of them. To describe human feeling and analyze human action without pronouncing upon the ethical character or tendency of either the feeling or action is all that the novelist undertakes, the solution of the moral problem being left to the individual judgment of the reader. Superior to all these is the absolute and unambiguous moral code of the New Testament, which some novelists seem never to have consulted, and which others seem to regard as an unapproachable ideal except in thought or reverie, and, therefore, to be ignored in the confused activities of human society. To this higher standard, however, the novelist must at last conform if he would retain his hold upon the future. Over this problem he fights his first battle.

His second study relates to the representation of the ideal or the actual, or both, in his romance. He desires freedom, but the real in life binds him; he wishes to be exact and true, but the ideal takes him beyond well-defined limitations; and if he essays to combine the two, it is very like uniting a storm and a calm. The necessity of ideals in art, religion, literature, and mechanics is granted, as inspirations to service and achievement; the pulpit teaches an ideal holiness; Angelo painted ideal portraits; Macaulay is an ideal prose-writer; Edison is an ideal inventor; and the ideal is usually more potential in influence than the actual. Ideal persons or likenesses or projects are, therefore, permissible; "beings of the mind and not of clay" may stalk proudly amid the scenes of the fiction-wright, and projects as extravagant as any ever conceived by Jules Verne are legitimate and without reproach.

Again, the conscientious novelist cannot but be disturbed by the general supposition that novels abound in falsehoods, and that the false is as supposably admissible in this kind of literature as the true. As at the first he must distinguish between the real and the ideal, so now he must remember the difference between the true and the false, employing in the latter case only the true, as in the former he might employ both real and ideal. The charge of the false in fiction is serious; it is to be separated from the charge of the ideal and the improbable. Bishop Frangén once said that the novel represents "an event that never happened," but this could be said of an ideal incident if presented as ideal. To report the false as true, knowing it to be false; and knowing that the falsehood could be exposed and that the effect would be pernicious, is inexcusable even in a novelist. Sir Walter Scott was accused of weaving falsehoods into his *Tales of the Crusaders*; but Ruskin says he did not understand the feudalism and chivalry he describes. Mrs. Radcliffe's geographical mistakes are obvious to the geographer, and should not be characterized as falsehoods when they merely betray ignorance. Ignorance of history, science, the principles of political economy, moral reforms, social customs, and religious dogmas must not be confounded with intended misrepresentation of them. It is very certain that every historian has not written an exact and truthful history, and that every traveler has not identified lost or buried cities, or correctly traced the boundaries of tribes and described movements of armies. Without apologizing in the least for the novelist's errors in these particulars, he should not be held to a more strict account than historians, poets, or travelers; but the critical demand for correct history, grammar, geography, and science of the novelist may be accepted as the prelude to the higher demand now making for correct ethical teaching, which he can no more disregard than the other.

Another problem confronting the novelist is the form in which the ethical notion shall be exhibited. Agreeing that there is a moral standard to which he is responsible, how shall he manage to discharge the responsibility? Can he afford to evade it, or silence his conscience, or obscure his teaching, or rebel against the moral instincts of the race? Miss Edgeworth says the moral idea need not be "sewed on in purple patches,"

but "interwoven with the very texture of the stuff"—a method of ethical expression to be commended, but still not as exclusive as other methods, or to be accepted as the final and absolute method.

Novelists do not consent that they are commissioned to formulate systems of morality, or that they must enforce even popular notions of right and wrong by quotations of law, human and divine, or that they are appointed to defend dogmatic notions of righteousness; but that they accomplish their purpose and serve the ethical notion when, by the results of individual action, they make it possible to infer whether the action is right or wrong. If they allegorize the ethical conception, yet so that it will be discovered; if they submit it in irony, or satire, or humor; if the outcome of right-doing is reward, and of wrong-doing suffering and retribution, they regard their duty performed, and the moral tone of the novel, they declare, is unimpeachable.

Minute references in substantiation of this exhibit, or that the ethical notion is "interwoven" or "sewed on" and constitutes a basal element of novel literature, are germane to the proposition now under discussion. Granting that vice is symbolized in this species of literature to a sufficient extent, it is gratifying to recall that there is not a moral trait of character that is not beautifully and conspicuously emblazoned in many ways by some of the novelists of the British Isles, Europe, and America. As hints along this line we subjoin the following:

1. *Integrity* as illustrated in *Phineas Finn* and *Adam Bede.* 2. *Temperance* in T. S. Arthur and Mrs. E. P. Wood. 3. *Home-life* in Miss Yonge. 4. *Repentance* in the character of Malvoti in *John Inglesant*, and St. Elmo Murray in *St. Elmo.* 5. *Vanities of social life* in Thackeray. 6. *Avarice and benevolence* in Dickens. 7. *Pride and prejudice* in Miss Jane Austen. 8. *Unwise love* in Rhoda Broughton's novels. 9. *Female virtue* in Rebecca in *Ivanhoe;* in Cora Monroe in *The Last of the Mohicans;* in Jane Eyre from Charlotte Bronté; in Edna Earl from Augusta J. Evans. 10. *Marriage* for social position condemned, as that of Lady Laura Standish to Lord Kennedy in Trollope; and for convenience, as that proposed by Mr. St. John to Jane Eyre. 11. *Remorse*, as Javert commits suicide—*vide* Victor Hugo. 12. *True manhood recognized,*

as Jean Valjean in *Les Misérables.* 13. *Human sympathies.* as in "George Eliot," George W. Cable, and Lucy R. Comfort. The philosopher Mackintosh approved fiction because it "creates and nourishes sympathy." 14. *Retribution.* as evil comes to grief in Sir Walter Scott's novels and Hawthorne's. In *Ivanhoe* Sir Reginald Front de Bœuf is severely punished for cruelty and avarice, and in *The Scarlet Letter* Hester Prynne suffers a life-time for trifling with her virtue. "An evil deed," says Hawthorne, "invests itself with the character of doom." 15. *Religion recognized.* Frederika Bremer said: "The novel is baptized in the life of Christianity." In *Ben-Hur, Les Misérables, Paul Faber,* and *John Inglesant* religious ideas control.

The list might be indefinitely extended, or sufficiently so to prove that every vice is condemned and every virtue approved, directly or indirectly, by novelists well known and ranking high in the literary world; but the outline given must be taken as a key to the entire department of inquiry. Every thing, good and bad, may be found in the novel literature of the world: crimes of all sorts, on the one hand, as a part of life; on the other hand, all the virtues, graces, and ornaments of humanity, either in naked simplicity and beauty or embellished with all the attractions that fancy could suggest or genius invent.

In proof of this statement we have undertaken to classify novel literature with respect to its ethical tendencies and teachings, basing the conclusions on the novels themselves; and, whether mistaken or not, we submit the classification.

1. *Novels characterized by an ethical spirit not wholesome, but derogatory to high morality.* What constitutes an ethical action? Is any human act barren of an ethical content, or of moral relations? As we understand it, whatever produces character, or is the product of character; whatever is the sign of character, or is in any wise or to any degree related to human life, is endowed with moral function, and serves a moral purpose. Hence, every word, gesture, tone, glance, facial expression, habit, deed, costume, is involved either in auxiliary or dynamic relation to character. If, therefore, injustice, cruelty, avarice, jealousy, envy, slander, theft, lust, arson, intemperance, and murder, on the one hand; or justice, kindness, sympathy, generosity, honesty, truth, sobriety, and righteousness, occupy

even obscure places in the novel, the receptive and searching mind of the reader may discover, observe, and incorporate them into his own life. In the class of novels now under consideration the evil spirit exercises a supreme influence, and the ethical idea is lost sight of like a single flower in a grove of aspens. We place here, therefore, some novels of great celebrity, because the evil phases of life predominate with no positive censure of wrong, and no final elimination of wrong, as injurious either to the individual or society.

Of this class Henry Fielding, the English novelist, is an example. As his own life was not the purest, and as he aimed to represent human nature as he understood it, it is not surprising that his novels, notwithstanding their literary excellence, were pernicious in influence. Of his *History of Tom Jones, a Foundling*, Dr. Johnson said: "I scarcely know a more corrupt book." His *Amelia* was not an improvement.

William Harrison Ainsworth, in selecting robbers for his heroes, properly belongs to the "gallows school of literature," and his earlier works, *Jack Sheppard* and *Rookwood*, are especially to be shunned by youth of evil propensities.

Crabillon, Rousseau (in *Julie and Emile*), "George Sand" (in *Indiana* and *Rose et Blanche*), and Honore de Balzac (in *The Vendetta*, *The Last Chouan*, and *Eugénie Grandet*), all French writers, depict social life in corrupt relations and deprave the morals of their readers. More aggravatingly pernicious than these are the works of Alexander Dumas, both of father and son, whose tragedies in particular are so reprehensible that the French themselves have denounced them.

Charles Reade, the English lawyer, may be singled out for special criticism. His *Griffith Gaunt* exposed him to the taunt of the *Round Table* for its indecencies, while *It is Never too Late to Mend* was abhorred by the *Westminster Review*. Blot out every page that he has written, and literature would suffer no loss, while the public conscience would thrill with a sense of gain. Heinse, the German novelist, who invests "sensuality with the graces of art;" and "Ouida," with her twenty-seven novels, and Hugh Conway for writing *A Cardinal Sin*, deserve equal reprobation.

Mary J. Holmes (see *Tempest and Sunshine*), Celia E. Gardner (see *Stolen Waters*), Augusta J. Evans (see *St. Elmo*),

Mrs. E. D. Southworth (see *A Beautiful Fiend* and *The Spectre Lover*), all American writers, are unwholesome in moral teaching, and to be banished from our tables and libraries. Mary Cecil Hay (see *The Arundel Motto*), Bertha M. Clay (see *Madolin's Lover*), are to be avoided as most damaging to moral aspirations, and destructive of moral sensibility.

We have reserved Charles Dickens for the last place in this *Index Librorum Prohibitorum.* Perhaps it is too early to attempt definitely to settle his place among the novelists; we certainly shall not enjoy the distinction of assigning his novels a place in the group of disreputable writings now before us. No one will dispute that he was skilled in plotting, that he excelled as a literary artist, that human sympathy, benevolent impulse, and heroic action are powerfully portrayed in his works, and that he has characterized English life as one may daily observe it in its trueness, and socially in its wholeness; but these excellences are compatible with disordered ethics, and in this article he is judged purely from an ethical standpoint and therefore condemned. Our criticism is, not that he is absent minded on moral questions, but that he is keenly alive to them, and thrusts them through with the dagger's point. He fails first where he might have succeeded in rendering moral service to his readers. He does not help men on the ethical side of life. He propagates no religious dogma and no religious spirit. The Christian, as such, has no recognition in his works, or if at all recognized he is a blundering representative or an ignoble failure. He does not admit religion as a potent factor in society or human life. It has been said that he "never draws a religious character except it be in caricature;" his clergymen are villains; his Christians hide-bound traditionalists; his death-scenes pathetic because of the outburst of human sorrow, but not grand, because there is no Saviour in them. If the ethical notion gives the casting vote as to the future of a novel, Charles Dickens, as one of the greatest novelists of modern times, will be retired from the public confidence and from his high place in literature. Already the signs of retirement are visible and multiplying, for he is not read as in former years.

2. *Novels whose ethical teaching or influence is unexpressed, or obscure, or passive, or entirely absent.*—The fine arts have not troubled themselves with ethical questions: they have con-

cerned themselves with the perfection of form, the outline and expression of beauty, and the evidence of skill and genius in the work performed. "Life is a fine art," says J. H. Shorthouse, but it is not at liberty in civilized lands to show its nakedness as it does in Ethiopia. Novels written from the stand-point of art seem to ignore the moral idea altogether, but in a most fascinating manner, and without shocking the reader or even impressing him that it is ignored. In such cases the ethical notion is not condemned or violated, but merely forgotten or only referred to abstractly; hence its importance disappears and its power is undermined.

The novels issued by the Minerva Press, such as *The Castle of Otranto*, by Walpole, and *The Fool of Quality*, by Henry Brooke, were of this character. Charles Lamb characterized their heroes as "persons neither of this world nor of any conceivable one," and as exhibiting "an endless string of activities without purpose, of purposes without a motive." Such novels could not long survive; but their successors, acute with intellectual inquiry and full of social earnestness, are much like them in moral deficiency and emptiness of moral enthusiasm. In this list must be registered William Black (see *A Princess of Thulé*); Henry James (see *The Princess Casamassima*); Miss Paget (see *A Phantom Lover*); the English agnostic, Mrs. Frances Trollope, with her forty volumes; Samuel Lover (see *Treasure Trove*), and, last of all, Mrs. Margaret Oliphant, a distinguished novelist of the impressionist school, who believes that society is under a law of progression which carries it forward in moral as well as intellectual and industrial life, and that the moral idea is itself undergoing transmutation and is without fixed or absolute qualities or distinctions. Her great reputation is founded on *Chronicles of Cardingford;* but it is a question if the impressionists, of which she is an illustrious exponent, will survive any longer than the Minerva Press fictionists.

3. *Novels whose ethical content, like a pearl in the sea, is hidden and must be sought to be found.*—These differ from the preceding in that those are devoid of the ethical notion while these possess it; *they* treat it as if it did not exist, these recognize it but almost bury it out of sight. Novelists of the present type are not without positive moral conceptions, but they

prefer not to be known as moralists. They do not dress their moral ideas in red coats like English soldiers, to be known and seen at once and from afar; but they incline to sound principles and build their stories on a safe ethical basis. *Ben-Hur* was written, as its author now declares, to counteract the virus of Ingersollism, but no one would suspect it as one reads that incomparable book. The moral excellence of the novel goes without saying, but appears in another phase entirely. To this class we must assign Mrs. Miriam Coles Harris (see *Rutledge*, one of her earliest, and *Phœbe*, one of her latest novels); Miss Jane Austen, whose works Archbishop Whately commended; the German novelist, Kruse, who exhibits guilt or innocence in his characters by circumstantial evidence, and then pronounces a moral verdict accordingly; Captain Frederick Marryat, the "sea-scribe" (see *Peter Simple* and his *Diary in America*); Mrs. E. P. Wood (see *East Lynne*), and Richard H. Dana (see *Tom Thornton*). Captain Marryat is egotistical, but is moral; Mrs. Wood is prolix, but is refined; Mrs. Harris is not sensational, as is Mrs. Southworth, but her moral teaching is a hundred-fold better; and Mr. Dana, while reserved, is high-toned and decorous.

4. *Novels with an evident decline of the ethical spirit.*— To admit that famous writers have lost faith in the ethical notion, or gradually but surely eliminated it from their works, is painful in the extreme; to name such writers, with proofs of the charges, is a burden not to be coveted, but to be assumed if we discharge our whole duty. We do no injustice to Marian Evans ("George Eliot") if we affirm that beginning well, as in *Scenes of Clerical Life* and *Adam Bede*, she degenerated fearfully, as in *Felix Holt*, and more especially in *Daniel Deronda*. From *Adam Bede* to *Daniel Deronda* the descent is rapid and toward the gulf, accounted for in part by the intricacies of her own moral life or her personal degeneracy.

Here, too, the fixed judgment of posterity will place William Makepeace Thackeray, the verdict of the critics of his own generation having prepared the way for the final condemnation of the future. The chief literary characteristics of Thackeray are his realism, as to human life, and his excellent English style, as to expression. He avoids exaggeration, and prefers dullness, which is not rare in men, to falsehood of representation. He

never sacrifices truth to gain brilliancy. He is satirical and humorous in form rather than speech, and skillful in plotful scenes. Of his prominent works, *Vanity Fair*, *The History of Pendennis*, *The Newcomes*, *The History of Henry Esmond, Esq.*, occupy the first rank; but, valuing these according to a strict ethical standard, they are a disappointment. As to his other works, some of them compromise moral principles, while others completely surrender the ethical notion. In *The Virginians* his view of life is altogether secular; in *Lovell the Widower* the "moral deterioration" of the author is altogether obvious; while in *The Adventures of Philip on His Way through the World,* the moral collapse is complete. The *London Athenæum* years ago objected to "his habitual mode of balancing good and evil," but in later life he trifled with ethical conceptions and indulged in a carelessness of expression strikingly contrasting with his former elevation of tone and purity of language.

Goethe deserves a more specific condemnation. So odious was his private life, so vulnerable his intellectual view of things, so irreverent his theological conceptions, and so sensualistic his fictions that he should have taken membership in our first group of condemned novelists; but he can be represented here quite as satisfactorily. His corrupt relations with Christiane Vulpius, a cultureless and an inferior woman, which he openly justified, both before and after the birth of their son; and that he postponed marriage—the only atonement possible—so long as even to excite the hatred of the Germans, are proofs of Goethe's predispositions and explanations of the immoralities in his novels. The general verdict respecting *Elective Affinities*, in which he teaches that the sexes are drawn together like "chemical affinities," is uncompromisingly hostile, for the doctrine would undermine social order and the family institution. He insists that whatever is "natural is right;" a sentiment that is at the bottom of his own licentious conduct, and in substance always quoted by the libertine and the criminal. His greatest work, *Wilhelm Meister's Apprenticeship*, should be a forbidden book. Indecent actresses, like Philina, seductions, pregnancies, *liaisons*, dancings, drinkings, theaters, duels, Wilhelm himself seducer and mistress-monger, make up volumes first and second, with more attention to art, industry, and

philosophy in the third volume; but, as a whole, it deserves repudiation. Religion occupies no place in his thought, God is scarcely recognized, and he writes with no moral purpose in view, except to satirize it or overcome it.

5. *Novels relating to the vicious and virtuous sentiments, with a high ethical purpose ever in view, and on the whole commendatory.*—Charlotte Bronté did not write many novels, but the few she wrote secured her an enviable fame. Her *Jane Eyre* is certainly a remarkable production; but we have "somewhat against thee." Her clergymen are of the baser sort; and she is both realistic and materialistic. If a man is not a genuine man without a "slice of the devil" in him, and if all women are as cruel and heartless as Mrs. Reed, our humanity is in a barbaric condition. Still, this book is on the whole readable and elevating.

Mrs. Radcliffe, Vert Reber, and Berthold Auerbach, in depicting real life, expose too much of evil, but there is a recovery of the right view of man's condition and responsibility before they conclude their romances, justifying their publication and reading.

As to Benjamin Disraeli critics differ in their estimates, because he was intensely personal, but it must be allowed that he was usually honorable; and honor is the soul of redemption. In *Vivian Grey* he wrote autobiographically, and was less severe; in *Contarini Fleming* he was more religious, but not less personal; in *The Young Duke* and *The Risk of Iskander* he offended fashionable society, but the exposures were candidly made; while in *Lothair*, a political novel, in which living characters but thinly disguised were introduced, he exhibited the same personal habit, but an elevated moral purpose, and so deserves consideration rather than contempt.

6. *Novels whose ethical teaching exhibits an evolution, or a tendency to higher conceptions of right and wrong.*—In "George Eliot," Thackeray, and Goethe we trace a decline, but in Sir Bulwer Lytton, Wilkie Collins, O. W. Holmes, and others the swing of thought is upward. Sir Bulwer Lytton has deserved all the censure he has received, for the majority of his novels have not contributed to the moral elevation of society. He is pathetic in incident, eloquent in speech and action, thoughtful and decisive in great issues and emergen-

cies, philosophical in analysis of character and in exposition of the social relations, but he is not on guard against the fascinations of vice, or the probable effects of a too-natural likeness of forbidden sins and pleasures. He spices his earlier stories with vicious compounds that intoxicate his readers and prepare them for the commission and enjoyment of what he describes. In *Pelham* social and moral obligations are snapped without hesitation or remorse; in *Eugene Aram* the whole superstructure is pernicious; in *Lucretia* the ethical notion is abhorred; in *Rienzi*, the Roman tribune who, according to Gibbon, had the "vices of a king," the same betrayal of a corrupt spirit is manifest. But in *The Caxtons* he employs his highest powers in defense of a recognition of Providence in human affairs, vindicates the law of retribution in the settlement of the relations of vice and virtue, and inclines toward righteousness as the necessity of the present life. As a man he was better than his novels; as a novel-writer, his motive was to be true in representation, which carried him too far to the wrong side; but seeing the necessity for a more specific utterance of ethical sentiment he at last hesitated not to declare it.

Wilkie Collins passed through a similar experience, but in a different way and from a different motive. His earlier works were extravagant and untrue to human nature, and left a false impression of life, as Lytton's left a true, but unwholesome, impression. One was as unfortunate as the other. Lytton dealt in vices; Collins in superstitions and misrepresentations. In *The Two Destinies* Collins carries the reader into morbid and fanciful areas of thought, into Spiritualism, with its cognate possibilities of marital looseness, and toward certain questionable religious ideas and suppositions. From this state of mind Collins himself finally turned, and his mind became "healthier," and his moral ideas cleaner and purer.

Novelists whose theology is of a "liberal" cast, or who are avowed Unitarians, belong to the present group. Colonel T. W. Higginson (see *The Monarch of Dreams*), W. D. Howells, and O. W. Holmes (see *The Professor at the Breakfast-Table*, *The Guardian Angel*, and *Elsie Venner*), are, wholesome teachers of social purity and moral decorum. While they may not satisfy the rigid *doctrinaire*, and may

sometimes offend a chaste orthodoxy in religion, they stand as exponents of safe moral views and must be approved.

7. *Novels whose ethical distinctions, enforcements, and impressions harmonize with the highest ideals of life and the most advanced code of religious morality.*—Horace Walpole said Hannah More's "writings promote virtue." Her *Cœlebs in Search of a Wife* is a specimen novel, perhaps her best. She fitly introduces this class, of which there is a large number.

The most voluminous novelist of modern times is G. P. R. James, who began writing stories when seventeen years old, and, encouraged by Washington Irving, continued until he had spun nearly two hundred novels, many of which, like *Richelieu*, which Sir Walter Scott indorsed, and *The Castle of Ehrenstein*, are popular and useful. His fictions are in an historical vein, and have stood the test of historical criticism. But he has been condemned for monotony of style and repetition of scenes in his novels. The plots are the same; the characters differ little from one another. He delighted in reproducing in one form what he had matured in another. Hence, E. P. Whipple said he was "a maker of books," but not "a maker of thoughts." Ethically considered, however, the *Edinburgh Review* declared that he is "animated by a spirit of sound and healthy morality in feeling;" and Sir Archibald Allison affirms that "not a word or thought which can give pain to the purest heart escapes from his pen." This is the highest eulogy.

Of Jean Paul Richter (see *Titan*), Anthony Trollope (see (*Dr. Thorne*), Jean Ingelow (see *Sarah de Berenger*), Miss Mulock (see *John Halifax, Gentleman*), "The Duchess" (see *Portia*), and Miss Yonge (see *The Daisy Chain* and *Clever Women*), it is enough to say that they relieve the novel of odium and show its possibility as a moral teacher.

Such American novelists as H. B. Stowe, J. F. Cooper, Benjamin Eggleston, E. P. Roe, George W. Cable, General Lew Wallace, Harriet B. Spofford, Frank Stockton, D. G. Mitchell, "C. E. Craddock," and Henry Ward Beecher have exalted the novelist's profession and illustrated the relation of the novel to moral reforms and philanthropic movements.

Gladstone said of Sir Walter Scott, who wrote about thirty novels, "He died a great man, and, what is more, a good man." Hannah More said of him, "He is rather a non-moralist than

an anti-moralist;" but this criticism is hardly just, for he belonged not to the school of impressionists. He believed in the Christian religion, and enforced its teachings with fervor and illustration. George Macdonald (see *Paul Faber, Surgeon*), influenced in his fictions by the Christian faith, may be read with perfect safety.

Victor Hugo is chief of French writers. His *Les Misérables* is a monumental work, unexcelled in novel literature either for the purity of its style, the fullness of its scenes, the characterization of human life, the description of events, or the fine moral sense exhibited in the portrayal of the social relations. "Jean Valjean" and "Bishop of D——" are characters perhaps a trifle overdrawn, but impressive in moral bearing, and perfect as benevolent models. Immortality is set forth as a motive to right living, and death is made beautiful by its transfiguration into life.

The most important philosophical and religious romance of the day is *John Inglesant*, by J. H. Shorthouse, in which holiness is triumphant in Mary Collet's life, spirituality stands every test in Molinos, a Spanish priest, and Jesuitism and Protestantism come in diplomatic and natural collision in John Inglesant, with the final verdict in favor of the Church of England.

Nathaniel Hawthorne must close the list. His novels are regarded as of superior merit in literary finish, in soulful and pathetic tenderness, and for a chaste and elevated purpose. If one read *Mosses from an Old Manse*, or *The Scarlet Letter*, or *The House of the Seven Gables*, or *The Marble Faun*, one will be impressed that the author was chiefly anxious to record the existence of a law of retribution for sin and the certainty of reward for uprightness and obedience.

As a reviewer we are justified in holding an opinion, and append the following as a deliberate expression of judgment:

1. The novel is not deteriorating; on the contrary, it has greatly improved in moral tone in fifty years, and indicates speedy absorption and assimilation of the ethical notion as the remedy for its inherent or constitutional infirmity. England is beyond Smollett and Sterne; Germany is beyond Goethe and Heinse; France is beyond Voltaire, Balzac, and Dumas; and the United States will outgrow Mrs. Southworth and Mrs. Holmes.

2. Discrimination in reading novels is a necessity. The bad, like Jeremiah's figs, are very bad; the good, very good. There is room for choice, there is necessity for sifting, and knowing the wholesome from the pernicious. It is a question if youth should read novels to any great extent. History, poetry, biography, and travels are better than novels. The novel may be taken up later in life. The order of reading is unnatural, and should be reversed. Youth is imaginative, and should cultivate the acquaintance of solid literature; age is non imaginative, and might read fiction to advantage; but the order is, that imaginative minds should read fiction, and non-imaginative minds historical and solid literature. Hence, novelists write largely for youth. The old rather than the young, the learned rather than the ignorant, the righteous rather than the sensual, the sober rather than lovers of pleasure, might have access to fiction; but no class should continue to read novels until the taste for this kind of literature is acutely developed, for the effect is usually ruinous, and the restoration of other tastes and habits almost impossible.

3. Wholesale denunciation of novel literature is unwise and useless.

4. The novel is a powerful factor in society, and must be recognized. It would better be employed as an instrument of righteousness than as an instrument of evil. It has promoted reforms, stimulated philanthropies, encouraged moralities. With a broadened mission, it may become the ally of the pulpit, home, and country.

5. As religion dominates the individual life the unhealthy novel will disappear, and romances in which pure ethics abounds will multiply, and invigorate the tired and sinful world. Truth will impregnate thought, society, literature, civil institutions, civilization itself, demanding of all men visible conformity to blameless ideals; and the result will be, the purest novel will be the most popular, and the holiest page will survive the generation for which it is written.

J. W. MENDENHALL.

EDITORIAL.

INTRODUCTORY.

In response to the elective order of the General Conference of 1888 we emerge from the presiding eldership into our new responsibility with the present issue of the *Review*. Except a few minor suggestions from us, and an article or two in the miscellaneous department, it is proper to state that the July number is wholly from the supervising hand of that experienced editor and scholarly author, the Rev. Dr. Wise, who has ably and satisfactorily conducted the publication since the death of its venerable editor, the Rev. Daniel Curry, D.D., LL.D.

It is needless to remind the Church of the exalted position of the *Review* in our periodical world, and of the critical attitude that attaches to its editorship. Its regular appearance from series old to series new; its career as a monthly, as a quarterly, and for a quadrennium as a bimonthly; its commanding influence on the progressive movements of Methodism; its transparent affiliation with the highest Christian sentiment of the times; its expressed sympathy with the broadest culture, coupled with its promotion of the largest intellectual opportunities; and its heroic defense of American institutions and the Gospel-guaranteed and constitutionally-affirmed rights of man, are too well known to require recapitulation. From the establishment of the *Methodist Magazine* in 1818 to the issuance of the *Quarterly Review* in 1840, and for nearly fifty years succeeding, the periodical has been in the front rank of our denominational warfares, literary and theological, sounding notes of alarm as dangers were foreseen, entering into contests justified by the spirit of self-defense as they suddenly or slowly arose, shouting over non-reactionary victories when they were achieved, and accepting with good grace the defeats when they were announced, but turning them into preparations for other struggles that the future made inevitable. For, in the controversial days of Methodism our entire press, the newspaper, the tract, the book, and the magazine stood together in vindication of the common faith, and rejoiced together in what from time to time they considered a secured advance for the theology they represented and for the educational work of the Church they were advocating. Literature and theology, in their widest acceptation, were the objectives of the editorial fraternity of Methodism during the brief epoch of controversy now known to us as historic, and therefore closed. In this historic period the *Review* exercised its share of influence, impressing the Church at large that it could be depended upon to maintain the tenets of the fathers, and attracting the attention of other denominations by the vigor, the manliness, the sincere headstrongness and skillful diplomacy of its editorial management in the establishment of its doctrinal foundation, and in the propagation of the

general sentiments of religion. Giants, perhaps not greater than those of other days, or other Churches, have occupied the editorial tripod, and swayed with some degree of pardonable pride the lettered multitudes within the circumference of their influence. They held to truth as they understood it, and their work was wholesome and far-reaching.

In taking up the feathered pen of those who have laid it down, the history of their work re-appears with all the force of a revelation, impressing us with the magnitude of the task delivered to our keeping. What the *Review* has been, what it is, and what it should be to answer anticipations and demands, are questions of absorbing interest to the Church at large, and especially to us who must stand for its future conduct and influence. As we recall the track laying work of George Peck, the versatile and elegant service of John McClintock, the profound labors and educational fertility of D. D. Whedon, and the broad and catholic aims and efforts of Daniel Curry, our predecessors in office, we would shrink from any attempt to repeat what they have done, or to equal them in their specialties, if that were our duty. The work of the predecessor was individual, and is now historic; he wrought his ideal, regulated only by the common sentiment of loyalty to truth and the Church. Our work must be allowed its idiosyncrasy, and, brief or long, will likewise pass into the sepulcher of history.

We accept the guardianship of the *Review* with the recognition of a general demand for its modification in some particulars, thus foreseeing an unoutlined specialty to be formulated and executed by us. Exactly what changes were contemplated by the General Conference were not affirmed by legislation or suggestive resolution, or any form of instruction. We can only infer them, therefore, from the *consensus* of the Church. Whether the *Review* shall be a monthly, a bimonthly, or a quarterly has been answered by the non-action of the Conference on the subject. If a change in form, typography, or mechanical appearance is desired, of which, however, no information has reached the office, it may be secured through the co-operation of the Book Agents and the Book Committee.

Instructed by common report, which is as authoritative as a legislative act, *a change in the character of the magazine is imperative*, but such change, even if clearly defined, cannot be inaugurated at once or without the most careful consideration of consequences to all the interests involved. It may not be scientific, but it is religious, to consider consequences. Evidently the requirement for reconstruction is the outgrowth, not of any previous or alleged failure of scholarship, or inability to perceive and interpret the marching phenomena of the age, or of a conservatism that mocks at heroic advances, but of rapidly and inevitably developing tendencies in literature, philosophy, and theology, and of the necessity of immediate adjustment to the new phosphoric age, whose dawn even half-opened eyes can discern. Historically, the *Review* has been abreast, if not in the van, of its age, clearing the way before it, and shedding an auxiliary influence along all lines of human elevation. It must maintain its old-time and

distinct leadership on the new programme of to-day, voicing the latest discoveries of truth with a generous enthusiasm, and announcing the evident openings of Providence in all the realms of life with all religiousness and thanksgiving. It has always exhibited a scholarly spirit and gained in power as it was affluent with the rhetoric, the logic, and the originalities of thinkers. It cannot now decline in intellectual gravity, or exchange its substantial, age-knit robes for the more popular dress of the secular magazine, or the loose and gauzy attire of the common pamphlet, or transform itself into the organ of partisanship or sectarianism. In its adherence to Methodism, as the best expression of Christianity, it has been unchangeable. It will continue to set forth our doctrines as substantial truth, and the constitution of the General Conference, as prescribed in paragraphs 63-72 of the Discipline, as coherent and inviolable. Its defense of the Arminian form of theology has never been apologetic or wavering; believing in it as the all-conquering type of Christian thought, we must not only defend but propagate it.

If in these respects there is no call for change, it must be allowed that in other directions there may be some freedom of action and some independence of pursuit. If the functions of the *Review* may be enlarged or more clearly defined without compromising its fundamental character, and its departmental features may be so reorganized as to conform the whole to modern taste and culture, the anticipation of change will be partly, if not completely, accommodated. If we rightly interpret the antecedent demand of the Church, it is that the *Review* shall be modernized in tone, method, and end, and become a leavening factor in our literary and theological life. Guided by this interpretation, antiquity and ultraconservatism must not dominate its departments; it must not appear as a mausoleum of literary remains; its contributors must not consist of a close corporation of sectional writers; its pages must not be the refuge of students who covet embalmment as the surest means of historic renown; it must not be a mere reference, or shelf-hid, magazine; but it must assert itself as a potent instrument in the current strifes of the Church with the doctrinal errors of modern thinkers and teachers. It is not a relic of departed giants, but a scabbardless scimeter to be used in every-day encounter with agnosticism, Old Testament criticism, and all the cognate upheavals in the path of Christian culture and progress.

This endows the *Review* with a new function, and entitles it to a new and broader recognition. Its place is not the quiet hammock in the Summer or the cell of the student in the Winter, but always the arena of combat, where intellectual charlatanry prevails, where the diplomacy of evil is in exercise, where the biblicist is threatened with a cannon-ball, where truth is gashed by the arch-fiend of hell. Its place is the center of conflict, not for glory, but for truth, which is ever in issue. Truth is the relation of things in right order. The task of the lover of truth is to put things that are in disorder in right relations. He will find the pyramid on its apex; he must reverse its position. He will find the natural in authority over the spiritual; he must restore the supremacy of the latter. Error-

seems free; truth seems in bonds; he must emancipate the one and destroy the other. This means not ease, nor play, nor amusement, but sword-thrusting, soul-risking, man-elevating, God-helping work. It means a courageous attack on error, forms, institutions, creeds, so-called laws, working hypotheses, compromises, neutralities, masked foes, veiled prophets, woolen-clothed gods, and all the genii of the deep darkness of ignorance and unrighteousness.

The Christian scholar, satisfied with the travail of his soul, prefers solitude, but solitude is treason to the travail of the world; he must, therefore, come forth clothed with a coat-of-mail, speaking the talismanic word, striking the Titanic blow, fearing nothing. He is no less the scholar in the front line of open-air danger than in the dungeon; Socrates was philosopher on the battle-field as in the shops of Athens. We do not choose new defenders of truth; we merely summon them forth into the daylight of activity.

It would be ungenerous as well as untrue to intimate that this kind of warfare has been foreign to the *Review*, but it is not untrue to say that in these days the impending struggles of the Church with the world—struggles apocalyptic in character and significance—are more exacting upon the wisdom, patience, and courage of the defenders of truth than ever before; more heroic step-taking is required; keener self-explanation is asked; more rigid proof of dogmatic faith is requested. The age has followed the swing of the pendulum to the heights of inquiry; the form of conflict is different; the voice of authority is hushed by the louder call of reason; and truth, bruised and bleeding, must offer new credentials of identity and power. It is not a poetic fight before us: it is not the jeweled hand, but the imperious sword-thrust, with God directing, that will conquer. Negotiations with Dagon as to a compromising surrender are not in order; he must be decapitated, quartered, ground to powder. Heretofore, and by virtue of the situation, the conflict was conducted at long range, a book or a lecture being the weapon on either side, and the effect narrowed in proportion. Now it is a short-range assault: a tumultuous collision of ideas in magazines; in *conversazioni* in parlors, clubs, and at the breakfast-table; in newspapers, books, in the pulpit and on the platform; *every-where—and every body engaged in it.*

Nor are we to grapple altogether with old difficulties, obstinate because old; new aggrandizements of error, unknown to the magazine writers of fifty years ago, menace the peace of Zion and threaten an invasion of the temples of God. The area of thought is larger than it was in the days of Joshua Soule; theology is broader and richer than in the stormy period of Jonathan Edwards; the hour is one of far-seeing calculation and bold, almost omniscient, questioning. Ours is an age of facts, an age of blushless liberties, an age of prophetic interrogations; moss is at a tremendous discount. It is not enough to defend the Nicene Creed, or expound the formulas of English Wesleyanism, or rehearse the proceedings of the Christmas Conference of 1784. In the statement and refreshment of primary questions reference to historic certainties and conclusions is in order, but

some primary principles have been settled, the historic controversies are in part ended, and the next step must be futureward if the ultimatum of inquiry is to be proclaimed. Obstacles must be removed; the intellectual explorer must be shouted onward, and a path must be cut out that will lead to the house of the Lord in the tops of the mountains. Severing the umbilical cord that binds the modern mind to the so-called halcyon past, it is free to roam in the newer fields around and beyond it. This privilege is the guarantee of progress.

What our programme is cannot be fully traced here, as we prefer first to adjust ourselves to the situation and discharge our duty with each succeeding number rather than bugle it in advance. As to some purposes, however, having reached a conclusion, we frankly make them known, and ask the hearing of the Church.

1. The *Review* should report and expound current literary activities and developments, so far as they are related to the movements of the Church or impact upon the tendencies of religion. As the great aggressive force, religion is invading the realm of literature, impregnating it with its spirit, refining if not reforming its hostilities, and endowing the *littérateur* with a wider outlook, while on the other hand literary angels are knocking at the gates of our kingdom and would enter and share their sapphired gifts with our Lord. The relation of Religion and Literature excites agreeable friction and requires pleasant recognition. Heinrich Schliemann and M. D. Conway, R. Bosworth Smith and Tennyson; Cardinal Newman and Edmond de Pressensé, the *Andover Review* and Professor Drummond, the *London Spectator* and the *Nation*, the Duke of Argyll and Joseph Cook, not to mention others living and dead—not to record the standard magazines of the Old and New world—are in their way and within their sphere affecting the moral life and disciplining the moral taste of many peoples. To observe these, their equipments and objects, to study the teachings of posthumous writers and note their influence in our sphere of thought, is certainly a part of the duty that belongs to our position.

Truth instructively tends to literary expression. Its essence or spirit is without embodiment, but it kindly accepts embodiment when it is in harmony with itself, or its ultimate purpose may be actualized in reality. It sometimes partakes of physical form, as in the circle, or square, or rectangle, with its outgrowths, and is then of use to the natural philosopher, the chemist, and the average mind. It also evolves into literary beauty, as in poesy, music, psalmody, or prosaic rhetoric and logic, and is of use to the æsthetic, philosophic, and religious mind.

In the recognition of this relation to literature, the literary spirit of the Church, stimulated hitherto by our educational methods, will undergo an increased but gradual cultivation, elevating both ministry and laity toward the level that ideally we have always had in view, and from which a limited but helpful inspiration has descended into our ranks and societies.

2. Discerning the signs of the times, the *Review* must fraternize with those

sentiments of religion common to ecclesiastical bodies, and strive for the organic unity of the Christian Church, especially in our own country. The controversial age of Methodism, haloed with imperishable splendor, is now purely historic; the achievements of the fathers should satisfy us. Arminianism is primary religious truth, substantially accepted by all episcopal bodies, and is indirectly and fashionably incorporating itself with not a few presbyterial organizations. It is not really a competitor in the field of theology; it may assume too much, but it does assume the rights of a conqueror and to exercise the prerogatives of enthroned power. It is not eager for doctrinal strife, therefore, as it is unnecessary. Fraternity, not struggle; unity, not disintegration; solidification of all the provinces of inquiry into one empire of truth, not the eulogy of the segmental energy of a sect, should be the objective of all religious pursuit and domination. The irenic spirit is of the Gospel, and it should regulate the Churches. Ecumenical Conferences are opportune; Evangelical Alliances accomplish a mission; but a pan-Christian spirit, crystallized in organic absorptions and assimilations, would furnish an unanswerable argument for Christianity and an inspiration to moral revolutions. Justified in vigorously assailing the superstitions, traditions, and idolatries of Roman Catholicism, we should remember its common truths, its heritage of loyal service to humanity in the dark days of the world, its intense conviction that it embodies the divine idea vicegerency, and the possibility of its evangelization through magnetic methods of conciliation and Protestant inclination. She may be the Babylon, or the great whore, of the Apocalypse, but her destruction may be sooner wrought by her conversion under Protestant agency than by incessant warlike assaults upon her forms and faith. If the *Review* can contribute in any degree to the gospelizing and unifying of the great branches of Christendom, it will not have labored in vain.

3. Moved by a high regard for the Church of our choice, the *Review* will be justified in emphasizing the value of Methodist literature and encouraging Methodist authorship. The scholarship of Methodism is not excelled by that of any other denomination, the proof being found in nearly every department of inquiry, scientific, philosophic, literary, theological, poetical, pedagogical, and social, in which a Methodist writer usually appears as a quotable and usable authority, and deservedly so. German rationalists, English Protestants, foreign writers in general, home authors in other Churches, however learned or influential, deserve no more reverence, should exact no more critical study, suffer no sooner the speedy fate of condemnation, or be permitted to rejoice more in the eulogy of well-approved words than the Methodist mind whose product is under investigation and waiting for the final word. Guarding against the natural prepossessions in this sphere, we shall hold it to be proper to estimate our denominational authorship by the rules that apply to outside literature, and to stimulate Methodist research and aspiration.

4. We strongly insist that the *Review*, availing itself of every auxiliary, should contribute to the solution of those scientific and philosophic problems that are related to, and in a certain sense decisive of, the dogmatic

teachings of the Christian Church, and that such solutions can only be attained by an attempted harmonization of the alleged differences between the two great forms of thought. While Hebrew may aid in biblical exegesis, geology, archæology, and astronomy must be regarded as assistant interpreters of many incidents in the Old Testament. Sir Charles Lyell, Earl Rosse, Le Conte, Winchell, and Agassiz may therefore be as useful as Gesenius, Ewald, Buxtorf, or Ludovicus Cappellus. While Paul's Greek is valuable in deciphering Paul, Huxley and Lotze may throw some light upon the earthly side of heavenly things. Modern theorems may not be fully demonstrated by ancient instruments. Nature as well as the Bible is the arcanum of truth; let us reverence the one as we do the other. Let human life shine in the presence of the divine, receiving its color, luster, and strength from the all-illuminating Source above.

5. In a direct and occasionally practical form the *Review* should apply Christianity to those social and political conditions and potencies that underlie the activities of the American people and subserve the ends of constitutional or republican government. Christianity is, or should be, our national characteristic; a recognized influence in our national policies, a prevailing authority in our domesticities, and more than a nominal rule over the mass of our citizenship. Whether, as a national factor, it shall be obscure or transparent—loose, or tight with a giant's grip—positive in its approaches to national welfare, or negative in its grasp after far-reaching control—is a study of no mean magnitude. It is not the maximed forms of Epictetus, or the sagacious suggestions of Plato, but rather the ethical conceptions of Spencer, and the evolutionary system of morality of Bain and Häckel, as applied to modern life, and as they come in competition with Gospel codes and teachings, that must be searched, weighed, and judged as to their adequacy for social regeneration and efficacy in political reconstruction and progress. In this work of estimating rival systems of ethics and social jurisprudence the *Review* must have a share.

6. It goes without saying that the *Review* should reveal the spirit of the thinking world as materialized in current magazines, books, literatures, —as these to no inconsiderable degree are the outgrowth of the religious spirit in the world, and therefore within our purview. To listen to all the literary voices proclaiming theories, principles, or truths will require more than a single ear; to discern the literary purpose, methods, and achievements of all the thinkers in our realm will require more than a single eye; to fathom the depths of all intellectual inquiries, ceaselessly re-echoing their roar, will require a plumb-line longer than ours; but our position does not involve duties not in harmony with it. If we shall make good use of the facilities our observatory shall afford—and they probably will be sufficient—all reasonable anticipations will be answered. Addison said, in the *Spectator*, that his purpose was "to banish vice and ignorance out of the territories of Great Britain." Our Book Department may have in view the banishment of ignorance, but the chief aim shall be the communication or the revelation of such teachings, ideas, truths, as

the thinkers of our age conclude that they are ready to impart. It will be our province, we suppose, to express judgment as to the extent, accuracy, opportuneness, and perfection of their work, as submitted to us, pronouncing upon a magazine article according to our standard of truth, and weighing a book in the exact scales of justice, without bias and without hypocrisy. Whatever our conclusion, in any case, it must avoid the appearance of one-sidedness. While we shall not imitate the early Edinburgh reviewers, whose chief delight was in stabbing authors, and shall plunge the stiletto of the critic only under necessity, the author should not expect us to overlook essential deficiencies and compromising imperfections. As critic, reviewer, and commentator, we shall be free of thrall, being governed by rules such as apply to all cases and subjects.

7. To a limited extent the *Review* should survey Christian progress in all lands, observing both the argument that Christianity makes for itself in its assaults upon heathendom and its wrestlings with intellectual obstacles, and also the prospect of the final introduction of millennial order in this world. The missionary realm of the Church is the habitat of man; its work is the assimilation of religions and conversion of peoples. Mohammedanism, as a progressive or missionary religion, must be studied, curtailed, overcome; foreign civilizations, rooted in religious errors, must be better understood, and if possible religiously injected; paganism, with its death-stillness, must be assaulted and aroused to a different life. As to these conditions, we must be reporters and suggesters.

8. Embracing items omitted above, the *Review* should indicate the essential movements of Christian civilization, subsidizing every department of human thought, human activity, and human prophecy. While not radical, we espouse the progressive purpose; while not obviously conservative, we shall always remember fundamentals and consider them final until impeached; while constitutionally orthodox, we shall not tremble in the presence of the heterodox, or even attempt to hinder it, only as it shall violate the rights of truth; while venerating the old, so far as it is true, we shall welcome the new, so far as it establishes itself. Opposed to muzzling the thinker, we shall hold him to strict account when, leaving the camp of his friends, he kindles his own fires, lights his own torch, and ventures into a region no former soul has explored or even discovered.

If by this outline the function of the *Review* shall be clearly apprehended, it will be granted that it will not supersede any periodical in our Methodism, or rival any religious magazine of any other Church, or compete with any secular journal in this or any other country. Sharing in the designs of all, it has a sphere of its own, and will elbow nothing to make room for itself. Neither the *North American Review*, one of the oldest, nor the *Forum*, the latest born of secular magazines, nor any of the reprinted English periodicals circulated in this country, can completely or approximately answer the demands of Methodist culture, or perform our work, which if well done will entitle the *Review* to a larger audience than it has ever addressed. It proposes to speak, not to certain men, but to all

men who think, if it can reach them. We seize the opportunity to disclaim the idea that is alleged to have governed the conduct of the *Review* for at least a quadrennium, that it was issued chiefly, if not solely, in the interest of the ministry. Henceforth it shall be a magazine adapted to thoughtful men whether of the laity or ministry, and the one class as well as the other may appear in its pages under the restriction that both shall be governed by the same rules of admission and exclusion. Lawyers, physicians, journalists, professors, business men of leisure, stirred by the profound questions of philosophy and religion, and as competent to discuss them as the theologian in his retirement, will be welcome to such hospitality as we can extend or provide. On this basis, or promise of an open door, we may justly invite, and shall hope to receive, a large subscription list from the laymen of Methodism.

The Editor would not be unmindful of the expectations of the Church, or insensible of the routine tasks of his position, or unable to comprehend the magnitude of the programme he has prepared for himself and his readers during the quadrennium now opened. He recognizes the difficulties and embarrassments of his environments; he is not certain that he can accomplish the best phases of his plan or ideal. If others shall fancy that some other hand could more surely execute this outline he will agree with them; but as the task is his, and not another's, he must undertake it, and be responsible for success or failure.

In two ways assistance may be rendered us; we trust it will not be denied. Believing that divine aid is all-important, and that it is as much guaranteed by promise to one phase of the ministry as another, we submit that prayer to the God of our fathers that the wisdom that cometh from above may be given us will avail much. "Brethren, pray for us."

Criticism is not only anticipated but invited, as an instrument of discovery and correction, and the means of a better qualification for the place we occupy. By criticism we do not understand the epigrammatic sentiment of the cynic, or the inaccurate estimate of prejudice, or the distasteful opinion of the ignorant, but that intellectual judgment of the work we are essaying that will enable us quickly to detect the infirmities of our editorship and the necessities of the magazine committed to us.

Charles Lamb hoped for a writing-desk in heaven. Our hope reaches not so far; we shall be contented with one here. Accustomed to hard work with the pen, and having found it an antidote for many misgivings of human nature, and trusting in that Providence that ordereth the steps of man, we take up the labor imposed upon us, invoking that considerate charity, good-will, and support without which not even a rehabilitated and transfigured giant of other days could succeed, but with which one of the least of the chosen of Israel might hope to carry forward to some hitherto unreached point the banner of truth placed in his hands.

J. W. MENDENHALL.

SOME WORDS FROM THE RETIRING EDITOR.

The death of our beloved Dr. Curry and the request of the Book Committee placed the editorship of this *Review* temporarily in my hands. The election of the Rev. Dr. Mendenhall to its chair by the General Conference relieves me of a burden which I should never have consented to bear except for a brief period and at a time when the part of the year most favorable to literary labor was approaching. Concerning the merit and value of the work I have done in the *Review* it does not become me to speak. Its readers are my judges. I may say, however, that I gladly lay aside the editorial responsibilities which the General Conference has placed in the hands of a gentleman whose literary work in the past justifies expectation that the *Review* has a successful future before it. Dr. Mendenhall's *Echoes from Palestine* and his *Philosophy of Plato and Paul* have demonstrated him to be a man of thought, the possessor of much learning, and a strong, vigorous, and eloquent writer. Being thus highly qualified, his success on the editorial tripod may be reasonably accepted as a foregone conclusion.

In these last editorial words I may be permitted, without offense, to offer a few words suggested by my fifty years' acquaintanceship with the *Review* as one of its readers and as an observer of public opinion concerning it. That it has long had a larger circulation than any other denominational *Review* in the country is a fact creditable alike both to it and to the Church. Yet, when comparing its subscription list of 4,400 with the number of our ministers and educated laymen, some critics always have been and still are disposed to discredit it because it has no more subscribers. They assume that if it were in some way differently conducted it might easily double its list. But such critics fail to consider that it is not possible to make a *Review* as popular as a *Magazine* without destroying its character and defeating its proper ends.

Incontestable facts demonstrate that comparatively few ministers or laymen in any denomination care to habitually read much matter proper to a Church *Review*. And among that few there are such wide diversities of taste, culture, and felt intellectual needs, that no *Review* which can be produced by human skill and scholarship will fill the variant ideals of what such a publication should be. There will, therefore, be well-meaning critics in the future as in the past, who will be, if not dissatisfied, yet unsatisfied, however ably and suitably to the common needs of review readers this or any other *Review* may be edited. If, therefore, critics would look upon a *Review* as a publication that must cater, as best it may, not exclusively for any one class of thinkers, but for all classes of more or less cultivated minds, they would reach sounder and more charitable judgments than some of them express. They would not make their own tastes and mental requirements their exclusive standard of judgment, but would determine its merits and value by the inquiry, Does it, while satisfying in part the intellectual demands of men of high culture, and faithfully per-

forming the duty of a conservator of the truth, also keep abreast of modern theological, philosophical, and literary thought? And does it do this with sufficient vigor to make itself a real factor in the development of the intellectual and ethical life of the Church? The *Review* that meets these demands fulfills all its proper functions, although some of its readers fail to be *satisfied* with it. I believe that our *Review* has, if not fully, yet measurably, done this, and that it will continue to do it. Hence, in these last familiar words, I earnestly commend it to the good-will of the Church, trusting that under Dr. Mendenhall's management it will attain a still higher reputation, a much larger circulation, and still greater usefulness than it has hitherto achieved. DANIEL WISE.

CURRENT TOPICS.

RELIGIOUS WORK IN THE BRITISH METROPOLIS.

As philanthropy takes the precedence of letters and political questions, so soul-culture passes beyond mere material charity. When one surveys the purely religious work of the British metropolis the title of Christian Capital is found to be no misnomer. "In streets and lanes, in dismal alleys and princely mansions, in sunless slums and stately squares, in filthy courts and lordly avenues, the harvest is gathered and the good seed of the kingdom sown." Under this head may be classed first the literary. Amid the many London Bible Societies the "British and Foreign" stands pre-eminent. Its existence runs nearly parallel with the century, and it has translated the word of God into two hundred and sixty-one languages and dialects, with a last year's circulation of three millions of copies and an income of $1,000,000. There is hardly a country in the world which has not felt the influence of this society. Its lines have literally gone out to the ends of the earth. Syrians and Persians, Indians and Chinese, Abyssinians and Kaffirs, the islanders of Madagascar, New Zealand, and the South Seas, Mexicans and Esquimaux, and many others have heard through this instrumentality, in their own tongues, the wonderful works of God. Schools and hospitals, prisons and reformatories, railway stations and hotels, the army and navy, have experienced its benefits. Throughout the vast world-empire this organization follows in the wake of the Conqueror, and extends its beneficence far beyond British borders. It employs printing-presses, not only in London, Oxford, and Cambridge, but also in Paris, Brussels, Amsterdam, Berlin, Cologne, Vienna, Rome, Madrid, Lisbon, Copenhagen, Stockholm, St. Petersburg, Constantinople, Beyrout, Bombay, Madras, Calcutta, Shanghai, Capetown, Sydney, and other centers of activity. Handsomely housed, this beneficent fountain, whose streams are for the healing of so many nations, constitutes the pride and glory of the Christian metropolis.

Religious book and tract organizations are fourteen in number, dating

back to the seventeenth century, pouring forth a flood of healthful literature. In extent of operation the "Religious Tract Society" takes the lead. It was founded at the close of the last century, and proclaims the Gospel of the grace of God in one hundred and seventy-four languages. Its issues the last year were about eighty-six millions, and during its existence of eighty-six years nearly two billions and a half. It is supported by and aids all evangelical denominations, and the varied missionary societies at home and abroad. Well-nigh every emigrant leaving the ports of the United Kingdom receives its benefactions.

The department of home missions numbers fifty-seven distinct societies, strictly Christian, of varied character and operation. Chief among these is the London City Mission, founded in 1835, with the simple object of taking the Gospel to every house, garret, and cellar, particularly to those unreached by church or chapel. It is undenominational in character, unsectarian in its aims, and only seeks to make bad men good. It was never more prosperous than to-day. It has the hearty confidence of all the Churches, and their fraternal co-operation. It thus, as well, promotes brotherly love. Nearly five hundred missionaries are employed, each of whom visits on the average five hundred families, or two thousand persons, monthly. Evangelistic services are regularly held, the sick are visited, the dead buried, and multitudes are awakened to spiritual life. The different nationalities are reached, the various callings, not excepting the very numerous class of publicans. Systematic and persistent effort is made in the majority of the seventy-three miles of beer-houses and gin palaces, and strenuous endeavor seeks to compass the remainder. The annual income is upward of $250,000, and it possesses a commodious and centrally located mission-house. It is estimated that a million of the population is reached by this organization alone, and it is constantly enlarging its operations. It goes far to insure public order and the stability of established institutions. It is a benefactor to the State as truly as to the individual, and the patriot as well as the Christian rejoices in its success. In the year 1857 a sister and supplemental society was founded by the late Mrs. Ramsford, of holy memory, entitled "The Bible and Domestic Female Mission." Its mission was primarily to women: to the "sunken sixth" who were never found in the church of God; to drunken and dissolute mothers; to save souls and build up Christian homes. The good work has prospered from the beginning, and is now energetically pushed forward by a niece, a kindred spirit of the founder, and by efficient coworkers. Nearly five hundred Bible-women, nurses, and superintendents are employed. There are house-to-house visitation, mothers' meetings, industrial schools, care for the sick and needy, and a monthly magazine to chronicle the report, fitly called the *Missing Link*. It is the parent of the "Bible Women's Society" of New York, and of many similar organizations in various parts of the world. The writer, in conveying the greetings of the Bible women of New York to the Bible women of London, had an opportunity to look into their earnest and determined faces. The sight was an inspiration. One would gladly sit at their feet and listen

to the story of their labors, their trials, and successes, in the courts and alleys, the garrets and cellars of this wonderful London world. They have been dug out of the pit themselves; they would stretch forth a hand to lift their sisters up.

"How to reach the London masses" is sought to be in part answered by a distinct organization for "special religious services for the people in theaters, halls, and mission rooms." It has an existence of twenty-five years, and its field has been an unreached million of immortal beings. It has the patronage of the eminent both in Church and State, their personal sympathy and practical aid. It has been found in London that halls, not churches, are the best centers for evangelistic work among the masses. They require at first not only a different place but a different form of worship. The effort is crowned with marked success. The attendance is uniformly large. Great numbers have been hopefully converted, and have united with church or chapel. The historic Billingsgate, a locality of unenviable notoriety, witnesses to a gratifying moral uplifting. The writer can testify from personal observation to the interest and the results. Fifty separate localities have been utilized by this organization. In addition there are countless services in tents and in the open air. Prominent ministers and laymen vie with each other in this labor of love. It does not seem to be exaggeration to say, that there is no large city in the world, according to population, where so much religious work is done as in the British metropolis. As there is no class of suffering ones for whom no benevolent agency is found, so there is not a quarter of the city left to Satan. Active and practical Christianity is omnipresent, and from all sides effort is made to leaven the whole lump of society. Aside from these agencies, there are numerous separate and independent missions, fountains of light, aiding to dispel the accumulated darkness of earth's greatest center. Many laymen are raised up for this high and holy purpose. The metropolis is honeycombed with evangelism. It is the saving salt that preserves society and government from utter destruction. Other societies find place whose character partakes both of home and foreign mission, in the interest of sailors and soldiers, Jews and diversified nationalities. In the provision for spiritual welfare there is to be superadded foreign missions. Although the subjects of this Christly endeavor may be at the antipodes, London is the heart-center of a vast network that well-nigh covers the entire globe. The limits of this paper and a general knowledge of these colossal associations forbid a detailed account. But a Baptist Missionary Society with an annual income of $300,000, a Wesleyan with that of $750,000, a single London society that reaches $500,000, and a Church Missionary Society which rises to $1,160,000, beside the many in addition, is no insignificant showing for a single feature of Christian effort.

The unparalleled dimensions of the benevolent and Christian work of the British capital challenges public attention. Volumes would be necessary to mete out to it adequate justice. None can feel more deeply than the writer the unsatisfactory showing of this momentous theme in a single

paper. But enough has been written to evidence the spirit and power of our holy Christianity, and to stimulate emulation on the part of those whose hearts have been warmed by its refulgent fires. Patriot, statesman, Christian, equally rejoice in that which is alike the salvation of the individual and of the State; a conserving and restraining force that is an absolute necessity to every great center of population. The London *Times* has recently written, "There is a supplementary agency, too little noticed, that exerts a powerful moral influence over the closely massed population of London. What is this restraining influence? It is the presence among the people, earnestly laboring for their welfare, of a little army of men and women unrecognized by the authorities, each one of whom, however, is worth ten policemen or ten soldiers in the restraining influence they exert. Such are the four hundred and sixty city missionaries, the two hundred and fifty Bible-women, the one hundred colporteurs, the one hundred Mildmay Park deaconesses; such are the thousands of volunteer district visitors and the ten thousand Sunday-school teachers; such are the many notable friends of the poor in East and South London, who have made the poor of London to feel that they are thought about, cared for; that there is a reality in the religion of Christ, that the precepts of God's word are not a dead letter, and that some, at least, of the rich and educated have not forgotten their less highly favored brethren and sisters. There would be worldly prudence as well as Christian charity in a more liberal support of such associations and workers." London charities are a splendid memorial of a city's wealth and liberality; it emphasizes the fact that Christianity is the actuating principle of social usefulness no less than of individual virtue. The constraining influence of the love of Christ is, and ever must be, the grand motive that prompts to administer help in destitution and relief in suffering. G. D.

THE NEW ENGLAND METHODIST HISTORICAL SOCIETY.

This society was organized in 1880, and is the third in succession in the Methodist Episcopal Church in New England. The first was formed in 1859, Rev. Samuel W. Coggshall, D.D., so noted in the department of historical inquiry, Franklin Rand, Esq., for about thirty years agent of *Zion's Herald*, Hon. Jacob Sleeper, and other prominent ministers and laymen participating in its affairs. During the exciting and engrossing scenes of the civil war it declined and died.

In 1873 the second society was instituted in Boston, under the name of the Historical Society of the New England Annual Conference of the Methodist Episcopal Church. Annual meetings were held during the Conference week, and occasionally other meetings, all with much interest. At the session of the Conference in 1880 this society was discontinued, to make room for a broader organization, comprising the Methodists of the

New England States. In the meantime two committees were appointed, one by the Boston Methodist Preachers' Meeting, and the other by the Boston Methodist Social Union, to act jointly in organizing a more comprehensive society. By appointment of the joint committee, Willard S. Allen, Esq., with great care, drafted a Constitution which was approved by them, and indorsed by the Preachers' Meeting and the Social Union. At the session of the New England Conference in April, 1880, the Historical Society was disbanded, and a meeting was called to be held May 3, 1880, to effect the new organization.

At this meeting Rev. Daniel Dorchester, D.D., delivered an address in the vestry of the Bromfield Street Methodist Church, upon the nature and importance of the proposed organization, presenting the following points:

I. To collect materials for history, such as
1. Printed documents.
(1). Volumes of general ecclesiastical history.
(2). Volumes of Methodist Church history.
(3). Local church histories.
(4). Files of newspapers—Methodist and those of other denominations. Any files of secular papers.
(5). Published sermons, volumes and pamphlets of miscellaneous matter.
2. The manuscript histories of local churches.
3. Miscellaneous documents, records, quarterly conference records, journals and diaries of old preachers. Old class books or papers, fragmentary sketches of brief periods, autograph letters.
4. Relics, saddle-bags, portraits, etc.

II. To promote the writing of Methodist history in New England; to encourage ministers and laymen to undertake it. To impress upon our people greater care in preserving all such material.

III. We also hope in due time to be prepared to publish successive collections of papers on New England Methodism.

IV. We desire to make a collection of documents, relics, etc., which shall make our rooms a most desirable place to visit—A METHODIST MUSEUM.

The address was followed by the organization of the New England Methodist Historical Society in due form, with Constitution, By-laws, and a full corps of officers, twenty ministers and laymen constituting the nucleus.

President: Hon. William Claflin, LL.D.
Vice-Presidents: Rev. Lorenzo R. Thayer, D.D., and five others.
Corresponding Secretary: Rev. Ralph W. Allen, D.D.
Recording Secretary: Rev. George Whitaker, A.M.
Treasurer: Alonzo S. Weed, Esq.
Historiographer: Rev. Daniel Dorchester, D.D.
Librarian: Willard S. Allen, A.M.

At the close of the first year this society numbered one life member, 127 resident members, 29 corresponding members, and one honorary member, of whom 114 were ministers and 44 laymen.

At the present time there are 15 life members, 335 resident members, 83 corresponding members, and two honorary members.

The monthly meetings held in their room (No. 21 at 36 Bromfield Street, Boston) are occasions of great interest. Valuable papers are read, quaint

and curious Methodist relics, records, old and rare books and documents are presented. The annual meetings never fail to attract good audiences and awaken inspiration.

Among the annual addresses are the following:

In 1883, by Rev. Elijah Horr, D.D., upon the "Duty of Methodists amid the Present Drift of Theological Ideas."

In 1884, by Rev. Daniel Dorchester, D.D., upon "Methodism in New England—The Struggle of its Introduction and Growth."

In 1885, by Rev. William R. Clark, D.D., upon "Three Reasons why we Should Recount the History of Methodism."

In 1886, by Rev. Stephen L. Baldwin, D.D., upon "Lessons from a Century of Methodist History."

In 1887, by Rev. Professor Marcus D. Buell, S.T.B., upon "Pastoral Leadership."

In 1888, by Rev. George S. Chadbourne, D.D., upon "The Office and Importance of History."

These addresses have all been published in the annual reports of the "proceedings" of the society.

The accumulations of pamphlets, books, documents, and relics have been steadily increasing year by year. The library now includes 3,069 bound volumes, and 12,820 pamphlets—15,889 in all. The expenses last year were $1,239 65. It has permanent funds amounting to $8,200. which it hopes to increase until it shall be able to possess a suitable fire-proof building for its valuable treasures. The venerable Hon. Jacob Sleeper, its president, has contributed largely to this fund, and taken a deep interest in its doings, as have also Rev. Lorenzo R. Thayer, D.D., Rev. Ralph W. Allen, D.D., Willard S. Allen, Esq., who have devoted a great amount of time and labor to its upbuilding.

Thus has been fairly begun a most important work for our denomination and for our common Christianity. A great stimulus has been given to the writing of Methodist history in all the New England States, and numerous historical sketches of the origin and progress of Methodism in many localities have been written, and many more are in course of writing.

THEORY OF REAL ESTATE.

By the theory of real estate is here meant the opinion which underlies existing law on the subject in all countries of Anglo-Saxon speech and custom. Blackstone is its great exponent. The right of property, he says, is "that sole and despotic dominion which one man claims and exercises over the external things of the world in total exclusion of the right of any other individual in the universe."* But "there is no foundation in nature or in natural law why a set of words upon parchment should convey the dominion of land." "The earth, therefore, and all

* *Principles of Political Economy*, book ii, c. i, § 2.

things therein, are the general property of all mankind, exclusive of other beings, from the immediate gift of the Creator."

The original right of exclusive possession to any portion of it was strictly usufructuary. "By the law of nature, he who first began to use it acquired a kind of transient property that lasted so long as he was using it, and no longer; or, to speak with still greater precision, the right of possession continued for the same time only that the act of possession lasted." This usage was and is in harmony with the most forceful instincts and convictions of humanity. Cicero compared the world to a great theater, which is common to the public, and yet the place which any man has taken is for the time his own.

Multiplication of the human species made it necessary "to appropriate to individuals not the immediate *use* only, but the very *substance* of the thing to be used." Even the wild beasts claim the holes, dens, and caverns which shelter them as their own. Individual property began with tamable animals, such as flocks and herds, which in the East were *watered* from wells, "the exclusive property of which appears to have been established in the first digger or occupant, even in such places where the ground and herbage remained yet in common." "Because I have digged this well" (Gen. xxi, 30), said Abraham to Abimelech at Beersheba, in justification of his asserted right of property in it—a right admitted by the Philistines. Isaac also urged his right of property on the same ground. Value had been imparted to the locality by his labors. As in his father's case the covetous Philistines recognized the justice of his claims. Gen. xxvi, 15–23. Abraham's proposition to Lot (Gen. xiii, 9) "implies an acknowledged right in either to occupy whatever ground he pleased that was not preoccupied by other tribes."

That bold, independent, and fearless thinker, John Stuart Mill, traces the origin of private property in land to similar causes. He states that

> private property, as an institution, did not owe its origin to any of those considerations of utility which plead for the maintenance of it when established. Enough is known of rude ages, both from history and from analogous states of society in our own time, to show that tribunals (which always precede laws) were originally established, not to determine rights, but to repress violence and terminate quarrels. With this object chiefly in view they naturally enough gave legal effect to first occupancy, by treating as the aggressor the person who first commenced violence by turning, or attempting to turn, another out of possession. The preservation of the peace, which was the original object of civil government, was thus attained; while by confirming, to those who already possessed it, even what was not the fruit of personal exertion, a guarantee was incidentally given to them and others that they would be protected in what was so. *

Primary rights of the usufructuary pass into those of the proprietary, under legal conditions, in all new countries settled by Anglo-Saxon immigrants. Necessity has always impelled to agriculture, and agriculture has led to permanent occupancy of the soil cultivated. "Occupancy gave also the original right to the permanent property in the *substance* of the earth itself, which excludes every one else but the owner from the use of it." †

* *Principles of Political Economy*, book ii, c. i, § 2.

† Blackstone's *Commentaries on the Laws of England.*

Anglo-Saxon theory and law of real estate—the United States of America being pre-eminently Anglo-Saxon as touching them—are rooted not so much in biblical teaching, perhaps, as in the immemorial customs of the Aryan race. "The most primitive self-governing body of which we have any knowledge is the village community of the ancient Teutons. In its Teutonic form the primitive village community (or rather the spot inhabited by it) is known as the mark—that is, a place defined by a boundary line." All its members, in theory, were of common descent from one ancestor. "Its social center was the homestead, where ætheling or eorl still handed down the blood and traditions of his fathers. Around this homestead or æthel, each in its little croft, stood the lowlier dwellings of freelings or ceorls—men sprung, it may be, from descendants of the earliest settler, who had in various ways forfeited their claim to a share in the original homestead, or more probably from incomers into the village who had settled around it, and been admitted to a share in the land and freedom of the community."* All freemen were equals, and constituted the base of the village society. "Harling abode by Harling, and Billing by Billing. . . . Land with the German race seems at a very early time to have become every-where the accompaniment of full freedom. The freeman was strictly the freeholder, and the exercise of his full rights as a free member of the community to which he belonged became inseparable from the possession of his 'holding' in it. But property had not as yet reached that stage of absolutely personal possession which the social philosophy of a later time falsely regarded as its earliest state."† "Territorially the old Teutonic mark consisted of three divisions. There was the *village mark*, there was the *arable mark*, divided into as many lots as there were householders, and there was the *common mark*, or border strip of untilled land, wherein all the inhabitants of the village had common rights of pasturage and of cutting firewood. All the land originally was the property not of any one family or individual, but of the community. It was in the village mark, or assemblage of homesteads, that private property in real estate naturally began."‡ In the modern villages of Russia the homesteads are held as private property, the cultivated land being owned in common.

"It was this sharing in the common land which marked off the freeman or ceorl from the unfree man or læt—the tiller of land which another owned."§ The latter was free except as regarded land and lord. He might be summoned to the *folk-mote*, which resembled in all essential respects the town-meeting of New England, and allowed equal rights at law, but the owner to whom he paid rent in labor or in kind was his "land-lord." Slaves were only chattels. In the *moot*, or common meeting of the villagers for justice and government, a slave had no place or voice, while the læt was originally represented by the lord whose land he tilled. In these moots sovereignty resided, provision was made for

* Green's *History of the English People.* † *Ibid.*

‡ John Fiske's *American Political Ideas.*

§ Green's *History of the English People*, c. i.

justice, and legislation was formulated. Tribal ties linked the moots together, and united the whole in autonomic nationality.

Celtic laws and customs were of similar Aryan characteristics. They, however, admitted of departure from the ancestral system, at an earlier date and on a larger scale than did those of the Teutons. In Ireland society was based on the tribal system. The tribe, clan, or sept, owning descent from common ancestry, had each its separate territory, "part of which was enjoyed in common, as common tillage, meadow, wood, or pasture land; part was occupied by the dwellings of the members of the tribe, with their curtilages; part was devoted to the use of the chiefs for the time being, and part was occupied by separate families of the noble class who had contrived to appropriate a portion of the public lands." *

All writers on international law concur with Puffendorf, Vattel, and Grotius on the doctrine that actual occupancy is essential to perfect the title to land newly discovered and vacant. To prevent dissensions and quarrels among settlers the civil law of every nation vests the property in it in the sovereign of the State. In the United States of America the sovereign is the *people*, who grant the land by patent to purchasers or beneficiaries. Such conveyance is of all rights except those of taxation and eminent domain, and gives to the conveyee a good right against the conveyor, "and possession, or occupancy, conforms that right against all the world beside." † Abandonment of the grant, or its equivalent—the non-payment of taxes—is a voluntary surrender of the right of ownership, and justifies the resumption of it by the State.

The permanent right of property, according to Blackstone, is not a natural, but merely a civil right. Christian maintains the contrary, and somewhat inconsequently cites Gen. xv, 4: "This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir," in support of his opinion. Rights of inheritance are subjects of statute law in all civilized countries. Blackstone denies that the son has a natural right to succeed to his father's lands, and also denies that the owner has the natural right to direct the succession to his property after his decease: "Whereas the law of nature suggests that on the death of the possessor the estate should again become common, and be open to the next occupant unless otherwise ordered for the sake of civil peace by the positive law of society." ‡

Notwithstanding any thing that may appear in the law, organic or statutory, of New York or any other State, there is no private title "*allodial*—that is, wholly independent, and held of no superior at all"—in the entire republic. "This allodial property no subject in England has; it being a received and now undeniable principle in the law that all the lands in England are holden mediately or immediately of the king. . . . A subject, therefore, hath only the usufruct, and not the absolute property of the soil." § This paragraph, with the words, *citizen*, *United*

* Walpole's *History of the Kingdom of Ireland*, chap. i.

† Blackstone, book ii, c. i, § 10. ‡ *Ibid.*, ii, c. i, § 13. § *Ibid.*, ii, c. i, § 105.

States, and *people*, substituted for *subject*, *England*, and *king*, expresses the theory and law of real estate in this country.

The settled and fundamental doctrine in the United States is, that valid individual title to land is derived from the grant of civil government; either of the State or the United States, or of the English crown, or of chartered governments established here prior to the Revolution. The European governments that discovered America assumed the ultimate dominion of the continent to be in themselves. The natives were recognized as rightful occupants of the land, with the right of possession and use, but not of disposal at will, except to the government claiming the right of pre-emption. The United States government holds the same doctrine, claiming the right of pre-emption with respect to the Indians, and the sovereignty with respect to all other nations. Absolute title is denied to the *autocthones*. They have no "higher title to the soil than that founded on simple occupancy." * This dogma is the dictate of necessity. American civilization and nationality have compelled its adoption. It is the supreme law of the land. Decisions of the United States Supreme Court regard the Indians as wards, with an unquestionable right to the lands they occupy. It is a lasting and ineradicable disgrace to Georgia, that, notwithstanding these decisions, and although the lands of the Cherokees in that State had been guaranteed to them as a nation under the protection of the United States—pledged to them in their national capacity by solemn treaties—the government of the Commonwealth deprived them both of lands and gold mines. They were, however, declared to be protected in the possession of their *improvements, until the Legislature should enact the contrary*, or the Indians should voluntarily abandon them." † Other States have subjected the aboriginal occupants of the soil to similar treatment. It redounds to the credit of the United States Supreme Court that it declared the acts of Georgia to be null and void. But they were none the less effective. Claim substantiated by occupancy, and with power of alienation only to the protecting government, is the basis of all Indian titles.

The colonists of the several States cheerfully acknowledged the right of the Indians to as much of the soil as they occupied, but held it to be preposterous that thirty thousand, more or less, of roving hunters should exclude immigration from sections each as large as New England. God's grant of the earth to the human race is, that they may *subdue the earth and till the ground whence they were taken*. Gen. i, 28; iii, 23. If, in the estimation of the new-comers, and we may add of all just thinkers, the Indians do not fulfill the divine commission, they have no right to keep the earth a wilderness for the sake of hunting, this being inconsistent with the civilization and moral improvement of mankind. The principle of this philosophy is far reaching, and applies to proprietors of the Scotch moors and Irish glens, and to speculative owners of large tracts of Western lands, as well as to the original occupants of this continent. Vattel taught the right of land-workers to claim and retain a part of the boundless regions

* Kent's *Commentary upon American Laws*, vol. iii, p. 381. † *Ibid.*, p. 383.

through which the savages wandered, on the ground that the latter merely usurped the territory they could not subdue and cultivate:

> The original English emigrants came to this country with no slight confidence in the solidity of such doctrines, and in their right to possess, subdue, and cultivate the American wilderness, as being by the law of nature and the gift of Providence open and common to the first occupants in the character of cultivators of the earth.*

Prior to their leaving England for Massachusetts Bay the Puritans circulated a paper entitled *General Considerations for the Planting of New England*, in which it was declared that "the whole earth was the Lord's garden, and he had given it to the sons of Adam to be tilled and improved by them. Why, then, should any stand starving for places of habitation, and in the meantime suffer whole countries, as profitable for the use of man, to lie waste without any improvement?" In reply to the objection that they had no warrant for taking land long possessed by other sons of Adam they insisted that "what was common to all was proper to none. This savage people ruleth over many lands without title or property, for they inclose no ground, neither have they cattle to maintain it. There was more than enough left for them and us. By a miraculous plague a great part of the country was left void of inhabitants. Finally, they would come in with the good-will of the natives." †

The Rev. Mr. Bulkley, of Colchester, Conn., in 1724, in an able paper entitled *An Inquiry into the Right of the Aboriginal Natives to the Land in America, and to the Titles derived from Them*, "confines Indian titles which have any solidity or value to those particular parcels of land which they had subdued and improved," and insists that the residue is open to the rightful occupation of *bona fide* cultivators. The only title to property, he contended, was the labor by which the same was appropriated and cultivated. Roger Williams argued that an English patent royal could not invalidate the rights of the natives; nor did the colonists think it expedient to settle in the country "without the consent of the aborigines, procured by fair purchase." Lands in New England, except as acquired by what was held to be just war, were obtained by negotiation and exchange of values. The same remark is true of Dutch acquisitions in the colony of Nieuw Amsterdam. In Pennsylvania lands were acquired by purchase; in Virginia and other colonies as in New England. The Cherokees, removed to the Indian Territory in 1838, were provided with lands and annuities; but who, as De Tocqueville asked, can assure them that they will be permitted to repose in peace in their new asylum?

The Anglo-Saxon theory and law of real estate is, that it is acquired in the first instance by the usufructuary occupation of vacant and unimproved land, and that the title thereto is subsequently confirmed to the occupant by statute of the civil government, which still retains the right of taxation and eminent domain; that conveyance, devise, and bequest are rights acquired under the operation of civil government; and that the owner cannot be deprived thereof without due compensation. R. W.

* Kent's *Commentaries upon American Law*, vol. iii, pp. 388–9. † *Ibid.*, p. 389.

FOREIGN, RELIGIOUS AND LITERARY.

How an emperor dies, is, of course, a matter of great interest to the world at large, and much has been written of the dying scenes at the couch of the great German Emperor William. We give below the *literatim* account of one who was permitted to hear and see all up to the last, as we believe it will interest all Christian readers.

On Thursday, the 8th of March, at five o'clock in the evening, the court chaplain, Dr. Kögel, approached the bed of the emperor, and, after a few words of greeting, in which he spoke of the praying sympathy of an entire nation, repeated to the exalted patient the fourth verse of the Twenty-third Psalm: "Yea, though I walk through the valley of the shadow of death," etc.; then Isaiah liv, 10: "For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee;" "Fear not, for I have redeemed thee," etc. To each of these the emperor said: "That is beautiful!" And when the man of God continued, "I know that my Redeemer liveth," "Christ is the resurrection and the life," with a strong voice the dying emperor said: "That is so!" In the course of the evening hours choice passages were repeated to him: "My peace I leave with you;" "I give not as the world gives;" "We are now justified by faith;" "Behold I am with you alway, until the end of the world;" "The blood of Jesus Christ, the Son of God, makes us pure from all sin." Between these consoling passages there were sometimes long pauses, when the dying man seemed wrapped in thought.

From the hymns of the Church the emperor's favorite verses were repeated: "If I am to depart, depart thou not from me;" "Command thou my ways;" "Bid all our pain to cease, O Lord!" At the passage, "Now let thy servant depart in peace, for my eyes have seen the glory of the Lord," the Grand Duchess of Baden, daughter of the emperor, asked her father whether he had understood all of it. "Yes," said he, with trembling lips, "my eyes have seen thy glory!" Shortly afterward he said to himself: "He has helped me with his name." Another time he spoke as if dreaming: "Let us have a season of devotion," and then, awaking, he said: "I have had a dream; it was the last service in the cathedral." In spirit he seemed to have been at his own requiem. Late in the night Dr. Kögel prayed: "Come thou to me as my shield and consolation in death," and the empress followed him audibly with the Lord's Prayer. When the chaplain read the first verse of the Twenty-seventh Psalm, "The Lord is my light and my salvation; whom shall I fear?" the daughter addressed the father: "Papa, did you understand?" and he replied: "Yes; it was beautiful." "Do you know that mamma is sitting at your bed, holding your hand?" He then turned his eyes toward the empress, gazed at her, and closed them, not to open them again. His last worldly glance disappeared in her eye.

In the evident article of death the pastor blessed the departing one with the words: "The Lord guard thy ways from now into eternity.

Depart in peace!" And then, when the latest breath had disappeared, the royal family all knelt and the chaplain uttered a fervent prayer, in which he thanked the triune God that he had so kindly borne the monarch in his arms through life, and had hallowed his ways so that his departure from earth was a journey to his home, as his life had been a blessing for Prussia and the German Empire. He then commended the empress and the children and the children's children to the mercy of God in these words: "Have mercy on our royal house, our people, and our fatherland, and fulfill thy word in the death of the emperor: 'I will bless thee, and thou shalt be a blessing.' Amen."

GERMAN THEOLOGIANS are complaining bitterly at the demoralizing character of the journals of the day, and especially their unchristianizing tendency. If they have any respect, or rather fear, for any portion of the religious world it is to the Catholic, and not to the Protestant, Church that they will bend the knee. And they do this only in the greed of gain, for the purse seems to be all that they aim at or care for, and they are careful to say nothing that will not fatten this. There is also a criminal carelessness in the insertion of literary productions whose tendency is bad beyond measure. This indifference is so great that one does not see the serpent that lurks among the flowers until it has had time to spring and stab and poison.

The eagerness for new literary ventures has also become almost a disease. A new journal is scarcely established to cultivate a certain line of literature before it has a dozen rivals if it has become a success. Then begins the rivalry for patronage and support, which engenders a readiness to say and do almost any thing that will make one journal more racy, spicy, or audacious than another. In this wild race to gain the purse as a prize new sheets spring up in the night like weeds, and poison all the atmosphere around with their attractions for the senses and venom for the heart.

The religious journals, of which there are many excellent and loyal ones, are now calling the attention of their readers to the fact that nearly all these soulless enterprises are in the hands of the Jews. And it is not only Jewish publishers that gain their daily bread by decrying Christianity, but Christian men will allow their columns to be filled by Jewish pens. The main literary organ in Berlin, the *German Review*, has been in the hands of the Jews since its commencement; and its literary critics are nearly all Jews, although they may be of various nationalities. They frequently modify the forms of their names, so that their origin may not be so patent; but one sees the Moses and the Levi, the Abraham and the David nevertheless, and regrets that these noble names are used to such base purposes. *The North and South* is another influential sheet in the hands of Paul Lindau, a Jew, who is ever willing, of course, to receive whatever may come from the hands of his co-religionists. Now, this antipathy is not to the Jews as such, as long as they play an honorable and useful role in society, but it is disgusting that they are so ready to play on any chord that will attract subscribers at the expense of Christian

purity and morals. In view of these sad facts some of the religious journals of the country are joining hands to encourage a spirit among conscientious religious people to give their names and support to journals that will adorn and purify their homes.

In Russia an excellent work is being done in the line of the circulation of Protestant Bibles by the German society established for this purpose. This effort is of far-reaching good for the future of the great realm of the East, though it is done so quietly that Protestant Germany is scarcely aware of the fact.

If this work is not interfered with, it is hoped that it will profit the Russian State Church as well as the Protestant Churches, for they are all in need of some power to instill into them new life. This society will celebrate next year its twenty-fifth year of activity. It must not be confused with the Protestant Bible Society in Russia, established in 1831, mainly for the Protestants of the realm. This enterprise that we now allude to has to do exclusively with the circulation of the Scriptures in the Slavonic tongue, so that the word of God may come freely to all Christian congregations that desire the light of the word of God in their own idiom. A society for this same purpose was established many years ago, but it was coldly received and finally disbanded. The old society, which was a true copy of the British Bible Society in its operations, was quite different from this in one respect—namely, that it had only the appearance of a free institution, when it was in reality called into life by the will of the monarch, protected by his strong arm, and advanced by his favor. That was the principal cause of its early decline. The governors and the bishops in the entire realm knew that they could in no better way find grace with the government than to favor the formation of branch societies among their people, and the latter were zealous to advance the wishes of their superiors. Thus there came elements into the society which worked badly, because they worked with a bad motive—to find the favor of man rather than that of God.

But this present society began in a very different manner. In perfect quiet the germ of the new plant was sunk into the soil of Russia. No ray of human favor shone upon it. The love of Christ alone is the vivifying power that gives strength to the plant. But the air in which it is to be developed has become fresher and stronger in the last few years. The Emperor Alexander the Second spoke the mighty word that was to free millions from the yoke of serfdom. And then it seemed imperatively demanded to show these liberated ones the path to real freedom and make it accessible to them. Seven plain men—an orthodox Russian, a Moravian, two Lutherans, and three of the Reformed faith—moved by this thought came together in 1863 to study how to give to all the people the word of God. For six years they worked quietly under a rich blessing from above. Then the greater extension of the work seemed to demand publicity and a legal basis. This was granted in 1869. But the voluntary element remained in the society. Alexander the Second

annually received a report of the "good cause," and then gave to it each year about a thousand roubles and his gracious sanction. The members of the society give and solicit means for its support, but the principal labor falls on the shoulders of the brave and tireless colporteurs of both sexes, who labor faithfully as "book-carriers," as they are called in Russia. These carriers sell "pious books" alone, and they distributed the half of the nearly one hundred thousand that were sold in the last year. They have now an immense field to cultivate, and they will reap a great harvest if their activity does not engender opposition.

THE STUDENTS IN RUSSIA are making more than usual commotion of late. Their demands have not been granted, and in some cases they have been brutally treated by the military. The result has been the closing of several universities for a season, and a general demoralization of all the teaching force. The people are with the students in these troubles more than usual, and the professors are quite largely in their favor. The cause of the trouble is the infringement on the independence of the universities, and their subjection to inspectors and police control, which is to exercise a sort of spy system over professors and students. The dismissal of such a mass of students has naturally swelled the number of the malcontents, and the country is overrun with them now, many of whom act as emissaries, preaching dissatisfaction, unrest, and revolution. Thus a generation of agitators is fast being raised up for the future.

THE CATACOMBS are being drawn into discussion at present in support of the claims of the Catholic Church in a very singular way. Indeed, this is a period of polemics of the Holy Church against Protestantism. In literature that is, or at least would be, scientific there is great activity in this line. And there is evidently a system in this. The external power that the Catholic Church seems to have acquired in this latter period has been a temptation too great to be neglected in the effort to annihilate the hated Protestant Church.

Döllinger was the first in this modern period to appear in the Catholic world as a man of princely rank in the European republic of letters, and he has since been the source from whom Roman Catholic polemics has of late drawn its weapons. And also from this source come the modern attacks on Protestantism largely of an historical nature. But the historical proof for Catholicism against Protestantism does not confine itself to this—it comes down to the present as it reaches far back into the past. The Middle Ages are glorified after a fixed plan—that is, a whole series of *historical falsehoods* is presented, the papal history is claimed to be entirely different from that presented by Ranke and Gregorovius; and, in addition to this, even the *catacombs* are now given as positive and historical testimony for the truth of the Catholic Church.

But the effort to bring the exploration of the catacombs into the service of Roman Catholic polemics is not entirely new. The Romish archæologist, Aringhi, in his *Roma Subterranea Novissima*, published in 1657, took

this same position, and others followed him in the seventeenth and eighteenth centuries. But in our time these imperfect efforts have been more largely developed and have acquired considerable importance. It is now taken as accepted that the testimony of these monuments sustains the Romish Church, and to maintain the contrary is assumption. When, two years ago, the chaplain of the German embassy in Rome, in a small work entitled *Rome's Christian Catacombs*, interpreted the language of these monuments in favor of the Protestant Church, it called forth great denunciation, as a violation of confessional peace. Under these circumstances it is of interest to know who are the defenders of these opinions; and they turn out to be no archæologists at all, but rather *dilletante* writers of a second rank. Rossi, the master of modern catacomb exploration, and Kraus, the most eminent of the teachers of this art in Germany, observe a marked silence in this respect. And, therefore, it appears the more strange that the defenders of the Romish assumptions refer to them continually in the interest of the Romish dogma. The claim of these Romish advocates seems, therefore, to have but a slender basis.

From Bavaria there come fairly gratifying reports regarding the Protestant Church in that ultra-Catholic country. There is quiet within its ranks; but it is no idle repose, for the Church is collecting its powers for new efforts, and whatever agitates the Protestant mind in neighboring lands attracts attention there. This Church in Bavaria is largely sustained by the Lutheran and Reformed Churches of Germany, and sometimes an active difference between these will naturally find its way there, but the excitement soon blows over and all is peace again. They learn away from home that it is highly desirable to bury all trifling differences of opinion in the face of hostile influences.

Three objects of interest seem mainly to engage them there—namely, the Protestant activity in the Parliaments, the Evangelical League, and the new feature of the Ritschel theology. The Protestants in Bavaria have reason now to be satisfied with their relations to the State Church, and the manner of filling the chairs in the theological faculty at Erlangen no longer causes dissatisfaction. They are satisfied with the measure of liberty allowed to the Protestant Church in a land so overwhelmingly Catholic. But this satisfaction does not smother the desire for more perfect independence, which they hope for in the near future. The Evangelical League has had no very warm friends in Bavaria, largely from the fact that it could not much profit the Protestants of Bavaria, who exist not so much by right as by the sufferance of the Catholic State. The unity of the Protestant Church would be dear for them should it cost them their existence in their present independent way. As to the Ritschel theology, they fear its leaning towards too much Rationalism, and, therefore, they are convinced of the danger of that school of thought. There is a large Lutheran influence and feeling among the Protestants of Bavaria, and they therefore look askance at innovations in religious theories or life. The time will probably soon come when representatives of this school will

spring up among the Bavarian clergy, but until then they will be quiet; the meanwhile they will be preparing themselves for the conflict with spiritual weapons.

JEWISH MISSION WORK is being greatly enlarged at present in nearly all the European universities. Very recently in the theological seminary of Geneva, in Switzerland, an *Institutum Judaicum* was established by Professor Antoine Baumgartner, with the assistance of other professors. The number of members soon rose to nineteen; and this new *Institutum* in Geneva is already in alliance with the circles of like tendency of the German and northern universities.

There are now *Instituta Judaica* in the following universities: Leipsic, Erlangen, Rostock, Breslau, Berlin, Halle, Greifswald, and Bonn, and in the theological schools of Gradenfeld, Upsala, Copenhagen, and Christiania. In the two last named schools the *Institutum* is not especially distinguished from the academic mission, but, as is the case in Tübingen, the heathen mission and the Jewish work are combined. The main object of these *Instituta* is to give their members a glance at Jewish literature and popular Jewish life, that they may be better able to pursue their work. The *Instituta Judaica* of all the universities gather around the central one of Leipsic, which holds communication with them all, even the most distant. Besides Professor Delitzsch in Leipsic, with whose co-operation the *Institutum* of that university was formed in 1880, other professors are now holding lectures on the Jewish work. Among these are Schlottmann in Halle, Strock in Berlin, Dalman in Gradenfeld, and Baumgartner in Geneva. In Upsala the lectures of Rabbi Klein, of Stockholm, have been of special service to the students in the line of Jewish literature.

THE BALTIC PROVINCES have again been the scene of great violence toward the Lutheran Church. A resolution of what is called the "Russian Senate" now decrees punishment against the pastors whom for years it has been cramping and annoying in their work. This violence has of late become so constant that the German press has ceased to say much more about it—it has come to be expected as a fate, against which it is futile to complain. Perhaps the fact that some sixty pastors will now be deprived of their charges and banished from their homes will cause some kind of positive and organized protest against this cruelty, which means no less than the destruction of their Church organization. The number of the Lutheran pastors in the three provinces is about three hundred and fifty. If, now, the one fifth of these are with one blow deposed from their office, how and where will the Christian organization be maintained? The size of many of the parishes is now so great that the ordinary duties can with difficulty be performed—will they not be entirely abandoned in some regions? The Russian plan is clearly to recommend an apostasy from the old orthodoxy, under the specious plea that there are no men to care for it. And this course will be made easy now, as it has been at times in the past, by offering to the peasantry Church privileges in the

Russo-Greek churches without money and without price. The government will not delay to establish Greek churches where these do not exist, so that there will be centers where the sheep without shepherds can be gathered in. So lie matters now in the Baltic Provinces.

THE SCHOOLS OF FRANCE are in very bad hands at present, and their management is causing the Catholic authorities to establish many for themselves. Before they were committed entirely to the laity there were in France 134 schools with 43,000 scholars in the hands of the congregations; this latter purely Catholic power has now 193 free Catholic schools with 75,000 scholars. So this tampering with them has really increased their number. The statesmen of the Chambers are now toying with another dangerous matter. Their theory is, that all religions are supported by the State, and still they every year cut down the appropriations to the more than poor Protestant faculties of Paris and Montaubon, and every year they have thus far been restored.

They have just passed through this farce again. The Chambers sent to the Senate a budget with this part cut out, by an alliance between the Radicals and Ultramontanes. This naturally caused a great excitement in the Protestant circles of France. It was a base *combine*, indeed. The authorities of the Protestant Churches sent in numberless protests against this injustice to the Ministry of Public Worship, to the Chambers, and the Senate. The leaders of French Protestantism appealed to the senators and deputies not to allow this. Success crowned these zealous and united efforts. The Senate, by a large majority, restored the appropriation, and the Chambers ratified it. And thus the existence of the Protestant seminaries is secured for another year at least.

THE PAPAL MOURNING for the death of Emperor William is quite marked and peculiar. He sent to Berlin, through the Nuncio Galimbertini, an autograph message, expressing his great sorrow at the decease of the monarch, who, he said, had shown him "not few nor small proofs" of his friendship; and he had much to expect in the future from him. The concluding sentence was very significant: "This we pray for from the Almighty God, that he in the future ourselves and your majesty [Frederick] may bind together in the bonds of love and grace." Courtly politeness would, perhaps, have demanded that he should say "your majesty and us." But Galimbertini was received with the greatest distinction, and the letter did the Prussians a great deal of good. As he on his first visit was the guest of Emperor William, so Frederick now ordered him to be treated as his guest, and that all honors should be accorded to him as the representative of the Pope. Prince Bismarck assured him, in an interview lasting an hour and a half, that it was his desire and that of the emperor to strengthen the bonds of friendship between them and the papal see. The prince saw in the embassy of the nuncio a pledge of like views and intentions on the part of the Pope. The Minister of Public Worship informed him of the arrangements of the Prussian government

in regard to the ecclesiastical orders, and gave him the gratifying assurance that no less than four thousand members of the order of both sexes had returned to Prussia. Thus endeth the unfortunate Kulturkampf.

A FRENCH TRANSLATION of the gospels by a Catholic layman is quite a curiosity in France, and has met with much opposition, so that it had indeed been forbidden by the congregations of the *Index Expurgatorius*, though it had been approved by the Archbishop of Paris, by many members of the higher clergy, and had been praised and welcomed by the Pope. This conflict of authorities within the Church is quite interesting. Pius the Seventh had said that the Bible in the language of the people would cause more harm than good. The cause of the prohibition lies probably in the preface to that translation; "The Gospel is seldom read, even by those who pass for faithful Catholics. Among a hundred persons who take the sacraments there is often not one who has read the gospels, even by chance." This is too true to be palatable.

THE SPANISH CORTES has just been discussing the question of "civil marriage." According to a new bill offered, the ceremony must take place in the old style, in the Church, and at the altar. In order to legitimate the act in civil legislation, the local justice or some other civil official must be present and certify to the marriage in the official register. The Vatican has declared this *modus* acceptable, but does not like the idea that the marriage of Spaniards in a foreign land may occur according to the laws of that land without further formality, for this concession would make it possible for a civil marriage to be valid in Spain. But the present Sagasta ministry will not strike this concession out of the bill. The result was that the nuncio in Madrid requested the withdrawal of the whole matter for further conference with the Vatican.

"THY SERVANT" instead of "his majesty." The usual Church prayer in Prussia runs thus: "Especially let Thy grace become great over their majesties, our king and queen, and over the princes of the royal house," etc. Frederick II. (the Great) ordered that in place of the word "majesty" it should be said, "over the king, *thy servant.*" Hahn, in his *Prussian History*, relates that it seemed unfitting to the king to speak of earthly majesty in presence of the Highest. Under Frederick William II. the word *servant* was dropped, to the sorrow of the dowager queen. The late emperor, Frederick III., requested that the words *thy servant* should be restored to the liturgy. But red tape declares that this alteration can take place only with the sanction of the General Synod, but grants that provisionally it may be used until legal legislation can settle the question.

FRENCH MISSIONS in the colonies received quite a blow from the Budget Commission, which struck out the grant for that purpose; but the Chambers put it back again to the tune of 600,000 francs. These Radicals are very much in favor of religious work abroad, but not at home. The

reason? Why, because the French priests drive French civil propaganda as a side issue, all, of course, for the "glory of France"—in the way they did in Madagascar. In Paris they are establishing a French "Religious Museum" in the Trocadero, in which all the religions of the world are to be represented with their saints, gods, and various styles of worship. The city authorities give the site for the building to the value of a million of francs, while the museum itself is endowed by a private individual, who has now this collection in Paris.

THE OLD CATHOLICS do not receive much favor in the Prussian Chambers; there has been a long debate over their case. They wanted $12,000 for their bishop, and then an appropriation for their new seminary in Bonn. In the second reading the money for the seminary was stricken out, because there are but seven students there studying Old Catholic theology, and only two of these are Prussians. But, after much discussion, it was resolved to restore it, lest the act might seem like intolerance. Whereupon the Catholic champion of the Chambers declared that there could be no intolerance in such an act, when the Old Catholics now receive more, *per capita*, a good deal, than the regular Catholic Church. The Minister of Public Worship still favored the appropriation, because new Catholic seminaries are being opened. It was finally granted.

THE JEWISH MISSION has entered into a new stadium in France. A *Commission d'initiative* has been formed, consisting of ten clergymen, who are to work for the mission in France, Algiers, and Tunis. The president of this commission is a Lutheran pastor, the secretary is the editor of the *Réveil d'Israel* (member of the *Eglise libre*), and the treasurer is also a Lutheran. The first work of the commission will be to endeavor to induce the Protestant missions of France to adopt the Jewish mission work. If this effort is not successful, as it will probably not be, the commission will organize itself as an independent body for the evangelization of the Jews.

According to the report of the feeble association for Jewish missions at Toulouse, there is but one society, that of the London mission, working among the eighty thousand Jews of France, and the forty-six thousand in the French districts of northern Africa. The above English association has one active worker in Paris. He is on the most friendly relations with the new commission, and greets them heartily, since the work is so great that one man can do but a small part of it. This English missionary (Mamlock) opened last fall in Paris a special hall for religious appeals to the Jews, which were quite largely attended. Besides this worker in Paris there is also an evangelist in Algiers, in the service of the British society. Pastor Kruger's *Réveil d'Israel* has now about five hundred subscribers, and is among the monthly publications for Jewish missions the most diversified and interesting.

France has always been very lenient to the Jews, and all the public offices are open to them. But the truth is, that of late they are becoming

obtrusive and troublesome—the Jewish bankers of Paris frequently control the government, situation. This might be one reason why the movement to make Christians of them is quite popular. The Jews have also a great deal of liberty in Italy; and in both of these countries there is little of that anti-Semitic feeling so rife and boisterous in Germany. Holland leads in opening to them the avenues to political influence. The Jew Godefoy was twice minister of justice. In the Ministry of the Interior and that of Justice there are now Jewish secretaries. Among the members of the supreme court there are two Jews. Three Jewish professors in Gröningen are court counselors, and there are twenty-eight consular agents. In the Dutch East Indies the administration for the colonies is largely composed of Jewish officials.

THE LUTHERAN CHURCH in France seems to have quite enough candidates to fill its ministry, while in the Reformed Church there has been a deficiency for these ten or fifteen years. In November of last year there were fifty charges vacant from this cause, and in 1888 there were still more vacancies; some stations had been for ten years without a pastor.

That the Protestant Church must greatly suffer under such conditions is quite clear, for many of the members have gone over to the Catholic Church rather than be without any Church relations for their families. But the tide seems now about to turn; and if the Protestant theological faculties are not abolished by the State the want of candidates will soon be remedied. It is not easy now to say what the future may have in store for these faculties, which are partially supported by the State.

THE SUMMER RESORTS in Europe are frequently quite destitute of any means for Protestant worship. The Germans are now taking up this matter in earnest, and during the summer past started quite a number for their own countrymen in Belgium, one at Ostend, as also at several of the other principal sea-side resorts of that country. The lively interest taken in these shows that the movement was desired and is appreciated. In the Black Forest, in Baden, there will be several next summer for the season. In northern Italy several stations have been established, namely, at Menaggio and Bellagio, among the Italian lakes. On the island of Corsica there was one the past winter, and the Italian shores of the sea will soon be provided for. The Germans are asserting themselves every-where.

IN AUSTRIA an earnest effort is being made to improve the elementary schools. From all parts of the empire come petitions for a general reorganization of the whole system. The principal demands are as follows: The parents shall not be compelled to send their children to schools where they shall be subjected to irreligious teaching. The care and control of religious instruction shall be in the respective Churches, which shall at the same time exercise a general inspection over said schools. The State shall hold the highest authority over these schools through the ministry of public instruction. This struggle is caused by the desire on the part of parents that their children shall in the first place enjoy religious in-

struction, and, in the second, that it shall be in harmony with their religious leanings; that is, that Protestant and Jewish children shall not be forced to accept Catholic teaching, as heretofore.

MIXED MARRIAGES, that is, of the Catholics with Protestants or Jews, is a subject that is now coming to the foreground, because of the tendency of the hour to yield so much to the papal demands. The trouble is, that where Catholicism can rule it will, and in all mixed marriages the endeavor is always to secure the children for the "only saving" Church. The natural idea in Europe is, that the father, who gives the name to the offspring, should be allowed to control their religious teaching. But this position is being weakened by the idea that justice demands that the mother be also consulted in this matter, on the principle of "*suum cuique.*" "To the father the sons, and to the mother the daughters!" is now the most popular cry. The whole subject is an intensely troublesome one, and demands close and earnest attention, for it often separates families and engenders the bitterest of sorrows.

THE SYSTEM OF DEACONESSES is growing apace throughout Germany, and is, indeed, rapidly spreading throughout the world. Pastor Fliedner, of Kaiserswerth, has lately delivered in Saxony a telling address on the indispensable character of this work for the Protestant Church. He showed how, in all phases of home-mission work, the labors of these faithful women are effective. They now go into the infant schools, the hospitals, the asylums for fallen women, the retreats for the insane, and every-where at the call of suffering humanity. Their numbers have grown enormously, so that the Mother House at Kaiserswerth now contains on its rolls no less than 730 sisters. These go out on call to all parts of the world to do, and teach others to do, good. They are under no special vows, except to serve suffering humanity.

MISSIONARY INTELLIGENCE.

THE WORK OF THE WESLEYAN MISSIONARY SOCIETY.—The Wesleyan Missionary Society holds its annual meeting in the spring in common with the rest of the English missionary societies. There is usually a "missionary breakfast" in connection with the anniversary, at which interesting speeches by missionaries and others are delivered, and a collection is taken. At the annual meeting proper a summary of the report for the year is read, and speeches fill out the programme. The British public is fond of speeches, and is always ready to crowd Exeter Hall to hear them. The society's income for the year was $659,335—or $30,500 less than the expenditures. This deficiency, added to that remaining over from last year, gives a debt at present of $84,345. To the expenditures must be added the sum of

$38,035, raised by the ladies' committee for female education in the East. The report states that the work of the society in France, Germany, Italy, and Spain has been attended with many signs of encouragement, and the new Moslem mission in Egypt is considered one of the most hopeful and interesting of recent mission adventures. In India the Gospel has been widely preached, and the chief hinderance comes from lack of funds. In China evangelistic work is very successful, but the number of vernacular preachers is less than it was, and an increase is called for. The various missions in Africa have been prosperous, and the churches in the West Indies are growing stronger. The policy of the society is stated as follows:

> The committee's policy is well defined and easily understood. English missionaries are now sent out only as they are needed for organization and supervision or for training institutions. Places of subordinate responsibility are occupied by trained native agency, while every convert is supposed to be, according to his knowledge and ability, a Christian voluntary worker. Were it not that this policy has been so steadily pursued it would ere this have been impossible to carry on the society's missions. They never cost so little proportionately as they do to-day. But even now, if they are to be maintained, there must be a growing income.

There are now 836 central stations or circuits under the control of the committee, with 1,338 chapels and preaching places, 333 missionaries and assistant missionaries, 2,000 other part agents, 32,325 members, and 4,674 on trial. Speaking at the missionary breakfast for South Africa, the Rev. E. Lones, for seventeen years a missionary in that field, said there were in that far-off country 108 English chapels and 4,020 members. But a grander work had been done among the natives. Besides a number of preaching places, they had 272 churches and chapels, with a membership of 20,259, and about 8,000 on trial. A satisfactory feature was that they had 1,296 native preachers.

Work of the English Baptist Missionary Society.—The English Baptist Missionary Society, which has successful missions in India, Ceylon, China, Japan, Palestine, Africa, the West Indies, and several States of Europe, has something like a debt of $20,000 to begin the present year with. Its receipts were $306,705, which shows an increase over the income of the previous year; but the outlay on the Congo mission was very heavy, and it is chiefly this which caused the deficit. The cost of the Congo mission was about $50,000, much of which went to pay for the transport of goods to the interior. The mission reports five stations, three on the lower and two on the upper Congo, with 19 missionaries and two female teachers. There have been several conversions during the year at San Salvador, the oldest station, and much evangelistic work has been done in the surrounding country. At Underhill, Wathen, and Stanley Pool 150 children are under instruction. The missionaries say that a characteristic of the converts is their desire to make the Gospel known to their countrymen. The most advanced station, Lukolela, was occupied by two missionaries in November, 1886. They have had a hard time of it until within the last

six months. They are getting hold of the language and are beginning to interest the people in God, of whose existence they seem to have been ignorant. They could not for a long time understand what the missionaries had come for. The missionaries receive many invitations to settle in distant towns, some of which have a population of 10,000 or more. An event of the year, in connection with the mission, is the publication of a *Dictionary and Grammar of the Congo Language*, the work of Mr. Holman Bentley. The missionaries in India give very encouraging reports of the work of the year. One writes of a Hindu priest converted, another of eleven baptisms, another of sixty-eight baptisms, still another of thirteen, and so on. Every-where a disposition to hear the Gospel is noted, and evidences that India is slowly turning to Christ are multiplied. One of the speakers at the anniversary of the society said Satan was pouring hogsheads of liquor into Africa, and tons of obscene and infidel literature into India.

THE SCOTTISH MISSION IN LIVINGSTONIA.—The Scottish Free Church is extending its missionary operations in Livingstonia, as the country around Lake Nyassa is called. The mission district extends along the western shore of the lake. At Bandawè, half way up the lake, is the mission head-quarters, with Dr. Laws in charge. Two missionaries are stationed near the north end of the lake; another is among the Angoni, on the table land to the west, and Dr. Henry has been prospecting for a suitable site west of Bandawè, and has found it, as he thinks, in the Livlezi valley in Chickuse's territory. All these missionaries are alone among savages far beyond the bounds of British rule. The mission, says Professor Lindsay, is threatened with a triple danger. The Angoni tribe, descendants of bands of Chakka's Zulu warriors, who had fought their way northward, have been threatening to drive out the Atonga, on whose land Bandawè is situated. The Arab slave-raiders, probably supplied with funds from Zanzibar, seem bent on establishing a great slave-trading power in the central table-land. The northern arm of this formidable confederacy is probably Tippoo-Tib, and the southern those bands who have attacked the stations of the African Lakes Company, and have threatened the Angoni from the west. Communication with Nyassa Land is only possible by the Zambesi and Shiré Rivers, and the Portuguese are threatening to close the latter river to British steamers. The British government has been asked, in behalf of the missions of the Free and Established Churches (that of the latter is at Blantyre, on the Shiré River, at the south end of the lake), to secure the freedom of the Zambesi River, to check the slave-trade, and to extend the sphere of British influence to Nyassa Land from the river Ruo northward. Portugal, having acquired territory on the north bank of the Zambesi, asserts the right to block navigation on that river. A large amount of money has been invested in that region—at least $150,000 by the British government, $250,000 by the Universities' Mission, $500,000 by the two Scottish missions, and probably $1,000,000 by the African Lakes Company. Lord Salis-

bury is said to have given assurance that something will be done to prevent the encroachments of Portugal and to restrict the operations of the Arabs.

THE FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH.—The results of the year 1887 in our foreign missions, as given in the sixty-ninth annual report of our Missionary Society, which has come to hand since the May number of this *Review* was prepared, are very encouraging. The total of members has been increased by 4,042, and that of probationers by 1,747. This is a net gain for the year of 5,789, which is a large percentage. The grand total of members and probationers is 60,268; of these 44,255 are members, and 16,013 probationers. The number of missions is 19, Korea being the newest, and appearing in the list with a credit of four probationers and 150 adherents. Of the 19 missions four are in China, three in India, seven in Europe, and one each in Japan, Korea, Africa, and Mexico. In our four missions in China—the Foochow, Central, North, and West—we have 3,050 members and 1,686 probationers, a total of 4,736, a very considerable fraction of the total of evangelical communicants in the whole empire. In India we have 4,470 members and 3,755 probationers, more than 8,000 altogether, which gives us about the fifth place among the missionary societies occupying that field. In our European missions—Italy, Bulgaria, Germany, Switzerland, Norway, Sweden, Denmark—we have 30,696 members and 8,193 probationers, Sweden standing at the head of the list with 12,266 members and 3,937 probationers, and Bulgaria at the foot with 97 members and 15 probationers. In the number of conversions for the year the German Conference leads all our missions, and Switzerland stands second. The former reports 1,204, the latter 821. North India comes third with 790. The reports from the districts of the North India Conference are very interesting and encouraging. We learn from them that our missionaries have had great success in preaching the Gospel, and have been able to create a deep impression in the minds both of Hindus and Moslems. In some cases Hindu priests have been aroused to preach in opposition to Christianity. In Lucknow four Moslems were among the baptized converts. The people are quite ready to hear the Gospel in many places. The Foochow Conference is in a prosperous condition. All the districts were manned last year by native presiding elders, and at the last session of the conference 19 candidates were ordained deacons and 21 elders. The list of native ordained preachers in all our missions is now 369, a gain of 41 during the year. There are also 453 native unordained preachers, besides 588 native local preachers and other helpers.

AFFAIRS IN CENTRAL AFRICA. — Bishop Parker, the successor in East and Central Africa of the lamented Bishop Hannington, has completed a remarkable journey. Entering at Mombasa, on the east coast, just below five degrees north of the equator, he traveled through the mountainous district of Usambara and thence through the Nguru country to Mam-

boya, which is nearly due west from Zanzibar. The country traversed by the bishop is little known. The people were found to be quite friendly. At last accounts the bishop was at Wusambiro, which is to be occupied by the Church Missionary Society instead of Msalala. Mr. Ashe and Mr. Walker are in waiting at the station for an opportunity to enter Uganda, which is at present occupied by Mr. Gordon. More than twenty candidates have offered themselves for work in connection with the Universities' Mission under Bishop Smithies.

Since the above was written news has been received of the death of Bishop Parker, from sickness, in the territory at the south of the Victoria Nyanza.

Dr. Jacob Chamberlain, of the Arcot Mission of the Reformed (Dutch) Church, says the opportunity of the ages has come for Christianity in India. The mass of intelligent men in all parts of India have lost faith in their old religion, and it only needs a large force of Christian missionaries to induce them to accept the Gospel. Enough work has been done by the 658 ordained missionaries to make the people dissatisfied with their own system, but not enough to give them Christ. A Brahman is quoted as having said to a missionary:

> Sir, you come just often enough to make us dissatisfied with our old religion. You shake our faith in our ancient gods. You do not come enough to explain your religion to us, so that we can intelligently embrace it. Either keep away entirely or come and bring us to your God and Saviour.

Satan is making good use of the opportunity to flood India with all sorts of immoral and atheistic literature, and the "whole nation is on the eve of going out of Hinduism and into—what?" India can do more for Christ in the present generation, in Dr. Chamberlain's opinion, if the societies will put 5,000 missionaries into the field within five years. He writes:

> Five hundred years before Christ India was groaning under Brahmanical sacerdotalism, priestcraft, polytheism, idolatry, and caste. Buddha arose as a reformer. With the modicum of truth which he presented to them, teaching them that there was one God, that no human mediation was necessary between God and man, that all men constituted one brotherhood, that service for others was man's highest glory, he fired his disciples with zeal, and they went forth with him to conquer India to their new-found faith. Kings became the nursing-fathers of the new religion. A prince of the royal house of Magadha, with his associates in the work, went down through India and crossed to Ceylon, and all Ceylon was converted to Buddhism. Other disciples went around the northern end of the Bay of Bengal and converted all Burmah to Buddhism. They entered Siam, and all Siam and its monarch embraced the faith. These Buddhist missionaries, climbing up the ascents of the Himalaya Mountains, went through Nepaul, and all the Nepaulese became Buddhists. They went over into Thibet, and Thibet became and remains Buddhist. They passed on into Siberia; into China, and two hundred millions of its people embraced their faith. They crossed over to the island empire of Japan, and the standard of Buddha was planted there.
>
> Let this history be to us a prophecy and an inspiration. Give us the men and all the agencies God has put in our power, and we can, by God's blessing, bring India to Christ within this our generation. The Hindu converts will repeat the history of the past; but with new zeal, aided by a power that Buddha's disciples knew not. Again will they sweep through Nepaul and Thibet. Again will they traverse Siberia to its northern limit, and sweep over northern China, conquering

not for Buddha, but for Christ. The Mohammedan population of India, thus converted, will sweep northward and westward through Arabia and the Turkish Empire, and, joining with the missionary forces already at work, bring their co-religionists to Christ. The Japanese, now so rapidly and grandly enlisted under the banner of Christ, having then through their vigorous home missions completed the conversion of the islands of Japan, will sweep across through Korea and on through Siberia, to meet the advancing Hindu army of Christ. And the Chinese contingent, starting northward from Canton and Swatow and Amoy and Foochow, gathering force from the other coast missions and the Inland Mission, will complete the conquest of China, and all Asia will have been brought to Christ. Then upon the high mountains in Eastern Asia will those three armies meet, and together plant the royal standard of King Immanuel, and from those united hosts will go up the shout, "Hallelujah! for the Lord God omnipotent reigneth."

THE CHINA INLAND MISSION, which has been carrying on a more or less desultory work in China, is making large use of women evangelists with excellent results. Women are sent into some of the most distant provinces, sometimes singly, sometimes by couples, and they seem to be doing an important work among their own sex. There are six of these missionaries in the Province of Shan-si and as many more in the Province of Kiang-si. One of the women in Shan-si, writing to the *China's Millions*, tells of large meetings of women to hear the Gospel in Hoh-chow and vicinity, of idols destroyed as the result of their work, and of the conversion of native women, who are ready and anxious to make any and all sacrifices for the propagation of the truth among their countrywomen. In November last seventeen men and ten women were accepted as candidates for baptism in Hoh-chow. In the province no fewer than 200 persons were baptized in a single month last year. The native preachers are very efficient and devoted men. From the Province or Gan-Hwuy Miss Jessie D. Robertson writes that the "women do not wait for us to call upon them; many come to take us to their homes." One Sunday seventeen women and ten children called on Miss Robertson. Women frequently walk five or six miles to see the missionary and talk with her. Miss Mackee, of Kiang-su, tells of a mandarin who called to inquire about the "doctrine," and to ask her to call upon his wife and tell her about it. In one house Miss Mackee was allowed to take down the family god and burn it.

REFORMING THE NESTORIANS.—The Nestorians form one of the group of nominal Christian organizations known as the Oriental Churches. The Nestorian, otherwise called the Old Syrian Church of Persia, reaches back into antiquity as far as the fifth century, and owns Nestorius, the heretic, as its founder. Nestorius was condemned for refusing to call Mary the mother of God, and for contending that there were two persons as well as two natures in Christ. The Nestorians are in sharp conflict, as a matter of course, with the Latin Church as to the place of Mary in Christian worship, and they are much sounder also in other respects than Roman Catholics. They accept the Bible as the only rule of faith, and they are liberal toward Christians of other names. Their doctrine is, indeed, much better than their practice; but the missionaries of the American Board,

and, since 1870, of the Presbyterian Board, have done much to reform this ancient Church in the half century or more since Messrs. Smith and Dwight visited Oroomiah. A large number of congregations have been organized with a simple confession of faith and a presbyterial system of government, and many priests have been educated for the old Church. Separate societies were formed because of persecution, the utter lack of discipline in the old Church, and because the converts wanted purer and better instruction, and simpler worship than the old Church afforded. The missionaries were compelled to take this course. Says the Rev. J. H. Shedd, one of the missionaries:

The converts were first invited to unite with the missionaries in the Lord's Supper. As the numbers increased, and societies were formed in the several villages, native pastors were placed over them. In time, these preachers, including bishops, presbyters, and deacons, all of whom had received ordination in the old Church, met in conference with the missionaries. This Conference, after a series of years, adopted its own confession and form of government and discipline. It adopted some things from the old rituals and canons; it adopted others from the usages of Protestant Churches. The outcome is a system essentially presbyterian; very much the system proposed for the union of the Presbyterian and Congregational, and possibly the Episcopal Churches of Japan. The name is the Evangelical Syriac Church. Its members revere and love the missionary Church of their fathers, and appeal to their examples of zeal and piety and desire to conserve their true doctrines and their virtues. In all reforms there are some cases of fanaticism and excess, but in general there is a warm sympathy for their brethren that remain in the old communion. The ordination of the old Church has always been accepted, and the old ecclesiastics have passed freely from the old to the new communion. The missionaries united sometimes with the bishops in the ordination service, and it would be difficult to draw the line when the episcopal ordination ceased and the presbyterial began in the reformed body."

Between the old body and the new the relations have been kindly. The reformed party recognize the Patriarch, Mar Shimon, as their civil head; and he and the higher ecclesiastics of the old Church have generally been quite friendly in turn toward the missionaries. A majority of the priests and deacons in Persia, and a smaller proportion in Kurdistan, have favored the reform movement, which has reacted on the old Church and induced it to adopt many reforms. The mission had, in 1857, 216 communicants; in 1887 over 1,900. There are 120 preaching places, with 6,000 attendants, and 40 ordained ministers. Mr. Shedd says:

The reform has gathered nearly all the population within its influence in some places, and in many others it is not infrequent to find more than half the people of the villages in our winter services. On the other hand, in many places where the old ecclesiastics are immoral and opposed, ignorance, vice, and prejudice abound, and the reform moves very slowly.

This prosperous missionary work is now being greatly hindered by a High Church Mission under the special patronage of the Archbishop of Canterbury. Of this mission Mr. Shedd says:

The lines of its efforts are so different from those on which we work that the two missions can have little in common, and it would seem that each might go its way in peace. Unfortunately these lines come in contact in every village and valley of the Nestorians, for our work has preoccupied the field. Where we have hitherto seen the peaceful prosecution of enlightenment and evangelization we now

meet with strife and division, rival schools, rival parties, and men ready to smite with the fist of wickedness. Constant trouble seems inevitable. No open quarrel has yet disgraced us, but the fact of rival missions by men of the same race and language is a disgrace in the eyes of Mussulmans, and brings dishonor on the blessed name of our common Lord. The worst of all is, that the ignorant people are led to fall back again upon the formal observance of church rites as the way to heaven.

The object of the Anglican mission seems to be to bring the Nestorian Church into communion with the Anglican and Roman and Greek Churches on a sacerdotal basis.

THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS had an income for the year ending in May upward of $900,000, while the Home Board received $788,627—making a total of nearly $1,700,000 for the centennial year of the General Assembly.

THE REV. JOHN ROSS gives a catalogue of twenty-one Korean gods, of which six are for women exclusively. He says nine tenths of this worship is by women, the men generally being disbelievers in them. There are eight gods for magistrates.

A FRENCHMAN of some note has lately written a book to show that the story about "The Great Chinese Wall" is a myth. He admits that there are a number of towers, but no such thing as a wall. But the Rev. J. H. Roberts, a missionary of the American Board, in Kalgan, North China, says the wall is no more a myth than is Bunker Hill Monument. He lives so close to the wall that he sees it every day, and has often climbed over it. The part of the wall visible at Kalgan was erected B. C. 21-204. It is about fifteen feet high and twelve feet wide at the base, tapering almost to a point at the top. At the Nankan Pass the wall is from fifteen to thirty feet high and fifteen feet wide at the top. Mr. Roberts has crossed the wall at eight different points—three west of Kalgan and five east of Kalgan, representing a distance of two hundred and sixty miles. He says:

> Of the Chinese who live close by the Great Wall—under its shadow, if you please—there are two classes of people who never know it or see it, namely, those who are blind and those who are very busy—too much absorbed in business to study the mountain tops. But neither class would ever think of pronouncing the Great Wall a myth.

AT the opening of a new church and school-house in Northern Kaffraria, Africa, in connection with the Scottish Free Church Mission, the collection amounted to 3 stirks, 52 sheep, 12 goats, 5 hens, 13 bags of grain, and about $125 in money. The collection at Duff, on another similar occasion, quite as varied in kind, netted $225. The Free Church *Monthly* would like to see such liberality in Scotland.

THE MAGAZINES AND REVIEWS.

The Baptist Quarterly Review for April treats with ability several topics of general interest. In "The Classes against the Masses," the Hon. J. L. M. Curry pleads vigorously for the American doctrine of human equality, points to the tendency of governments to favor by tariffs, currency, land and corporation laws the interests of the rich, thereby constituting them into "classes." The key-note of his article is, that to an American there should be no religion of the State, no divine right, no class by inheritance, no peers not made by intellect, and no aristocracy but that won by superior excellency and good works." In "Some Modern Latin Hymns" Dr. McKenzie calls attention to the fact that men of eminence in learning and in authorship are devoting "fresh study" to the sacred Latin poetry which has come down to us from the first Christian centuries and from mediæval times. He mentions the most distinguished writers on Latin Hymnology, and particularly the Rev. Dr. Silas T. Ravel, of whose original Latin hymns and Latin versions of well-known English hymns he gives several excellent specimens. Under the title of "The American Religions" the Rev. Stanley A. McKay gives a very intelligent account of the birth of those two whelps of iniquity known to the world as Mormonism and Spiritualism. "Ministerial Unction" is the title of a timely paper by the Rev. John Love, Jr. Unction he defines as power *from* God, power with God, and, more than all, such power with men as is different from ordinary influence. He who possesses unction becomes a medium through whom God moves men, and like Baxter of whom it is said, "he always spoke as one who saw God." The most scholarly, though not the most satisfactory, article in this number is by the Rev. Dr. A. C. Kendrick, on "Preaching to the Spirits in Prison." His elaborate exegesis of Peter iii, 18–20 conducts him to the conclusion of Huther, Wiesinger and some others who interpret Peter as teaching that Christ, *after assuming his resurrection body*, visited the abode of lost souls and there made proclamation of his work of grace to the spirits of that wicked generation which perished in the Deluge, or, as Dr. Kendrick suggests, at least to such of them as were not reprobates. That neither this nor the conclusion that Jesus preached in Hades *between his death and resurrection* can be sustained by any exegesis which fairly interprets the structure of the sentence in this disputed text, and which can be made to fit in with the general tone of Peter's thought in the paragraph to which it belongs, is, we think, clearly and fully shown by Dr. Robert Johnstone in his recently published commentary on Peter's first epistle. On the other hand, the interpretation which finds in Peter's passing reference to the victims of the Deluge nothing more than a fitting illustration of the vastly greater effects of apostolic preaching concerning the risen Christ than were produced by his gracious dealings with the antediluvians, of whom, instead of multitudes, only eight souls were saved, does fulfill, as Dr. Johnstone shows, all the requisites of a satisfactory exegesis. And there is nothing

in the use of the words or in this construction inconsistent with the view that this is their meaning. Neither does this view disturb, as Dr. Kendrick does, the almost universal belief of the Evangelical Church, that death puts an end to human probation. True, Dr. Kendrick seeks to limit Christ's preaching to the dead of the Deluge, but since the ways of God are equal, who can admit that he gave one generation of sinners a second probation without being forced to concede that equal justice demands a similar second opportunity for all mankind?

The *Bibliotheca Sacra* for April discusses, with marked ability, such live questions as the Dogma of Probation after Death, Premillennialism, the Divine Immanency, the Cosmogony of Genesis, etc. The article on a post-mortem probation is from the pen of the Rev. A. J. Lyman, who charges that dogma with a quality which its advocates profess to have abjured, namely, *illiberality*. In sustaining this charge Mr. Lyman writes with a fine discrimination, which aims to give not loose statements, but such precise definitions of the dogma as are accepted by its representative teachers. He shows not only what it includes, but also what it excludes. He discriminates it from Rationalism, purgatory, Unitarianism, and Universalism. Consequently, though it is a deflection from orthodoxy, it is not, in his opinion, "a cardinal heresy." What it actually teaches is, "the doctrine of future probation *under the form of a conscious acceptance or rejection of the historic Christ.*" This is not a *new* dogma to Christendom, but our author claims and proves that it is grounded upon an illiberal mode of exegetical reasoning; that in its relation to the salvation of infants it is illiberal, in that it affords no ground for certainty of salvation even for the youngest child; that its narrow and merely textual way of handling the Bible is illiberal; that it is defended by illiberal and petty casuistry; and that by making the historic phase of redemption the equivalent of redemption itself it makes a part take the place of the whole, which, says Mr. Lyman, very justly, is essential illiberality. But, while thus demonstrating the illiberality of the dogma, Mr. Lyman shows himself to be a scripturally liberal thinker. The article on Premillennialism is by Dr. S. H. Kellogg. It is not dogmatic, but apologetic and explanatory. The author's sympathies seem to be with the theory that the reign of righteousness on earth is to be preceded by the second coming of Christ and the resurrection of believers. Dr. James Douglas, in a profoundly thoughtful paper on the Divine Immanency, clearly discriminates the scriptural concept of God as immanent in nature or matter as its inner energizing force—the life of all life, the force of all force—from Pantheism, which affirms that "the totality of existence not merely has its origin in God, but is itself God, and that the Deity has no separable existence apart from the material universe; that God and matter are one, inseparable and indivisible; the all is God." In working out these distinctions Dr. Douglas views the theories of the Divine Immanency in its relation to Gnosticism, to Arianism, to priestly ritualism, to Providences, to Teleology, to the Divine Incarnation, to Bible teaching, to the teachings

of Science, and to Biology. In a future paper he is to present it in its relations to materialism, to miracles, to inspiration, to regeneration, and to prayer. This topic, so ably treated, is timely, in that it furnishes good anchorage ground for minds perplexed either by science, falsely so-called, or by real science distorted by false philosophies into a seeming antagonist of Him by whom this visible world, which science seeks to explore, was created and is sustained.

The Presbyterian Review for April opens with a very sensible paper on Mr. George's *Progress and Poverty*, by Dr. George Munro Grant. After giving due credit to Mr. George for ability, sincerity, and for perception of some social truths, Dr. Grant calls attention to some of the fallacies in his popular book. First, he claims that Mr. George does not state the problem of the social question correctly. It is not true, as he affirms, that "under the present system the rich are becoming richer and the poor poorer." On the contrary, the laboring classes were never so well situated as at present. Again, it is not true that "wages, instead of being drawn from capital, are in reality drawn from the product of the labor for which they are paid;" but it is demonstrable that capital gives value to labor from which it not unfrequently gets no profits. Neither is it true, as George asserts, that "with material progress wages fail to increase, but rather they tend to decrease." Existing facts prove the falsehood of this proposition. Thus point by point Dr. Grant takes the foundations from Mr. George's book, and insists that the tendency of the times is favorable to the equality of the laboring classes. A very delightful paper by Professor Curtis is on "Divine Love in the Old Testament." It brings out the truth that, excepting the depth of love shown in the incarnation, the Old Testament, as well as the New, testifies that God is love. In a "Historical Note," Dr. Charteris treats of "Woman's Work in the Church." The Doctor's sympathies are with woman's work, and he recognizes the great value of her services in teaching, visiting the sick, and ministering to the poor. He approves of organizations of women as deaconesses of the Church, but he cannot find either in Scripture or in church history any evidence that women ever did or should fill the office of pastor, or exercise ecclesiastical authority as rulers. The *Presbyterian Review* is very ably conducted.

The *North American Review* for May opens with a brilliant article by the Hon. W. E. Gladstone, in which he literally tears to pieces the tissue of fallacies which made up Colonel Ingersoll's "Reply to Dr. Field." In this paper Gladstone is at his best. The strokes of his logical pen easily batter down the specious appearances of argumentation of which Ingersoll's assaults on Christianity are made up. In his hands the skeptical Colonel resembles a pigmy in the grasp of a giant; for his sparkling assumptions are demonstrated to be utterly groundless, his knowledge of Christianity shallow, and his presentments of religious truth speciously false. Yet one cannot help regretting that the incorrigible skeptic may

gain some prestige among the thoughtless, because the English statesman accepts him as a foeman worthy of his steel. In a crisp paper on "Dangerous Trusts," W. M. Rapsher calls public attention to those audacious organizations by which "all the great necessities of life in this country, excepting only the air, are now controlled." He affirms, on apparently good grounds, that "much more of the wealth of the United States is now owned and controlled by corporations and monopolistic trusts than by private persons." He claims that these trusts rob and rule the American people as wrongfully as do the "blooded and titled aristocracy of Europe" the subjects of their kingdoms. And he strongly insists, that if those huge combinations are not speedily suppressed by law they will goad the people to take "revolutionary action" to overthrow them. It is to be hoped, however, that the speedy demand of the people for legal protection against these robbers of the public will forestall the need of any resort to revolutionary methods. There are many other good things in the *North American Review*, which was never more vigorous than now.

The *Contemporary Review* for May is rich in articles treating mainly of such living questions as "The Occupation of Land," "Irish Statistics," "Technical Education," "The Dislocations of Industry," the "Position of Women in Ancient Rome," etc. We specially note Dr. William Wright's paper entitled, "The Power Behind the Pope," because its facts exhibit the folly of the Pope's claim to infallibility, and prove with seeming conclusiveness that there is in the Vatican a power stronger than the man who wears the triple crown. These facts are as curious as they are significant. In them we have first the hero of a singular tale, one Colonel Lasserre, of the French army, who, having been cured of sore eyes, as he alleges by "Our Lady of Lourdes," wrote a history of the appearance of the Blessed Virgin to Bernadette, the peasant girl of Lourdes. His book, written in brilliant style, became so universally popular that its avails made its author rich, and through it "Notre Dame de Lourdes" became famous. Subsequently Colonel Lasserre translated the "Four Gospels" into sparkling French, as it is now spoken by the people of France. He had it printed in paragraphs and in attractive type. He rendered such texts as are supposed to teach the perpetual virginity of Mary and the primacy of Peter in harmony with the Douay version; but the Greek word for repent he translated "be converted," "repent," instead of "do penance;" which rendering he supported in a critical note. So also he translated Christ's retort to Satan by "Adore the Lord thy God, and do not render worship to any but him alone;" and in another verse he made the text read, "We are servants without merit," etc. To this version of the gospels he prefixed a strong preface, in which he severely censured the Church of Rome for withholding the gospels from the people. His version of the gospels fell like a new revelation upon the French people. It was approved by the Archbishop of Paris, by many other high dignitaries of the Church, and by the Pope himself. It sold immensely. In twelve months twenty-five editions were published. Then a decree of the

"Sacred Congregation of Cardinals appointed for the Index of books of degraded doctrine," dated December 19, 1887, made its appearance, in which Colonel Lasserre's translation of the four gospels is proscribed, and declared to be put on the Index of forbidden books. And this decree affirms that "our most holy Lord Pope Leo XIII." approves this action of the Sacred Congregation. Alas, poor Leo! On the 4th of December, 1886, he expresses, in a letter addressed to the colonel, his approval of his publication as a work "so full of interest," and his "earnest desire" that the object indicated in the preface—that is, to make the people hear, taste and relish the direct lessons of the Saviour . . . which fell from his lips should be realized." Then on the 19th of December, 1887, he approves a decree which places that same book on "the Index of books of degraded doctrine." Was his approval hastily given? If so, wherein lies the value of an infallibility which may err through incautious haste? Was he compelled by the Jesuitic forces embodied in the secret council of the Sacred Congregation to retract and contradict his approval? If so, then what becomes of a claim to infallibility that is subject to a human power which it dare not resist? Assuredly, Pope Leo has committed a blunder which his ecclesiastical adherents will regard as worse than a crime, because it makes the absurdity of his claim to infallibility obvious to the common sense of mankind.

The *Catholic World* for May contains an answer to the inquiry, "Is there Salvation outside of the Catholic Church?" by the Rev. John Gmeiner. His answer to it is extremely charitable, at least in appearance. For while asserting that "there is no salvation outside the Church," and that there is but the one holy Catholic and Apostolic Church, of which the Roman pontiff, the successor of St. Peter, is the "visible and infallible head," he concedes that God may save such as "without any fault on their part may not be professed members of this Church." He even indorses Cardinal Manning's "beautiful words" in which that prelate teaches that even Protestants who believe in Jesus Christ, and hold in good faith that their Church is the holy Catholic Church, may be saved. Do these concessions indicate that a radical change is coming over the spirit of Romanism? If so, then the leopard has begun to change its spots, and one may fain hope that it may yet retrace the steps of its descent from truth to error, become purified from its heresies, and cease to be anti-Christ. But on the principles of Mr. Gmeiner the blood of the army of martyrs whom it slew because of their inability to recognize it as Christ's Church must be on its garments. How can it justify itself for having slaughtered millions who, Cardinal Manning being judge, were God's dear children?

The *Church Review* for January is mainly devoted to the treatment of questions strictly denominational. In the "Three Ordinations of the Apostles," Dr. A. H. Bailey reads the opinions of High-Churchmen into the sacred text, thereby reaching the conclusion, that "all ingenuous

minds must in time conclude that the Christian Church has a visible and divine organization, and that this is under officers of three grades, bearing three commissions;" and he prays for the coming of the "blessed day" when Christians "shall be of one mind in the house of God, which is the Church of the living God," that is, in the Protestant Episcopal Church. One may appreciate the kindliness of this writer's spirit while wondering at the simplicity implied in his evident faith that his Church is destined to grow into the visible embodiment of that spiritual household of faith whose organic relation is secured, not by governmental forms, but by the union of its members through personal faith with Christ, who, being their Head, is the source and support of their life. Donald J. Mackey has an interesting paper on "The Cathedrals and Historical Churches of the Old World," the avowed purpose of which is to promote the growth of the cathedral system in this country. An illustrated paper describes *con amore* those "ecclesiastical vestments" which "puritanical ideas" have "brought into disuse," but which are, nevertheless, still authorized by "a rubric of the Book of Common Prayer." In this paper the reader is shown pictorially and descriptively the alb, the amice, the chausuble, the cope, the dalmatic, the gremial, the maniple, the morse, the stole, and other "ornaments" of the ministers of the Church, which "in the course of centuries have been found to conduce to the reverence and glory of God." To observers outside the Church this paper tends to encourage ritualism, although its writer denies that he has "any thought of upholding modern ritualism." Yet, strangely enough, he ranks this fancy-vesting of the clergy among things which promote that "order and decency" which is "the mainstay of the Church." If he is correct, it must be a matter to be regretted that, when Paul was writing to Timothy and Titus concerning the things essential to Church order, he had no one to enlighten him concerning the importance of ornamental and costly vestments to the deacons and elders, whom he instructed them to ordain! Seriously, one entertaining high regard for the Episcopal Church, as the writer does, cannot help regretting that any of its thinking men are found advocating the use of adornments which had their origin in the desire of the Papal Church to make itself acceptable to the populace by imitating the practices of the pagan priesthood.

A late issue of the *Westminster Review* has a suggestive article on the vexed question of "Tramps and Professional Beggars," in which the writer reviews *A History of Vagrants and Vagrancy, and Beggars and Begging*, by J. Ribton-Turner. This curious volume makes it clear that the tramp is not a social parasite of recent origin, as some suppose, but had become such a nuisance to our Anglo-Saxon forefathers twelve hundred years ago, and that they enacted laws to punish him as early as the year 673. The later Saxon kings renewed these earlier laws against those "wandering" men. In 1348 the law made it a penal offense to give them alms. In 1359 beggars able but unwilling to work were ordered to leave the city of London "on pain of the stocks and imprisonment." Stern Henry VIII.,

in his endeavors "to stamp out the pest of beggary," is said to have hung "thousands of great thieves, petty thieves, and *roges.*" During the brief reign of Edward VI. vagrants, by a Draconian law, were branded with a hot iron, the letter V being thus marked on their breasts, after which they were held as slaves for two years by those who complained of them to the justices. Modern England, though less cruel in its laws, has striven hard to suppress this social evil. Yet the tramp still lives there, and, as Mr. Ribton-Turner shows by abundant facts, still preys on the good-natured charity of the public, who it is estimated, with apparent correctness, annually bestow not less than fifteen millions of dollars on these indolent, shameless, swindling wanderers.

The skill of these social pests in putting on the semblance of real misfortune is one source of their success in begging. People cannot easily discriminate between the child of temporary poverty and the professional tramp. Hence, being unwilling to refuse aid to one of the former class, they give to the latter. But, as a reformed tramp once confessed to Mr. Ribton-Turner, "out of every ten tramps there are nine impostors." And, as our author remarks, "the deserving poor *never beg.* They prefer to die rather than to incur such a degradation." They do not tell pitiful tales, as tramps do, but simply ask employment. It is therefore safe as a rule to treat tramps on the apostolic principle, "that if any would not work neither should he eat." Such is the opinion of Mr. Ribton-Turner concerning the vagrants who for centuries have been, and still are, the noxious and disgusting parasites of English society. That the tramps of our own country, in which it is so easy for an industrious man to find employment, also deserve to be dealt with as social nuisances no man who has studied the question will deny. They are moral lepers with whom society cannot sympathize, whom society should not support by almsgiving, but whom it should restrain from wandering by providing places in which, by compulsory labor, they might be taught that it is better to live by honest industry than by beggary. Perhaps the republication of Mr. Ribton-Turner's book might lead American philanhtropists to give special attention to measures for restraining the growing evil of beggary in our country.

Apropos of the action of our late General Conference providing for the appointment and employment of women as deaconesses, is a carefully written paper in the June number of the *Andover Review* on "European Deaconesses." It is written by Mrs. C. M. Mead, of London, England, who appears to have pretty thoroughly studied the literature of the question, and has condensed a wide range of information into a very interesting and practically valuable article. In searching for the originating motive of the institution of modern deaconesses in May, 1836, at Kaiserswerth, on the Rhine, she traces it to the influence which a study of the work of the philanthropic Mrs. Fry among the convicts of England exerted on the mind of Theodor Fliedner, the founder of the Rhenish-Westphalian Deaconess Society. This great-hearted man, the pastor of a little Protestant church in Kaiserswerth, while traveling in England

was so deeply impressed by what he saw of Mrs. Fry's success that on his return home he began preaching to the convicts in the prison at Düsseldorf, which was six miles from his parish. The fruits of this modest effort to benefit convicts, though scant at first, gradually increased until he felt the need of an asylum in which discharged convicts disposed to reform might be sheltered and trained to habits of industry. In his own garden was a little summer house twelve feet square, in which he and his wife cared for two women. This was the cradle of the Kaiserswerth institution. He soon perceived that with the growth of public sympathy with discharged convicts and the sick poor a necessity would arise for trained Christian nurses. This perception was the seed of the above-named deaconess society, which in twenty-five years numbered about two hundred deaconesses, working at some eighty stations. After Fliedner's death, in 1864, the number steadily increased until in November last the institution numbered 580 deaconesses and 196 probationers, working at more than 200 different stations, caring for the sick and dying, reclaiming the vicious, teaching the ignorant, and alleviating various sorts of suffering. From this mother-institution fifty-nine other independent central deaconess houses have arisen in Continental Europe. In England also Kaiserswerth has made its example felt, albeit the "sisterhoods," organized too nearly on the model of Romanist nunneries, have multiplied there more rapidly than the more Protestant and scriptural deaconesses. Kaiserswerth has reproduced itself in the Orient, where it has ten affiliated houses, with their connected stations. And there is a deaconess house, superintended by a Kaiserswerth deaconess, at Rochester, in our own country. Mrs. Mead's article also gives a synoptical statement of the organization, methods, and discipline of deaconess houses, and she names as sources of wider information such works as the *Life of Pastor Fliedner*, translated by Catherine Winkworth; *Deaconesses, or the Official Help of Women in Parochial Work*, etc., by Rev. J. S. Howson; *Herzog's Real-Encyclopædie*, article *Diakonissenhäuser; Praying and Working; Deaconesses in the Church of England*, etc., etc. Her article is very timely. The action of our General Conference was assuredly the expression of a widespread feeling that the times, the needs of the Church, and the aspirations of Christian women demand some system through which the agency of women may be made to tell with more efficiency than ever on the evangelization of society. The *Andover Review* for June, laden though it be with good things, contains no more useful paper than this of Mrs. Mead; albeit Professor Bemis's article on "The Distribution of Our Immigrants," showing that two-fifths of our entire population consist of persons who, by their birthplace or parentage, are unfitted for American citizenship, contains facts sufficient to excite profound concern respecting our political prospects and social perils in the heart of every thoughtful Christian citizen.

The *New Englander and Yale Review* for June has for its leading article a valuable and suggestive paper on "Men of Wealth and Institutions of

Learning," by Rev. S. H. Lee. It opens with a discussion, characterized by lucidity and breadth, of the relation which the higher education imparted by the college, the university, the scientific and the professional school sustains to the family, to the Church, to the State, to society, and, in short, to every thing included in modern civilization. The end of such education is "the full development of manhood." It is indispensable to all the other institutions on the maintenance of which the progress of social order depends. It is essential to the highest results attainable by the Christian ministry. History shows that learned men have been the centers of influence from which those forces that have made epochs in the Church and in the world have radiated. It was Paul, the best educated man of the Jewish race, whose preaching demonstrated the power of the Gospel in the great Gentile cities of his times. In the State educated men have been the strong walls against which untrained men of energetic action have leaned for support. Learned men have made the bar illustrious, and have been the stars by whose light medical schools have been guided in their studies. By reasoning forcibly on such facts as these Mr. Lee amply sustains his claim that the relation of institutions of higher learning is fundamental to the progress of Christian civilization.

That the American people are clearly conscious of this truth is made apparent, as Mr. Lee further shows, by the fact that they have, by their voluntary efforts and sacrifices, called into existence three hundred and forty-six colleges and universities, forty-nine schools of law, one hundred and fifty-nine of theology, and one hundred and seventy-five of medicine. True, many of these are not ideal institutions, but "only the expression of a grand purpose." Yet they demonstrate the fact that a tolerably clear conception and conviction of the indispensability of higher education to national progress exists in the American mind in the West as well as in the East, our newest States and Territories being strongly bent on having their own local colleges.

But colleges cost money. Their needs are perennial. It requires quite a large number of first-class men to work a college successfully; and such men ought to be paid not stinted but liberal salaries, provided for by ample endowments. College buildings, too, are expensive, and they need constant repairs, frequent renewals, and by no means infrequent improvements. These wants cannot be met by charges for instruction, because very many—Mr. Lee says five sixths—of their students come from families of limited means. Whence, then, should their funds be derived? Mr. Lee inclines to the opinion that the State should supply them. To this it may be objected, 1. That since State funds must come from a tax levied on the whole people, a vast majority of whom can never send their children to colleges, it is scarcely just to tax the whole for the benefit of the small minority who can be taught by them. It is true that the higher education of the few is a public benefit, nevertheless the direct benefit to those who are so educated is so much greater than the indirect benefit to the many that it is not just to compel the latter to contribute to the education of the former. 2. State support means State interference in man-

agement, and this again signifies political influence, favoritism, and corruption. Colleges must not, therefore, look to the State, but to men of wealth who appreciate the importance of higher education to society, especially to its economic order, by which rich men are enabled to acquire and retain riches. Hence ample endowments derived from the gifts of intelligent Christian men must be sought for as the springs which are to feed the resources of our institutions of higher learning. As Mr. Lee observes, "The annual income of Oxford and Cambridge, England, is three million and seventy thousand dollars, almost twenty times as much as Yale has from similar sources." Who can estimate the worth of the benefits conferred on English society by the educated men who reap the direct benefit of those grand endowments?

That many rich men in America, and many of the rich men in our Methodism, are liberal givers is not to be fairly questioned. Yet it is unquestionably true that, viewed as a body, their liberality is not proportioned to the increase of their wealth. Mr. Edward Atkinson is cited by Mr. Lee as putting the wealth of the country at the enormous sum of $60,000,000,000, its annual increase at $900,000,000, and its daily increment at $3,000,000. Beside these figures, how insignificantly small the gifts of the rich to our universities appear! Out of such vast accumulations how easy it would be to place all our old universities and many of our new ones on foundations as solid as those which give such colossal strength to England's Oxford and Cambridge! And to what better use can our wealthy brethren put a portion of their gains than to endow a college chair? Fifty thousand dollars given for this purpose and duly invested by its trustees would keep a man of the very highest order of mind and culture, generation after generation, at the head of a class of young men under training that would make them powers for good to the Church, to the country, and to the world. As Mr. Lee says to his readers, so say we to ours, such gifts ought to be secured, but to secure them "*somebody must work at it.*" And where can that "somebody" be found, if not in the person of that pastor in whose congregation are men who cannot *innocently* spend the incomes from their investments and business operations? Let wealthy Methodists therefore see to it that Methodist colleges and universities are fully endowed!

The Gospel in All Lands, published by our Missionary Society, has in its May number one symposium on Mormonism and another on African Missions, with other articles of interest on various topics. The characteristic feature of this magazine is its compilation and statement of missionary facts adapted to inform the general reader and to serve as raw material with which sermons and speeches may be illustrated.

The Missionary Review of the World, for June, is filled with articles which deal comprehensively and ably with several living missionary questions. It is not exclusively a recorder of facts, but is characteristically given to the discussion of the principles which lie at the base of the great mission-

ary movements of the time. It has a strong editorial corps, a goodly number of correspondents, and, on the whole, fills our ideal of what a non-sectarian missionary *Review* should be.

Harper's New Monthly Magazine for June is, as it always is, very finely illustrated. It also contains its accustomed variety of topics ranging from grave to gay, from articles that impart information to those that are chiefly entertaining. That such a magazine can be offered at so low a price is one of the marvels of modern times.

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Systematic Theology. A Complete Body of Wesleyan Arminian Divinity, consisting of Lectures on the Twenty-five Articles of Religion. By the late Rev. Dr. THOMAS O. SUMMERS, D.D., LL.D., Professor of Systematic Theology in Vanderbilt University. The whole Arranged and Revised with Introduction, copious Notes, and Theological Glossary, by the Rev. JOHN J. TIGERT, M.A., S.T.B. In two volumes. Vol. I. 8vo, pp. 552. Nashville, Tenn., Publishing House of the Methodist Episcopal Church, South. Price, $2 per vol.

The late Dr. Summers was the leading theologian of the Methodist Episcopal Church, South. He was widely read in theological lore, a strong thinker, a logical reasoner, and a vigorous writer. The substance of his lectures, carefully and frequently re-written, is contained in this work. In this, its first volume, we find an "Introduction" which contains "an outline view of theological science," and a chapter on "The Creeds and Confessions of Christendom." After this we have Book 1, on Theology Proper, or the Doctrine of God; Book 2, on Christology and Objective Soteriology, or the Doctrine of Christ and of his Salvation; Book 3, on Christ; Resurrection, Ascension, Session, Second Coming, and on Eschatology; (the Doctrine of Last Things;) Book 4, on Pneumatology and Subjective Soteriology, or the Doctrine of the Holy Spirit and of his Administration of Redemption; Book 5, Bibliology, or the Doctrine of the Holy Scriptures. In his discussion of these great questions our author is not superficial on the one hand nor prolix and tedious on the other. The sweep of his treatment, though necessarily not exhaustive, is yet exceedingly broad and sufficiently comprehensive for his purpose. He omits no really essential phase of the subjects discussed, is quite full in his statements of questions in speculative theology and in his explanations and exposure of the manifold theories maintained by distinguished errorists through the ages. In his definitions of doctrines, while independent in the expression of his own views, he is careful to sustain his orthodoxy, not by argument only, but also by giving copious and pertinent citations from recognized Arminian and other authorities. On points touching the

philosophy of the Atonement, concerning which Methodist writers are not in close agreement, he prefers the views of Pope to Raymond and Miley, albeit his reasons for this preference are by no means conclusive. On the vexed question of inspiration he accepts the *dynamical* theory, saying, "Holy men of God spake"—there is the human *dynamism*—"as they were moved by the Holy Ghost"—there is the divine *dynamism*, "and both concurring, the result is the inspired, infallible and authoritative Scriptures." Mr. Tigert, its editor, claims that this work is "a full, and in some sense authoritative, exposition of evangelical Arminianism as developed within the Methodist Episcopal Church, South."

Old and New Testament Theology. By HEINRICH EWALD, late Professor in the University of Göttingen, Author of the *History of Israel*, etc. Translated from the German by the Rev. THOMAS GOADBY, B.A., President of the Baptist College, Nottingham. 8vo, pp. 458. Edinburgh: T. & T. Clark; New York: Scribner & Welford.

This volume is a selection from the second and third volumes of a continuous treatise by Ewald in four volumes, of which the above is the alternative title of the whole work. Its first volume has been translated and published under the title of *Revelation: its Nature and Record;* and is a discussion of "the Doctrine of the Word of God." Its fourth volume, on "The Doctrine and Life of Man," and of "The Kingdom of God," is not yet translated. As a whole, the treatise is a valuable contribution to biblical theology. It deals with the theology of Scripture from "a purely historical and critical point of view." In this volume, its learned and devout author discusses "Biblical Doctrine in its Origin and Historical Development." His method is strictly scientific. He traces the doctrines of Scripture from their original and partial revelations, their first more or less obscure utterances, through the narratives, experiences, and prophetic sayings of Holy Writ, down to their bright unfolding in the teaching and life of Christ. The theological student may not accept Ewald's speculations on the Descent of Christ into Hades, the Final Extinction of Sin, etc.; but in spite of these speculative defects he will enjoy the originality, the freshness, the suggestiveness of his thoughts, and be profited by the breadth and comprehensiveness of his views and by the ample and varied learning which he brings to the elucidation of the plan of God as revealed in Holy Scripture.

The First Epistle of Peter: Revised Text, with Introduction and Commentary. By ROBERT JOHNSTONE, LL.B., D.D., Professor of New Testament Literature and Exegesis in the United Presbyterian College, Edinburgh. 8vo, pp. 417. Edinburgh: T. & T. Clark. New York: Scribner & Welford.

In this volume we have the Greek text of the epistle, with exegetical Notes; an "Introduction" treating of its genuineness, its structure, and literary characteristics, and a "Commentary." The author's purpose in writing the latter was "by a careful examination of the grammatical structure of the epistle to ascertain, as exactly as the data permit, what

is taught in it, and how the different parts of the teaching are related to each other." Working with this aim Dr. Johnstone avoided "formal dissertations," and sought to elucidate the text by critical expositions. His exegesis is thorough and independent, albeit in his exegetical discussions he freely consults such commentators as Bengel, Weisinger, Professor Salmond, Leighton, Professor John Brown, etc. Evidently having in view the attempts of the "New Theology" school to find the dogma of "probation after death" in that famous passage concerning the preaching of Christ to the spirits in prison (1 Peter iii, 19, 20), he devotes upward of forty pages to its discussion. But after a learned examination of the exegesis of every writer of note on this vexed question, he finds himself forced, both by the terms of the text and its relation to the reasoning of the apostle, to the conclusion that Peter only alluded to the preaching of Christ to the antediluvians through Noah, by way of contrasting the limited result of that proceeding (only eight persons) with the vast effects of the gospel of the risen Christ then visible. The advocates of probation after death cannot well help feeling, we think, that Dr. Johnstone has fairly cut away this, their only plausible text, from beneath their dogma. Viewed as a superior piece of exegetical work and as a luminous exposition of Peter's first epistle, this volume, even though it be mildly Calvinistic in its concept of the doctrine of election, is eminently worthy of a place in every theological library.

Sacred History from the Creation to the Giving of the Law. By EDWARD P. HUMPHREY, D.D., LL.D., sometime Professor in the Danville Theological Seminary. 8vo, pp. 540. New York: A. C. Armstrong & Son.

The late Dr. Humphrey was a devout scholar, an eloquent preacher, and a truly great man. In this noble volume, completed shortly before he died, he gathered the richest results of his deep religious experience and of a long life devoted to the study of Holy Scripture. In a style characterized by forcible expression and graceful diction, his book discusses, in thirty-five chapters, the principal events of the biblical record from the creation to the giving of the law at Horeb. He narrates, elucidates, and explains those events, keeping in view the objections of modern Rationalists to their supernatural features, and of Scientists who question their harmony with their alleged discoveries. In his expositions he gives the results of his own profound critical studies without being formally exegetical. He frankly admits difficulties where they exist, and offers such solutions of them as are satisfactory to Christian biblical scholars. He discusses, with breadth and fullness, the various topics taught and suggested by the sacred record, such as the Fall, the First Gospel, the Deluge, the Call of Abram, the Giving of the Covenant, Christ in the Covenant, the Ten Wonders in Egypt, Horeb and the Law, etc. Where theological questions are involved he makes the Westminster standards the touch-stone of his explorations. He has no leaning toward Arminianism. Yet, in spite of this defect, he presents the "entire field of sacred history" with much completeness to the reader's eye, rendering it lucid and beautiful by

means of the large amount of valuable information with which he illustrates its manifold parts. The thoughtful reader who does not add to his treasure by its perusal must be a very widely-read man.

An Explanatory Commentary on Esther. With four Appendices, consisting of the Second Targum translated from the Aramaic, with Notes, Mithra, the Winged Bulls of Persepolis, and Zoroaster. By Professor PAULUS CASSEL, D.D., Berlin, Author of the *Commentaries on Judges and Ruth*, in Lange's *Bibelwerk*. Translated by Rev. AARON BERNSTEIN, B D. 8vo, pp. 400. New York: Scribner & Welford.

This commentary is rich in materials gathered from ancient books, modern discoveries, the writings of travelers, philological science, and every other source of information likely to elucidate the instructive book of which it treats. Its translator justly applies to it the remark of Archdeacon Farrar: "When we study a great modern commentator we are, indeed, heirs of all the ages." In his exposition the learned author is topical, exegetical, critical, and practical. He neglects no part of the sacred narrative, but touches all its facts and illustrates them, not alone by his comments, but also by the light of their historical parallels. He thereby, as Dr. Bernstein without exaggeration says, gives us "an insight into ancient Oriental life, and especially Persian, as no other book of a similar kind does." His notes are also exceeding rich in historical, biographical, and critical remarks. Its style is nowhere heavy, but is clear, vigorous, and lively. We know of no better commentary on the Book of Esther than this scholarly work.

A New Rendering of the Hebrew Psalms into English Verse. With Notes Critical, Historical, and Biographical, including an Historical Sketch of the French, English, and Scotch Metrical Versions. By ABRAHAM COLES, M.D., LL.D., Author of *Dies Iræ*, in thirteen original Versions, etc. 12mo, pp. 296. New York: D. Appleton & Co.

Keble, after completing his poetical translations of the Psalms, frankly confessed that in doing it he had attempted an *impossible* thing. Some twenty other poets have made the same attempt, failing, as Keble did, not to fairly interpret the Psalms or adapt them to Christian "Services of Song," but to produce an "ideally perfect" version of them in English. Dr. Coles does not claim that he has achieved this impossible thing. But he has certainly kept closely to the Hebrew original, and transferred the familiar phraseology of the received and revised versions into verse, which, if not always absolutely smooth and fluent, is yet free from that uncouth awkwardness one finds in the versions of Sternhold, Tate and Brady, etc. Dr. Coles is a remarkably graceful and scholarly writer, possessing rare poetical skill and a power of felicitous expression which give charm and beauty to his rendering; the tone of his verse is also eminently in keeping with the religious spirit of the Psalmist. His book must be accepted as a valuable addition to our devotional literature.

The First Book of Samuel. By Professor W. G. BLAIKIE, D.D., LL.D., New College, Edinburgh. 8vo, pp. 440. New York: A. C. Armstrong & Son.

This excellent book belongs to the series of expositions now in course of publication under the general title of "The Expositor's Bible." Dr. Blaikie had a fine subject in the first book of Samuel, and he has treated it most happily and skillfully. By grouping its minor facts around its most central events and principal characters, he has avoided the monotony which is almost unavoidable in treating a multitude of subordinate details. And he has so portrayed the moral grandeur of Samuel the prophet-judge, the unregulated strength of the vacillating Saul, the unselfishness of Jonathan, the ideal friend, and the great military qualities of David, the heroic and religious soldier-poet, as to excite the unflagging interest of his reader. His expositions of the sacred text pretty fully and clearly elucidate its meaning, and his practical applications of its truth are both suggestive to thinking minds and adapted to promote spiritual aspirations.

The Bible Doctrine of Inspiration Explained and Vindicated. By BASIL MANLY, D.D., LL.D., Professor in the Southern Baptist Theological Seminary, Louisville, Ky. 12mo, pp. 266. New York: A. C. Armstrong & Son.

The key-note of this volume is, that "the whole Bible is truly God's word written by men." It regards the *mode* of inspiration as inexplicable, and rejects the mechanical and every other theory which denies the *special* operation of the Holy Spirit upon a human mind left free to express the divinely-given word in harmony with its idiosyncracies, yet without changing its import. It is clear and discriminating in its statements and strong in its proofs of the doctrine of inspiration. Its answers to the critical and moral objections of unbelievers are able and satisfactory, and it is sufficiently full, perhaps, to be, as its author intends, a competent text-book for theological students.

The Theology and the Theologians of Scotland, chiefly of the Seventeenth and Eighteenth Centuries. Being one of the Cunningham Lectures. By JAMES WALKER, D.D. 12mo, pp. 203. New York: Scribner & Welford.

To Arminians the most interesting feature of this volume, aside from its historical value, is its exhibition of the vigorous struggles of old Scottish theologians with those objections to their supralapsarian creed which had their birth in their common sense and in their Christian consciousness. They would not surrender the creed; they could not answer the objections. Hence they invented manifold theories in their vain endeavors to harmonize their views of "divine sovereignty and electing grace" with their concepts of God, justice, and human freedom. These theories are very clearly stated by Dr. Walker. And they show that there has been a continuous mental revolt, even in Scotland, against the ultra type of Calvinism. Dr. Walker says, "There has been a change, though not in the doctrine yet in the philosophy of the doctrine;" but he does not attempt to show how Calvinist theology can stand on other than a necessitarian philosophy. Dr. Walker is an accomplished and able writer.

Manual of Biblical Archæology. By FRIEDRICH KEIL. With alterations and additions furnished by the author for the *English translation.* Translated from the German (chiefly) by Rev. PETER CHRISTIE. Edited by the Rev. FREDERICK CROMBIE, D.D. Vol. I. 8vo, pp. 482. New York: Scribner & Welford.

This is a translation of the first volume of a new and improved edition of Dr. Keil's learned work. It contains the author's "alterations and additions," which he inserted for the purpose of bringing it up to the present state of knowledge in this department. Hence, it may be accepted as a "standard treatise in scientific form on Biblical archæology." It is admitted to be a work containing an immense amount of information, with many valuable and independent criticisms of the best German writers on this subject. The second volume is in the hands of the translator.

The Mental Characteristics of the Lord Jesus Christ. By Rev. HENRY NORRIS BERNARD, M.A., LL.B. 12mo, pp. 314. New York: Thomas Whittaker. $1 50.

The title of this volume seems to indicate that it treats chiefly of our Lord's intellectual capacity and development. In reality his moral characteristics and his affections are its principal themes. And these are ably, devoutly, and beautifully described. The reader is helped to see his Lord in his teaching, in his temptations, in his depressions, in his hours of prayer, in his sufferings, and in his triumph over death. One cannot surrender his thoughts to Dr. Bernard's guidance without being brought into closer sympathy, deeper reverence, and warmer love for Him to whom he is indebted for his present peace and his hope of eternal felicity. His book is fitted to quicken one's faith in the ever-living Christ.

The Risen Christ the King of Men. By JAMES BALDWIN BROWN, B.A., Author of the *Divine Life in Man*, etc. 8vo, pp. 368. New York: Thomas Whittaker. $2.

This volume contains sixteen discourses of more than ordinary merit. The first two treat very lucidly of the deep spirituality required in the teachings of the Old Testament; the third shows that the doctrine of the resurrection is the solution of the mystery of man's existence and the key to the life of Christ. The fact of Christ's resurrection is next proved. Then we have a comprehensive view of the results of the resurrection of Christ on the development of humanity—"the risen Christ in the risen world." These sermons are characterized by uncommon breadth of suggestive and independent thought; by their lucid generalizations; by a strong, clear, and vigorous style; by a duly qualified enthusiasm; and by a profoundly evangelical spirit.

The Best Bread, and other Sermons. Preached in 1887. By C. H. SPURGEON, of London. 12mo, pp. 393. New York: Robert Carter & Brothers.

We have here seventeen discourses on practical and experimental godliness, full of pith, life, suggestiveness, quaint allusions, and spiritual vigor.

PHILOSOPHY, METAPHYSICS, AND GENERAL SCIENCE.

A Study of Religion: Its Sources and Contents. By JAMES MARTINEAU, D.D., LL.D. 2 vols. 8vo, pp. 417, 410. New York: Macmillan & Co. $6.

Dr. Martineau is, if not *facile princeps*, yet a leader among liberal religious thinkers. In these volumes, as in his preceding works, he shows himself to be a close thinker, a scholar widely and familiarly acquainted with the works of both ancient and modern philosophers, and a brilliantly intellectual writer, acutely analytical, and fertile in rich illustrations. Though not strictly orthodox in his views of inspiration he is reverent in writing of the "Divine Mind and Will ruling the universe and holding moral relations with mankind;" belief in whom constitutes the "religion" which is the subject of this "study."

"The innermost seat of this belief" he seeks "in the constitution of human nature." In pursuing this object he first considers the "Limits of Human Intelligence." Under this head he discusses the "Form and Conditions of Knowledge," Kant's Critical Philosophy, Absolute and Empirical Idealism, and the Relativity of Knowledge, finally reaching the conclusion that "what is inevitably thought is in accord with what really is; and that Intelligence is not the mere creator of a dream."

In his second book he discusses "Theism;" and, after considering "God as Cause," finds, as a result, that the principle of Causality justifies the conclusion that there is "one universal Cause, the infinite and eternal seat of all Power, an omniscient Mind ordering all things for ends selected with perfect wisdom." He then proceeds to treat of "God as Perfection." Here he makes the human conscience—man's ethical intuitions—the interpreters of the divine character by which he proceeds from "self-knowledge to divine knowledge." Guided by conscience men discover their affinity with a supreme omnipresent righteousness, and learn that the predicates of the principle of causality and of conscience "meet in one Being perfect alike in thought and holiness."

In his third "Book" Dr. Martineau treats of Pantheism as a reaction from Deism; also of Determinism or Necessarianism, and of Free Will. He reasons conclusively against the former, and demonstrates the latter with much logical force. He is, indeed, an ultra Libertarian, in that he supposes God "cannot read all volitions that are to be," inasmuch as he has limited himself by refraining from covering all human volitions with his omniscience. He chose to render some knowledge conditional for the sake of making any righteousness attainable by man. But our author maintains this opinion on purely philosophical grounds, and concedes that it is inadmissible on theological principles.

In his final chapter Dr. Martineau writes of the "Life to Come." He infers human immortality from two facts, 1. That *every-where*—in our conscience, in our physical nature, in the sentiments of associated men—there are marks of a morally constituted world moving toward righteous ends. 2. That *nowhere*, within us or without us, do we find the fulfill-

ment of this idea. Therefore, being only an "unfinished system, it irresistibly suggests a justifying and perfect sequel." And the vaticinations of our moral, intellectual, and spiritual natures "report to us that we stand in divine relations which indefinitely transcend the limits of our earthly years."

On the whole, it may be said that this "study" is a splendid piece of purely intellectual work—a refreshing mental tonic. Its reasonings contain antidotes both to the abstractions of idealism and the fallacies of sensationalism. It also lends more support to the orthodox view of inspiration than its author probably intended, because it grounds so many truths on merely natural facts that are in strict harmony with the teaching of the inspired word. In fact, one can scarcely resist a conviction that our philosopher is more indebted to the light of Bible inspiration for his insight into the deeper meanings of nature than he himself recognized. Hence, the Christian thinker, while gladly accepting many of the conclusions of these charming volumes, will still rejoice that he can found his belief not on philosophy alone, but also and chiefly on the solid rock of God's infallible words.

Philosophy and Religion. A Series of Addresses, Essays, and Sermons designed to set forth great truths in popular form. By AUGUSTUS HOPKINS STRONG, D.D., President and Professor of Biblical Theology in the Rochester Theological Seminary. 8vo, pp. 632. New York: A. C. Armstrong & Son. $3 50.

Dr. Strong is a very able writer. In this noble volume he has collected many of his previously printed sermons and essays, with others which here appear in print for the first time. It discusses a wide range of topics which occupy conspicuous places in modern thought. Among its strictly literary papers we find "Poetry and Robert Browning," "Dante and the Divine Comedy," etc.; among its theological essays we note "Modified Calvinism," "The New Theology," "The Method of Inspiration," etc. On scientific subjects there are essays on "Science and Religion," "The Philosophy of Evolution," "Modern Idealism," etc. Besides these we have "The Education of Woman," "Remarriage after Divorce," "Christianity and Political Economy," etc. These, with other living questions, are not treated superficially, but comprehensively and thoughtfully. Much, perhaps most, of its contents we admire and can cordially approve, but from "Modified Calvinism" and "Will in Theology," as here presented, we must strongly dissent. As a matter of fact, the root-principles of Calvinism, despite the strenuous denials of its advocates, implicitly make God the responsible author of human sin, and refuse real freedom to the human will. Dr. Strong, in his attempted modification of it, vainly seeks to rid it of this terrible logical burden. But, like original sin, it is an inherent quality of the theory, and cannot be "modified" out of it. To Arminians, who desire to see Calvinism made as presentable to a modern religious thinker as much learning, ingenious logic, and skillful logomachy can make it, this volume, though far from convincing, is yet interesting. Apart from its theology, however, it contains much that is

intrinsically valuable to theological students, and also to general readers who "love books that are books." To much of the pseudo science of the day it is also an effective antidote.

Introduction to the Study of Philosophy. By J. H. W. STRICKENBERG, D.D. 8vo. pp. 422. New York: A. C. Armstrong & Son.

In these times of much discussion of philosophical questions, no young man or woman who wishes to keep abreast of the thought of this age can afford to be without at least a general acquaintance with the ideas and systems of the most distinguished teachers of philosophy. But in forming that acquaintance one needs the guidance of teachers who are both masters of philosophic thought and in sympathy with revealed religion. One's teachers must be, not Rationalistic but Christian, philosophers. The author of this excellent volume appears to be such a teacher. His theory is, that philosophy and religion, though starting from the stand-points of faith and reason, may find their point of co-operation in the union of "a believing reason" with "a rational faith." Reason must not ignore faith: faith must not ignore reason: albeit the peculiarities of each must be distinguished. Much of belief lies outside the sphere of philosophy; religion is far from including the whole domain of faith. Religion has objects which reason alone could never have discovered—objects beyond the sphere of demonstration. Philosophy also deals with subjects foreign, though not essentially hostile, to religion. Writing in the light of these principles Dr. Strickenberg defines philosophy, explains its relations to religion, to natural science, and to empirical psychology. He also treats of noetics, metaphysics, ethics, and of the spirit and the method in the study of philosophy. His treatment of these themes is scholarly, able, sufficiently profound for its purpose, luminous, independent, and discriminative. To students his book is eminently instructive; to those already well read in philosophy it will be found helpful as a review of partially forgotten studies.

The Religious Aspect of Evolution. By JAMES MCCOSH, D.D., LL.D., Lit.D. 8vo, pp. 109. New York: G. P. Putnam's Sons.

This volume contains two lectures read before the trustees of the Bedell Fund at Kenyon College, Ohio. In them the venerable doctor affirms his belief in the principle of evolution, because he finds scientific evidence of its presence in nature. But he sees in it not a merely natural force, but only a means by which the Creator executes his plans. In developing this idea he yields to the evolutionist all that ascertained natural facts can reasonably claim, but insists that no explanation of the processes of nature that exclude God from them can satisfy the reason. And he recognizes in the evolutionary principle the working of a divine force pointing to a culmination which shall include a new heaven, a new earth, and a final victory of the kingdom of Christ over the evils of the ages.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Ancient World and Christianity. By E. DE PRESSENSÉ, D.D., Author of *The Early Years of Christianity*, etc. Translated by ANNIE HARWOOD HOLMDEN. 8vo, pp. 479. New York: A. C. Armstrong & Son.

In this important volume Dr. Pressensé may be said to have furnished a digest of the historical facts which justify Paul's assertion, that the ancient heathen world possessed sufficient knowledge of God and of human duty to guide it to higher religious and moral conceptions than were embodied in its idol worship and in its shamefully-immoral practices. His portraitures, giving the salient features of the religions of Chaldea, Egypt, Phœnicia, the primitive Aryans, of Zoroaster, of the Vedas, of Buddha, of Hellenic Paganism, including the Greek Philosophy, and of Græco-Roman Paganism, all go to prove that the light of Nature everywhere showed men more or less of "the eternal power and Godhead," produced a limited development of their moral consciousness, and begot in them a cry for a more satisfactory knowledge of the "unknown God," an aspiration after immortal life, and a craving for power to achieve the good which they but dimly perceived and failed to grasp. Their refusal to be led by these voices of Nature was the cause of their corruption. But the harmony of Christ's teaching with those voices points to the divine origin of both. What the latter obscurely taught Christ confirmed, explained, and supplemented. He brought their dim conception of immortality into the brightness of heaven's own light. By his precepts he illuminated and quickened the natural conscience, thereby endowing it with new power. By his beautiful and self-sacrificing character he gave mankind a new, a sublime, and an attractive conception of the Great Supreme. By his propitiation for human sin he satisfied the agonizing cry of the guilty heart for a means by which its guilt could be forgiven and its filthiness washed away. This relation of Christ to the needs of mankind, as felt in the pagan world, proves, as Dr. Pressensé ably shows, that Christianity was "the actual fulfillment of the work of divine love, bringing to mankind the very thing which for long ages it had been vainly striving and seeking after." Students of comparative religions, and clergymen who desire well-digested historical facts with which to meet the charge that Christianity has borrowed much of its teaching from the religions of the world, will find this work very helpful.

Palestine in the Time of Christ. By EDMOND STAPFER, D.D., Professor in the Protestant Theological Faculty of Paris. Translated by ANNIE HARWOOD HOLMDEN. Third Edition. With Maps and Plans. 8vo, pp. 527. New York: A. C. Armstrong & Son.

To give the reader an intelligent conception of the Holy Land as it was when Jesus lived is the purpose of this very interesting volume. Guided by books of recognized authority, its author describes the geography of the country, its kings, sanhedrin, population, home and public life, social habits in city and country, literature, and religious life. In the latter he

includes the Jewish sects, with their peculiar beliefs, doctors of the law, schools, philosophy, worship in synagogue and temple, ceremonies and feasts. He also fixes the principal dates in the life of Jesus, and views many of his acts in connection with their localities and with the opinions of the Jewish people. His facts have been diligently gathered and carefully collated from the most distinguished Jewish, French, German and English writers, and cast a strong light on the gospel histories. Dr. Stapfer regards Jesus himself as greater than his teaching. "His entire life," he says, "is a miracle." Every Bible student will highly appreciate this volume.

A History of the Inquisition of the Middle Ages. By HENRY CHARLES LEA. Vol. III. 8vo, pp. 736. New York: Harper & Brothers.

This noble volume completes Mr. Lea's learned and admirable history. It treats of such "special fields of inquisitorial activity" as the spiritual Franciscans, the Fraticelli, political heresy, sorcery and occult arts, witchcraft, intellect and faith, etc. Its concluding chapter, in calmly summing up the moral results of the Inquisition, justly says:

> Uniformity of faith had been enforced by the Inquisition and its methods, and so long as faith was preserved crime and sin were comparatively unimportant, except as a source of revenue to those who sold absolution. . . . The moral condition of the laity was unutterably depraved. . . . The Inquisition was the monstrous offspring of mistaken zeal, utilized by selfish greed and lust of power to smother the higher aspirations of humanity and stimulate its baser appetites.

No one, after reading the facts which make up this history, can reasonably claim that these conclusions are exaggerations. Neither can the Papal Church truthfully affirm that the terrible record is made up of "Protestant lies," inasmuch as it is chiefly derived from Roman Catholic authorities. Thus by its own mouth the Papal Church of the past stands hopelessly condemned, and despite its reckless habit of falsifying history, of trying to wash its spotted garments in falsehood, it must bear the terrible burden of the guilt it incurred by making itself the oppressor of the nations, whom, had it been other than antichrist, it might have enlightened and blessed. Mr. Lea certainly deserves the thanks of the Protestant world for producing these learned, judicious, attractive, and valuable volumes.

The Story of the Goths from the Earliest Times to the End of the Gothic Dominion in Spain. By HENRY BRADLEY. 12mo, pp. 376. New York: G. P. Putnam's Sons. Price, $1 50.

This volume is one of a series of historical studies designed to present in graphic style the stories of the prominent nations which have played their several parts in the great drama of humanity. The story of the Goths is less familiar, because hitherto less fully and distinctly told, than that of many other peoples. Yet though now "a vanished nation," they once played no feeble part in the great movement of the barbarian tribes which overthrew the decaying Roman Empire and prepared the way for the better civilization which sprang from its ruins. Who these

rude people were, whence they came, whither they wandered, what they accomplished, and why they finally vanished as a nation, are questions satisfactorily answered by Mr. Bradley in this very excellent book. Without pretending that his history is strictly original and exhaustive this writer claims, with justice, to have put into it the marrow of the best authorities who have treated of that once mighty people. He has assuredly produced a work that is very entertaining, attractive in its style, and valuable for its facts.

The Invasion of the Crimea: Its Origin and an Account of its Progress down to the Death of Lord Raglan. By ALEXANDER WILLIAM KINGLAKE. Vol. VI. 12mo, pp. 284. New York: Harper & Brothers.

In this volume Mr. Kinglake brings his most admirable history of the siege of Sebastopol to a close. Most of his readers will regret that his plan did not permit him to carry his history down to the capture of that formidable fortress, but only to the death of Lord Raglan, the commander of the British forces. Hence, though when viewed as a record of that distinguished general's part in the great siege it is a completed history, it is yet an unfinished record of the siege itself. It is, however, a very remarkable specimen of military history, graphic in description, spirited in its relation of not only the most serious struggles in the conflict, but also of minor details and incidents which had important bearings on the issue of the siege. Mr. Kinglake has aimed to be accurate in his statements and fair in his judgments. He has nowhere strained after effects, but has left facts to produce their own impression on the reader's mind. His work is, and must continue to be, the standard history of the invasion of the Crimea.

The United States of Yesterday and of To-Morrow. By WILLIAM BARROWS, D.D., Author of *Twelve Nights in the Hunter's Camp*, etc. 12mo., pp. 432. Boston: Roberts Brothers.

This is a book of startling historic and existing facts concerning the land in which we live. The vast extent of our country, its surprising distances, its wonderful growth, its vast stretches of farming lands, its wild western life, its educational methods, its amazing railway systems, and its probable future are the topics it discusses and elucidates. Dr. Barrows is no inventor of facts, but a conscientious gatherer of them. He is skilled in the art of generalization. His reasonings are from what is to what probably will be in the future, and, though sanguine, he is not extravagant. No American can read his book without a feeling of astonishment at the present prospective greatness of his land and nation.

The Life of George Washington, Studied Anew. By EDWARD EVERETT HALE, Author of *A Man Without a Country*, etc. Square 8vo, pp. 392. New York: G. P. Putnam's Sons.

This volume belongs to the "Boys and Girls' Library of American Biography." Mr. Hale, in writing it, made free use of materials which Washington's previous biographers did not closely study. They studied

their hero in the light of public documents: Mr. Hale, while not disregarding these sources of information, presents him as he appears in his copious diaries, and in his private correspondence. The "father of his country" does not suffer by being thus studied, but stands out in Mr. Hale's bright pages "as the finest instance in history of the success of moral power;" and, says Mr. Hale, "men agree to honor Washington because, in his life, they think they have a demonstration that right is might." The wide circulation of this book among the youth of the country would benefit them, and tend to form in the rising generation just such characters as are the need of the republic.

Some Remarkable Women. A Book for Young Ladies. By DANIEL WISE, D.D., Author of *Men of Renown*, *Story of a Wonderful Life*, etc. 12mo, pp. 245. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. $1.

This volume contains "Introductory Words to Young Women, and Sketches of: 1. The Brontë Sisters, whose lives illustrated the triumph of woman's genius over formidable difficulties. 2. Hannah Adams, the first American woman who made literature a profession. 3. Elizabeth Prentiss, a successful writer of books and an earnest Christian worker. 4. Sister Dora, a self-sacrificing hospital nurse. 5. Mary Lamb, a remarkable example of sisterly affection. 6. Frances Ridley Havergal, a writer of Christian hymns. 7. Felicia Hemans, one of the most accomplished poets of her time. 8. The two Grimké Sisters, showing woman's unselfish devotion to philanthropic work. 9. Caroline Herschel, the astronomical discoverer. The aim of the volume, as stated in its Introduction, is "to encourage woman to accept the highest and noblest views of life."

A Short History of the English People. By JOHN RICHARD GREEN, with Maps and Tables. New edition thoroughly revised. 8vo, pp. 872. New York: Harper & Brothers.

Hume, Lingard, Mackintosh, Macaulay, etc., hold high rank as English historians, but as the historian of the English *people* Mr. Green outranks them all. Even Mackintosh did not grasp the true philosophy of history as completely as did Mr. Green, who saw with the insight of genius that the development of a *nation*, to be clearly understood, must be studied not so much in the deeds of its kings, or in its laws and forms of government, as in the unfolding of the life of its people—in the story of the men and women who made the nation. Thus written history possesses a stronger fascination than romance, as every intelligent reader will feel who attentively reads either this "Short History" or Mr. Green's larger "History of the English People." In this attractive volume the style, though wondrously condensed, is yet graphic and forcible; its descriptions are picturesque, and its analysis of character acute and full. But its most valuable feature is its method of showing concrete facts to be evolutions of the life and character of the people themselves. Hence whoever masters this "Short History" holds the key to the real history and prog-

ress of the people of England. We know of no English history of its size that is at all comparable to it.

The Church and the Eastern Empire. By Rev. HENRY FANSHAWE TOZER. Small 8vo, pp. 198. New York: Anson D. F. Randolph & Co. Price, 80 cents.

This, though a small, is by no means a superficial volume. It is a carefully-prepared digest of the history of the Byzantine Empire, written with the purpose of bringing into view the influence of the Church on the social and religious life of that great empire. Its author has evidently studied his subject very thoroughly, and his work contains much that is of importance, not only to students of general history, but also to those who are especially interested in tracing the relations of Christianity to the development of the kingdoms evolved from the old Roman Empire.

POLITICS, LAW, AND GENERAL MORALS.

Principles and Practice of Morality; or, Ethical Principles Discussed and Applied. By EZEKIEL GILMAN ROBINSON, D.D., LL.D., President of Brown University. 12mo, pp. 252. Boston: Silver, Rogers & Co.

The disposition of men to divorce practical ethics from religion was perhaps never more distinctly marked than it is to-day, especially in the customs of the business world. For this, if for no higher reason, one may hail with pleasure the publication of this scholarly book, in which Dr. Robinson discusses with rare ability, nice discrimination, and philosophical breadth the fundamental principles of "Theoretic Morality" and the duties of "Practical Morality." In doing this he treats ethics as a science, aiming to classify acts as right or wrong, and as a philosophy seeking to determine the moral principles which should regulate human conduct. In searching for the ultimate ground of moral obligation he critically examines utilitarianism, intuitionism, the theory of the supreme will, etc., and not finding it without qualification in either of these theories he concludes that it is in the eternal moral nature of God as manifested in the moral consciousness of men and in holy writ. Regarded as a text-book one can scarcely speak too favorably of this volume. It is admirably fitted, both as to style and method of treatment, to impart to college students a clear and comprehensive understanding of ethical principles and duties.

MISCELLANEOUS.

The Book of Genesis. By MARCUS DODS, D.D., Author of *Israel, Iron Age*, etc. 8vo, pp. 445. New York: A. C. Armstrong & Son. $1 50.

In this book we have a capital specimen of expository writing. Though not critical and exegetical in form, it is manifestly based on a thorough acquaintance with the results of exegetical study. Hence it very clearly brings out the meaning of the book it expounds, and is characterized by weighty, pertinent, practical remarks. It is the third issue of *The Expositor's Bible* now in course of publication, and while it has value to clergymen because of its suggestiveness, it is also well adapted to the needs of all who love to gather honey from the pages of Holy Writ.

Family Living on $500 *a Year.* A Daily Reference Book for Young and Inexperienced Housewives. By JULIET CORSON, Author of *Fifteen and Twenty-Five Cent Dinners*, etc. 12mo, pp. 437. New York: Harper & Brothers.

The writer of this book does not claim that five hundred dollars per annum may be made to cover all the expenses of a genteel family, but only that, with skill in household administration, its table may be amply and satisfactorily provided for with that sum. To assist the economical housewife in accomplishing this domestic feat, she gives numerous practical directions concerning the selection and cooking of food, the management of servants, the regulations proper to the kitchen and dining-room, etc. The work is therefore a *vade mecum* for housewives.

The Church and the Age. An Exposition of the Catholic Church in View of the Needs and Aspirations of the Present Age. By Very Rev. J. T. HECKER. 12mo, pp. 322. New York: Office of the *Catholic World.*

If the Catholic Church really wishes to meet the needs of the present age she must reform herself. She must abandon her pretension that the pope is God's vicegerent, her Mariolatry, her idolatrous worship of the host, the celibacy of her priesthood, her Jesuitry, her monkish brotherhoods, her nunneries, and her ambition to rule over the polity of nations. Father Hecker's effort to show that she can meet the aspirations of modern men while retaining these antichristian characteristics and usages is like an untimely birth.

My Sermon-Notes. A Selection from Outlines of Discourses delivered at the Metropolitan Tabernacle. By C. H. SPURGEON. From Romans to Revelation. 12mo, pp. 405. New York: Robert Carter & Brothers.

These "Notes" contain analyses of texts, pertinent remarks, suggestive thoughts, valuable hints, and facts for the illustration of Scripture truth. They are really the loose materials which, when put together by Spurgeon's skill, became the substance of discourses to which his people listened with pleasure and profit. To Sunday teachers and preachers who know how to use them aright they will be eminently useful.

Herr Paulus, His Rise, His Greatness, and His Fall. By WALTER BESANT. 8vo, pp. 168. New York: Harper & Brothers.

In this somewhat fantastic story Mr. Besant illustrates the charlatanism, the deception, the illusiveness, and the folly of spiritualism, mesmerism, etc.

Monarchs I Have Met. By W. BEATTY-KINGSTON. Illustrated. 8vo, pp. 228. New York: Harper & Brothers.

A very amusing record of a reporter's reminiscences of his intercourse with certain royal and other dignitaries with whom his duties brought him into personal acquaintance. One's enjoyment of the book depends on the degree of one's faith in the uncolored truthfulness of its details.

Derrick Sterling. A Story of the Mines. By KIRK MUNROE. Illustrated. 16mo, pp. 256. New York: Harper & Brothers.

A vigorously-written, healthful, and attractive story of a boy in humble life whose heroism, trueness, and loyalty to duty gave him salutary influence over his depraved associates in a coal mine. Incidentally, it gives an inside view of life in a coal mine.

Christopher, and Other Stories. By Mrs. AMELIA BARR. 12mo, pp. 352. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. $1 25.

These eight stories from the charming pen of Mrs. Barr will yield delight and profit to readers of all ages. They are characterized by tenderness of feeling, and teach some very sweet life-lessons.

Marzio's Crucifix. By F. MARION CRAWFORD. New York: Macmillan & Co. Paper covers, 50 cents.

In this interesting story we have a vivid picture of the fruits of socialistic ideas when accepted by an Italian of the middle class, which Marzio represents. It is a readable story, albeit it is not one of Mr. Crawford's best.

Only a Coral Girl. By GERTRUDE FORDE, Author of *In the Old Palazzo.* 12mo, pp. 183. New York: Harper & Brothers. 30 cents.

A very interesting story, which illustrates the superiority of an affectionate disposition developed in simple environments, to unsubdued selfishness in minds favored by culture and fashionable associations.

Joyce. A Novel. By Mrs. OLIPHANT. Square 8vo, pp. 191. New York: Harper & Brothers.

A well-written but highly improbable story, whose heroine strikingly illustrates the law of heredity.

Days and Nights on the Sea. A Souvenir for an Ocean Voyage. Compiled by JESSE BOWMAN YOUNG. 12mo, pp. 43. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Cloth, 40 cents; paper covers, 25 cents.

A series of select passages in prose and verse admirably suited to serve as food with which to feed serious reflections during a sea voyage.

Whatever Is, Was. By GEORGE A. YOUNG. 8vo, pp. 481. New York: Leggett Brothers.

This book is, in its way, a literary curiosity. It has much to say about the opinions of modern naturalists, but its author writes so grotesquely, and is so lacking in the art of putting things, that one is puzzled to know precisely what his own views are, albeit he either is, or affects to be, as the title of his book imports, a believer in the eternity of matter.

Father Fervent. By JOHN BAMFORD, Author of *Elias Power, of Ease-in-Zion, John Conscience, of Kingseal.* 16mo, pp. 173. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. 80 cents.

This book contains quaint sketches illustrating a thoroughly Methodistic type of piety and of personal Christian work. Its circulation throughout the Church could scarcely fail to quicken her spirituality and stimulate her activities in Christian work. It is specially suited to be a spur to indolent class-leaders.

A New Robinson Crusoe. By W. L. ALDEN, Author of *The Cruise of the Canoe Club, Adventures of Jimmy Brown,* etc. 16mo, pp. 147. New York: Harper & Brothers.

Mr. Alden is a humorist. In this burlesque sketch of an imaginary grandson of Robinson Crusoe and his companion he keeps his readers amused, and, by implication, illustrates the stupidity of ultra-conservative men who adhere to old usages because they were practiced by their grandfathers.

Father Solon; or, The Helper Helped. By Rev. DE LOS LULL. 12mo, pp. 367. New York: Wilbur B. Ketcham. $1 50.

This is a didactic story. It teaches many valuable life-lessons and portrays several unique characters, whom the author places in some exciting situations, which are quite powerfully drawn. Its effect as a story is considerably weakened by the fact that its conversations are, if not stilted, yet stiff, and its personages often preach where they should talk. Nevertheless, it may be read with profit.

Young Folks' Nature Studies. By VIRGINIA C. PHŒBUS. 12mo, pp. 258. New York: Phillips & Hunt. $1.

The author of this book merits the thanks of parents and teachers who feel the need of books which make the attainment of knowledge a delight. In its pages we have the habits of those curious little people, the ants, described in a species of conversational story which is very lively and attractive. In the same style the history of a lump of coal is given, and then we have a charming talk about the fossils of the rocks. That lad or maiden who cannot be interested in this book must be a dullard indeed.

METHODIST REVIEW.

SEPTEMBER, 1888.

ART. I.—EXPLANATION: A LOGICAL STUDY.

IN the world of pure thought a fact is said to be explained when we comprehend it as a necessity of reason, or as a rational implication of some other admitted truth. In the world of things this insight is rarely possible, and here explanation is rarely complete. But here, too, the human mind is not content to take facts as they come, or as it finds them, and it cannot rest until it has explained them. This explaining has various forms and stages. The aim of this paper is to consider them.

A good part of our explanation of things consists in referring the fact or event to a class or law. Thus we explain the fall or floating of bodies by reference to gravitation. Chemical changes are referred to affinity, electrical action to electricity, and magnetic phenomena to magnetism. Thus we gather our facts into classes, or refer them to laws which are themselves only facts of a more general nature, and when we have done this we count the facts to be explained.

Now what value has such explanation? It is plain that in all such cases we get no insight into the rationale of the fact. If a single fact be mysterious, we are no better off when we learn that the fact has been indefinitely reduplicated. If we are unable to tell how or why one atom attracts, we are not helped by being told that they all attract. The reference of a fact to a more general fact leaves the inner nature of both the particular fact and the general fact as opaque as ever. The sole value of this form of explanation is its logical convenience. It rescues the facts from their isolation, so that they are no

longer separate and lonely in our mental system, but are recognized as specimens of a kind or cases of a law. It also enables us to apply one term to many facts, thereby simplifying our classification. But this advantage is simply that of all logical classification. At the same time the facts themselves remain as separate and distinct as ever; for classification makes no identity and abolishes no difference.

This fact is often overlooked. The plurality and differences of the facts disappear in the unity and simplicity of the class term; and hence there often arises the fancy that the universal, or the law, reached represents the original from which the particular realities or events proceed. But this is only an echo of the ancient realism, a dead doctrine, indeed, but one whose ghost still haunts our science and logic. It is plain, however, that classification in no way changes the facts or reveals their essential source. If we gather all cows, sheep, horses, etc., under the general term animal, it is manifest that while we have united them by some common mark they each retain their distinctive peculiarities. It is equally plain that from the general term it is impossible to deduce any actual case. The general term has only a logical function, and represents no possible existence. It exists only as a mental symbol; while the objects which it represents are a multitude of individual objects or events, each of which is what it is on its own account. The reality is not man but men, not motion but particular movements, not gravitation but a great number of mutually attracting elements. While, then, the universal is the logical symbol for this multitude, it can in no way be viewed as its ontological source or as its essential reality. In short, the classifying process is not to be viewed as the analogue of any thing whatever in reality, but only as a piece of subjective scaffolding whereby we reduce the manifold of experience to a portable form in the interests of cognition.

Of course, the mind has an interest in reducing the number of laws and classes to the fewest possible, as they serve as the symbols of reality. In forming them we have to overlook all the individual peculiarities of real things. These disappear in the monotony of the class notion. The inadequacy of the latter to express reality thus becomes all the more apparent, and in returning to reality again we have to take up all that

we before left out. But if we should succeed in reducing all objects to a common class, or all events to a common law, we should only have unified our conceptions without in any way modifying the facts. And what we gain is not a deeper insight, but a more convenient or extensive symbolization. We must, then, guard ourselves against mistaking the order of our classificatory thinking as expressing the existential order of reality.

This fact is pretty well recognized nowadays when we are dealing with individual things, and especially when dealing with sense objects. Very few would hold the class notion to represent a real existence in the animal world, though in such notions as being and matter we have something of a survival of the ancient realism. This is much more pronounced when we come to deal with qualities and powers. Here there is still a strong tendency to mistake the universal as the real, and the actual as a case or modification of the same. Thus we tend to view the various colors as specifications of the common fact, color; and we insist that the several shades of this same color are to be regarded as modifications of a common quality. In the same way, from the various activities of a thing we form the conception of a force underlying them. This force, however, is conceived as the ground of all the activities without having the specific peculiarity of any of the individual cases, and then we view the cases as only manifestations of the one common force. But in all of these cases we fall into realism again, and mistake the movement of our classifying thought for the real order of existence. It is plain that there is no universal color; it is equally plain that there is no universal quality, and also no universal force. Every real quality must have a definite content and intensity which renders it perfectly individual. A red rose cannot be red in general; indeed, it cannot even be rose-red in general; it can be red only with its own individual shade and intensity of redness. Every actual force, again, must be perfectly definite in quantity, quality, and intensity. While in physics we often seem to attribute force in general to things, the complete expression of the thought always contains the implied limitations. For the real affirmation always takes the form of a law expressed as a hypothetical judgment. It says that if certain conditions are ful-

filled certain definite effects will follow, and when these conditions are all conceived the limitation is complete. Of course, in all objects which are united into a common class there must be certain elements of similarity; but the similarity is not to be viewed as their constitutive essence. We must be careful, then, not to identify the order of classification with the order of existence.

Most of all is this fact overlooked in psychology. Here the oversight complained of reigns supreme. Psychologists have greatly concerned themselves as to what faculty a given mental experience is to be referred, and also how many faculties are to be assumed. There has been a general aim to reduce mental principles to the fewest possible, and so all mental facts have been classified under a few simple heads, as knowing, feeling, and willing, and sometimes under a single head, as sensation; and there has been a very general assumption on the part of those engaged in this work that they were dealing with the nature of the mind itself, rather than classifying the mental facts. Hence each new simplification has been viewed as a triumph of analysis, and as pointing to a corresponding simplicity of the mental nature.

The illusion here is patent. The classification of mental states contains no doctrine concerning the soul itself, and gives no hint as to the genetic relations of the facts as existing. The simplification is for the understanding, and gives a convenient short-hand expression for the facts; but the facts as real arise in another way, and cannot be deduced from our classification. For instance, physical sensations are indeed sensations, but they cannot be derived from the general class sensation. Thus colors, sounds, odors, etc., are all sensations; at the same time they are incommensurable among themselves, and can in no way be referred to or deduced from a common root. But, through mistaking the class notion for the real essence, the fancy has become very general that the nature of the mind is revealed in the classification.

Because of this illusion, not a few psychologists have erred and strayed from the way like lost sheep. The question as to the number of faculties is purely one of classification, and its decision would add no insight into the reality. For referring a fact to a faculty is only a way of saying that the soul is able

to perform or experience the fact in question. A faculty is neither a thing nor an instrument; and so far as additional knowledge is concerned it is only the old *vis soporifica* or *dormitiva* over again. The question, therefore, whether the soul really has this or that faculty amounts to asking whether the soul is able to do or experience what it does. Again, the number of the faculties depends simply on the question whether the facts of experience form one class or more. If the latter, then the soul, as capable of one order of experience, would contain no provision for the other incommensurable ones; and we should have to think of the nature of the soul as corresponding in complexity to the complexity of the outcome. But in either case the facts, as actual experiences, with their specific quantitative and qualitative contents, find no explanation in the general faculty or faculties; because, as general, a faculty is only a class term, and even if real, it would contain no provision for the particular facts. As sensation explains no concrete sensations; as the sensibility contains no actual feeling; so the faculty in its generality accounts for no specific case. The fact in the mental life is the actual experiences. These have sundry elements of likeness whereby they may be grouped together for convenience of cognition; but they have also elements of difference; and these belong equally to their nature. The likeness in no way accounts for the facts; and least of all is it to be viewed as that out of which the facts are made. But under the influence of the classification the differences are ignored, and the likeness is erected into a fixed essence which constitutes or produces the facts. And when, by violence or otherwise, we have succeeded in reducing mental facts to a single class we fancy we have come upon the original element out of which the mental life is made. Often, too, the facts are forced into a class; and then the classification is used for their further distortion. This has been the case pre-eminently in ethics. The question of the faculty on which ethics depends has been much discussed. It has even been a burning question whether ethics is to be referred to the reason or the sensibility, whether it be founded on judgment or on feeling, in complete oversight of the fact that nothing can be altered or made something else by its classification. This oversight underlies most of the agnostic strivings of current psychology.

The same error is repeated in much of our evolution philosophy. Class terms are taken for realities and conjured with to the great profit of the dictionaries, and the great confusion of the neophytes. Omitting further criticism, however, we conclude that general terms, whether representing things, qualities, faculties, or powers, have only a mental existence and a logical function. While indispensable for mastering the manifold of experience, they are never to be mistaken for the reality, or for any thing more than a mental device. How the facts, whether things or events, come to be what they are can never be understood by consulting the order of classification. A classification from which we could deduce the actual must contain the actual, and must, of course, have all the complexity of the actual implicit in itself. Until class terms can be real in their generality, and until it is shown how the simplicity and indefiniteness of the class term can become the definite complexity of concrete cases, we are forbidden to identify the order of our classifying thought with the order of actual existence.

The value, then, of this first and simplest form of explanation consists not in any insight into the ontological nature or source of the facts, but only in its logical convenience. The facts are brought out of their isolation by being recognized as cases of a kind or law; but no light is thrown upon the nature and origin of the facts themselves. The fancy that we have more than this is an echo of the scholastic realism.

Another stage of explanation is when a fact is connected with its antecedents as the result of a law or laws. In the previous stage a fact is viewed as a case of a law; in this stage it is exhibited as the outcome of law. When we can trace the co-operation of several laws in a given effect we have a sense of insight which is peculiarly satisfactory. Thus the formation of the dew is the outcome of several laws, concerning the radiation of heat, specific heat, the condensation of water-vapor, etc. When we trace the fact to these laws, so that it is seen to be an outcome of the same under the circumstances, we view the effect as explained. This form of explanation is more satisfactory to the mind than the preceding one. The event no longer appears as an opaque fact, but as one whose origin can be traced and understood. When the antecedents are given we trace their consequent; and when the consequent is given we trace

their antecedents. In the former case we ask what consequents must result from the antecedents according to the known laws; in the latter we ask what the antecedents must have been to produce the actual consequents. But, whether we trace the antecedents to their consequents or infer the antecedents from their consequents, the essence of the explanation consists in connecting a fact or state of things with other facts or states of things according to known laws. Then we see how one state of things arises out of another state of things, and how a present state of things at once points to a past state of things and foretells a future state of things. From the present state of the solar system we read its past and forecast its future. From the present condition of the earth's crust we discern its past condition. In short, from any fact in a system of known law we may infer both its antecedents and its consequents.

This kind of explanation is independent of ontology. It has no call to enter into the metaphysics of causation, or the nature of essential being. It need not inquire how the laws which it recognizes are possible; it finds them given in experience, and traces their consequences. It deals with the world of experience. Among the co-existences and sequences of this world, it finds an order of law; and by means of this it seeks to unite the various states and factors of the system into a connected whole. Whatever our ontology, the phenomenal world and its laws remain the same; and so long as these remain, it will be desirable to trace the phenomenal order in both space and time. The law of gravity is not affected by our theory of gravity; and the law is all the astronomer cares to know.

This independence of ontological questions is one great attraction of this form of explanation. It permits us to be "positive," and furnishes a platform on which scientists of all philosophical schools, and even of none, may meet in peace and fruitful labor. The great practical value of science also lies in tracing these phenomenal laws. Thereby only do we gain control of nature and experience. In their enthusiasm for practical results, and their distrust of all ontological speculation, the Positivists have sought to restrict the mind to registering phenomena and tracing their laws. But nature is too strong even for the Positivists. This kind of explanation leaves much

unaccounted for. To begin with, it assumes the whole system of law and the realities to which the laws apply. Within the system it connects the various parts and the successive stages according to those laws, but it gives no hint of the origin or aim of the laws and system. These are taken for granted, and we are merely shown how facts and events are connected within the system. We see an order of doing, but we get no hint of the agent or the goal.

The previous type of explanation confines itself to phenomena without saying any thing of their causes. A third form of explanation aims to supply this lack by giving a theory of the causal realities which underlie phenomena. The attempt is made to infer from phenomena not only their phenomenal antecedents, but also their ontological grounds. In this way theories are built up concerning atoms, molecules, forces, and ethers; and these things are regarded as the ontological constants in cosmic change, and as the realities by whose interaction and combination the phenomenal world is to be explained. In such views the metaphysical tendencies of the mind are recognized, the categories of being and causation are imported into phenomena, and thus an air of solid reality is imparted to the whole.

Formally, this type of explanation is necessary to satisfy the mind. We cannot rest in the conception of groundless appearances, but must affirm causal reality somewhere. The place and nature of that reality, however, are not so easily determined. No reflection upon the facts of physical change will cast any light upon their cause until we come upon the order and combinations which suggest intelligence. That even the proximate cause of phenomena must be material and mechanical is a proposition wholly without proof. The current scientific theories in this field are not cogent logical deductions, but are only modifications of the spontaneous realism of common sense with added inconsistencies.

The general logical difficulty with all explanation by inferred causes is, that the causes are first inferred from the facts, and then the facts are inferred from the causes. The inference from the facts is offered as their explanation. There is real progress in such explanation only in the following cases: 1.) The mind may have such an insight into the possibilities

of the case as to form an exhaustive disjunctive judgment. Then we may show by analysis of the fact that we are shut up to one conception of its cause. 2.) The conclusions reached may admit of independent verification, or the theory may be found to embrace a great number of new facts. But when the inferred causes do not admit of being presented in experience or lie beyond the analogies of experience, and cannot be used for the extension of knowledge, the whole matter floats in the air, and the mind simply makes the motions of progress without really getting ahead. The facts to be explained are carried behind themselves, and this is the explanation.

Indeed, this unprogressive character attaches to every system of explanation by inferred causes of a mechanical nature. We infer A from B, and deduce B from A. We know that A was because B is; and we know that B must be because A was. Moreover, the A which we infer is not A in general, but a definite and specific A, which in principle includes B; and we deduce B from A only because we have already provided for B in A. If we do not provide for B in A, we cannot deduce B from A; and if we do make such provision we only draw out what we put in. In all inferences from effect to cause we are bound to determine our thought of the cause by the effect; and we can infer neither more nor less than the cause of just that effect. If we infer more we are guilty of an illicit process, and if we infer less we do not provide for the effect. If we infer that any other effect might have been produced, we either suppose a self-determining cause, which is contrary to the present supposition, or we deny the universality of law, and admit the notion of a groundless happening. Hence the cause we reach is one which must produce the effect in question to the exclusion of every other. In principle, then, it contains the effect, and no matter how far we push our thought we always carry the effect with us. If we seek to explain the solar system as the outcome of a nebulous condition of matter, we cannot do it by any and every nebula, but only by one with such an arrangement of parts, densities, velocities, etc., as made necessary the actual result. If we propose to trace life and history to the nebula we must indeed trace them to the nebula, that is, we must find them really latent in the nebula, so that whoever could have grasped all the circumstances of that

ancient nebula would have discerned human history in its minutest details. The nebula, then, was not merely a cloud of atoms in general, but a system with wonderful potencies which must pass into manifestation. At every stage of progress the system was not merely what it seemed, but more; and the advent of that more into explicit reality was always taking place. At no stage could the system be defined and exhausted by the phenomenal manifestations, but only by these plus the wonderful implications which were to be manifested later on. In such a scheme of thought we reach no bare and simple beginnings which were unrelated to their consequents, but we reach a state of things which made necessary and thus contained all later states of things. The explanation consists in making the facts potential in their causes, and the deduction of the facts consists in conceiving those potentialities as passing into realization. On such a theory the system can never reach any thing strictly new, or rise above itself; it can only unfold its own necessary implications. Whatever is, was; and nothing comes to pass which has not always been implicit in the system.

There has been a very general oversight of this fact in popular speculation. As a consequence we have had a swarm of cosmogonies which from very simple data propose to evolve the universe. The complex has been deduced from the simple, the heterogeneous from the homogeneous, the differentiated from the undifferentiated; and these labors have been viewed as among the supreme efforts of genius. In fact, they belong to the most *naïve* performances of the human mind. Given, a system implicitly containing all the complex forms of cosmic existence and under the necessity of producing the same, to explain the world and its contents. When the problem is thus presented the value of the explanation becomes manifest. Or, given, a series of indeterminate data, as matter and force, to explain the world and its contents, we having the right to determine the data in accordance with the facts to be explained. Here again the value of the explanation becomes manifest. There is no doubt that such an explanation is victoriously possible, and just as little doubt, even in popular thought, that it is worthless. Both the popular speculator and his disciples have assumed that it is possible to begin with simple forms of existence, so low as to excite no surprise and start

no teleological questions, and from these as data to deduce the higher forms of existence which have generally been supposed to point to an intellectual origin. Those low forms were supposed to express the essential ontological fact, and the higher forms were to be got out of them without being in any sense in them. Essentially, the aim was to draw conclusions which were not in the premises, and, in this sense, to get something out of nothing. The fatuity of the scheme was concealed by a variety of oversights. First, there was complete unconsciousness of the logical principle already dwelt upon, namely, that our conception of the inferred cause must be determined strictly in accordance with the effect, and that hence a conception of the cause which does not implicitly include the effect is inadequate, if not untrue. Secondly, the delusion was strengthened by the realistic illusion which sees in apparent matter a palpable and undeniable cause, and one, too, perfectly understood. When, then, a thing was referred to a material cause there was no need to define the cause by the effect, for we knew all about the cause already. It would be interesting and instructive to trace the curious seesaws which have arisen from conceiving matter, now as manifest and understood reality, and now as mysterious cause. Thirdly, the delusion rests upon mistaking the simplicity of class terms for a simplicity of real existence. The physical elements were united under the one term, matter, and the causal energies of the system were united under the one term, force; and sometimes both alike were subsumed under the homogeneous or the fundamental reality, etc. Having, then, only a few simple abstractions in which no ingenuity of analysis could discover any thing beyond themselves, it was easy to mistake them for reality, and to conclude that all complexity of existence had arisen out of their undifferentiated simplicity. But this was only an illogical fumbling with class terms, and had nothing to do with real existence. In ontological thinking in a necessary system logic can find its way neither from the many to the one nor from the one to the many; neither from the complex to the simple nor from the simple to the complex. Reasoning backward from plurality and complexity, they remain implicitly with us; and reasoning forward from unity and simplicity, we find it impossible to advance a single step. Finally, this unreal

simplicity of the class terms was made to seem real by mistaking simplicity for the senses for simplicity for reason. Accordingly, when we traced the cosmic order to some nebulous stage in which the present phenomenal forms were non-existent, we concluded that we had reached a true homogeneity and simplicity, and failed to see that, however simple and undifferentiated such a nebula might be for our senses, reason is bound to find implicit in it all that has ever come out. These oversights, so transparent and *naïve* to reflective thought, have been the chief source and support of our various evolutionary cosmogonies. All of the latter have sought to transform some bare elements of being into the complex forms of cosmic existence, yet without implicitly assuming those forms in the elements from which they sprang. The apparent success has been due to the mistakes dwelt upon.

This point has already been debated to rags, and yet so persistently has it been ignored that we may be allowed, even with the certainty of some repetition, to represent it in a slightly different form. Whenever we can give an exhaustive definition of a cause, we have only to inspect or analyze the definition to learn what such a cause can do. Thus, if we conceive the attributes of material things to be only extension, solidity, and inertia, whatever cannot be reduced to these forms must necessarily lie beyond any possible production by matter. If next we endow the elements with moving forces, we provide for movement and grouping, but nothing more; and whatever cannot be reduced to a movement or a grouping of the elements lies, by force of the definition, beyond the range of physical causation. If next we propose to bring life and thought within the sphere of matter, it can be only as we enlarge the notion of matter to include these new facts. Matter, as before conceived, is inadequate by definition; and it is only as we re-define it so as to include the desired outcome that it can be viewed as an adequate cause. Indeed, we do not get the adequate cause until we have carried all the special circumstances of space, time, equality, intensity, etc., into the proposed cause; that is, until we have defined the cause by the effect. All the effects of a cause with the definite nature A must lie within the sphere of A. Whenever we wish to refer other effects to it, we can do it only as along with A we conceive some other fac-

tor X, which is the real ground of the outlying effects. Here again it appears that there is no getting out of a cause something that was not at least implicitly in it.

But sometimes we are not able to define a cause, but only to point it out and name it. An object may be presented to us as real, and we may proceed to determine its nature and possibilities. How we shall think of the thing is the problem then to be solved. Manifestly, we must think of it in accordance with its outcome. If the thing as manifested to the senses contains no provision for the effects to be attributed to it, we have to distinguish between the appearance and the true nature of the thing to make the attribution permissible. Here, too, the cause has to be determined in accordance with the total effect. This would be generally admitted as an abstract statement, but it has been strangely overlooked in evolutionary speculation. Matter as given by the senses shows no trace of possessing causal activity. We distinguish, then, apparent bodies from the real matter which is proposed as the "mysterious cause" of phenomena. But in determining how we shall think of this "mysterious cause," the crude realism of the senses creeps back unperceived, and we define matter in terms of its apparent qualities. These seem quite unrelated to any thing beyond themselves and also quite able to stand alone. But as we have also learned to think of matter as "mysterious cause," we have no further trouble about causation, and no need for limiting its possibilities. Matter, finally, being essentially expressed in the sense-qualities referred to, it is manifest that matter as thus conceived is the adequate cause of all cosmic effects; and that, too, without having any essential relation to the effects. This unconscious shuffle between incompatible views has been prolific of advanced speculation.

The sum of the previous discussion is this: The mind seeks to gather its objects into classes and to subject them to laws. It also seeks to connect them together according to laws, so that we can see how one state of things implies and leads to another state of things, or how one state of things grows out of another state of things. This knowledge alone has practical value. By means of it we get a short-hand expression for the multiplicity of nature, and our knowledge of the laws enables us to subdue nature to our purposes. But the mind further aims to give

some account of the metaphysical causes at work throughout the various states and changes of things; and here it falls into uncertainty and confusion. The form of our sense-perceptions when the mind is unenlightened by criticism leads naturally to the attempt to construe these causes under a mechanical and material form. Of this attempt, even if successful, it must be said that it merely gives the form of causality and substantiality to the facts without leading to any thing simpler than themselves. The causes we reach are only potentializations of the facts; and if the facts demanded explanation, just as much do these causes demand explanation. None of these forms, nor all of them together, give final satisfaction to the mind; for, while single facts may be seen to be implications of other facts, the system of facts and laws is left opaque and meaningless. To escape this collapse the mind has recourse to a fourth and final form of explanation, that of purpose or final cause.

The mind is so little able to rest in the conception of purposeless activity that those who have been most active in excluding the conception of purpose from scientific thought have generally brought it in again under a more or less thin disguise. Nature has been freely endowed with aims, purposes, tendencies to progress, etc. These have, indeed, often been rhetorically used, but they were none the less necessary to express the doctrines of the speculator; so much so that if they were dropped out the doctrines would often become unintelligible. The mind demands the thought of a goal, an end toward which things are working. When this thought is given, our explanation is formally complete. We have learned what are the modes of cosmic procedure, and we have the thought of an end toward which things move.

The conception of ends or final causes has often been rejected, but generally from misunderstanding. Some have rejected it as implying that an effect can be its own cause. Others have rejected it as implying that the end as such is active, and that, too, before its own existence. Others again have identified the belief in ends with some particular and obsolete conception of their relation to the order of efficient causation, and have rejected it accordingly. Still others have identified it with some special view of the mode of production,

and hence would none of it. Finally, a great many have rejected it because of an assumed antinomy between ends and causes. If the causes of an effect explain it, we need nothing more to account for it; and the conception of ends is only the mind's own shadow thrown upon the order of efficient causation. That most of these grounds of objection are irrelevant is manifest. The belief in ends involves no theory whatever as to the order of production; it implies only that the activities of the efficient causes, whatever they may be, are determined with reference to the ends to be reached. The attempt to play off mechanical causation against this belief tacitly assumes, first, that mechanical causation is an undoubted fact; and, secondly, that, granting such causation, it affects the teleological problem. The first part of this assumption is an echo of crude realism, and overlooks the view which metaphysics makes highly probable, that all that we mean by mechanical causes is only the form under which cosmic intelligence realizes its purposes. The second part of the assumption depends on the fancy already examined, namely, that a mechanical system can produce effects which are not implicit in it, and which, therefore, need not be taken into account in determining our thought of the system. This mistake is due to thinking of the mechanism in terms of simple abstractions, as matter and force, from which all concrete determinations have been eliminated. But a little reflection shows that a mechanical order which is to explain effects can be only an incarnation of the facts to be explained; and hence, so far as teleological insight is concerned, it is only an elephant or tortoise under the earth.

But an explanation by ends is itself an incomplete thought. An end as such is not a cause, and has no real existence. As realized, it is an effect of causes, and cannot be made their cause in turn without manifest absurdity. But if ends are not causal, of what use are they in explaining effects? The only way out lies in conceiving these ends as purposes, or ideal conceptions, according to which an arranging intelligence determines the order of efficient causation, either in its own activities or in those of subordinate instruments. The idea of a locomotive determines the structure of a locomotive not as an efficient cause, but as a conception according to which the builder works. Without the conception of an intelligence

working according to a plan, explanation by ends vanishes because of the non-fulfillment of its conditions.

When the object of our explanation is the cosmos, some have sought to retain the conception of ends without the implied conception of a pre-conceiving and conscious intelligence, but they have only succeeded in verbally stating an unintelligible doctrine. An explanation of the cosmos by ends is possible only as we view the cosmic ends as purposes in a cosmic intelligence and as norms of activity for a cosmic will. By so doing we unite efficient and final causation in the one notion of the causality of will. To this view philosophy is gradually but surely coming. The notion of material or mechanical causation is itself a highly doubtful one. Sense observation finds no efficient causes, but only an order of phenomena. In any case the efficient causes of physical science are becoming more and more elusive. So far as we find them in experience they are seen to be only phenomena. Our customary thought about them is seen to be only an echo of the untenable realism of the senses. As far as we can penetrate we find law, order, system, and toil co-operant to an end, but the agent itself eludes us. Cause there must be, and it must be a cause adequate to the effect; and for the orderly and purpose-like effect intelligence and will are the only explanation. And this explanation takes up all lower forms into itself. From the orderly nature of intellect we should expect an order of law in its activity, and that not as a dumb fact, but as expressive at once of the nature of intelligence and of the way by which it realizes its aims. From the mental demand for unity and continuity we should also expect to find all things and evetns forming a system in which every thing conditions every other thing, and in which each new state of things grows out of a previous state of things, and in turn forms the ground for a future state of things. But this, too, would not be the outcome of some mechanical necessity, but would represent the unity of the cosmic plan and the constancy of the cosmic will. Explanation by intelligence, too, is the only one that ever comes to an end. In any necessary system we not only reach no condition of things simpler than the one we are trying to explain, but we are shut up to an infinite regress.

Any state of things we may reach refers us to a previous

state of things, and so on forever. In truth, there is no ultimate ground of things, nothing in which we may rest. Such ground can be found only in free intelligence. This is the only unity from which plurality can proceed. This is the only true beginning which speculation can find. All other beginnings are only points in the eternal flow where we stop, either arbitrarily or from weariness and confusion. In any case those beginnings have their own antecedents behind them on which they absolutely depend. Of course, we cannot tell how intelligence can be; we know, however, that intelligence is, and assuming intelligence as a first principle all else becomes luminous and interpretable. The order, the system, the plan, the goal, are immediate implications. On the other hand, we know just as little how the non-intelligent can be; and assuming non-intelligence as a first principle every thing is opaque and unintelligible. Nothing flows from it. It gives no insight, and at last we have to say, Things are not what they are, and that is the end of our knowledge.

The study of the laws and connections of phenomena alone does not fully satisfy the mind; we need also to consider things under the relation of means and ends. But, on the other hand, the latter study in no way dispenses with the former. Two things we aim to know: what things are for, and how they are brought about. Both are necessary to a comprehension of the system. Our knowledge in both fields is very imperfect. We know how some things are brought about without being able to tell what they are for; and we know what some things are for without knowing how they are brought about. And, what is still worse, in very many cases we neither know what things are for nor how they are brought about. Explanation, therefore, is a mental ideal which is only imperfectly realized. But by keeping its several forms or factors distinct, by recognizing their mutual compatibility and the necessity for all of them, and by persistent labor and patient thought in the service of cognition, we may hope gradually to transform the opaque data of experience into the transparent order of reason.

Borden P. Bowne.

Art. II.—BYRON.

I.

George Gordon, Lord Byron, was a bad man. One hundred years have now passed since his birth; but this is probably still the verdict that rises first to the thought of most people at mention of his brilliant name. And it is to be feared that we must accept the verdict, not as the judgment of a strait-laced Puritanism, but as the deliberate sentence of posterity. For the charge against Byron is not merely that he sinned—sinned grievously and often. That is true of many a man in whom strong passions get the better of a feeble will, and a noble and generous nature struggles ineffectually with the temptations of life; yet such a man may often, in spite of all his lapses, call out our warmest sympathies, nay, even command our hearty admiration. Such a man, for instance, was Robert Burns; yet whose heart does not soften toward him? who dares to say, summarily, that Burns was a bad man? Nor is the charge against Byron merely that he transgressed the established laws of social morality and set at defiance our most sacred conventions. That, too, has been done sometimes by men whose lives were guided by sincere and earnest, though sadly mistaken, convictions—by men of pure thought, of benevolent impulse, of generous enthusiasm. Such a man, for instance, was Percy Bysshe Shelley; yet he would be most inconsiderate or uncharitable who should dare to say, summarily, that Shelley was a bad man. But Byron was neither generous, nor pure, nor true; on the contrary, he was selfish, licentious, false. His relations with his wife, with Jane Clermont, with Leigh Hunt, with Shelley, prove his cold and determined selfishness. To that selfishness, indeed, almost all who had any intimate relations with him were sacrificed sooner or later. His immoralities were not the occasional outbursts of strong appetites hardly controlled by a feeble will; for long periods of his life, in defiance of public opinion, of the counsels of his friends, of the promptings of his own better nature, he deliberately gave himself up to groveling and bestial excess. To secure his own interests he could stoop to deliberate falsehood, and he could save his own vanity at the cost of treachery to his

best friends—Shelley, for example—upon matters most gravely affecting their welfare and good name. No one knew Byron better, in Byron's best years, than Shelley did; no one was more ready to interpret his conduct generously; no one admired more heartily his great abilities: yet only about four months before his own death Shelley wrote in a letter, recently printed by Professor Dowden, "No sentiment of honor or justice restrains Lord Byron, I strongly suspect, from the basest insinuations." "As remorseless as he is unprincipled," was the short estimate of his character Mary Shelley had to give.

And if we say that Byron, though not a good man, was a great one, we must yet admit that at the very core of his nature lay two kindred weaknesses not often found with genuine greatness—vanity and insincerity. An uneasy self-consciousness marked him, from the days at Newstead to the days at Missolonghi. At times it took the shape of a foolish vanity, hardly compatible with inner dignity and manly self-respect. He was afraid his bad foot might be seen. He was afraid he might grow too fat. He sat to Thorwaldsen for his bust with a carefully made-up look of melancholy. "You needn't assume that look," said Thorwaldsen. "That is my expression," replied Byron. "Indeed!" said the sculptor, and he adds, "then I represented him as I wished." But when the bust was finished Byron declared, "It is not at all like me; my expression is more unhappy than that." He said to one of his friends, while recovering from an attack of fever, "How pale I look! I should like to die of consumption, because then the women would all say, 'See that poor Byron, how interesting he looks in dying.'" Such stories are trifles, to be sure, but they betray an essentially vulgar vanity, such as one cannot think of as belonging to any other great Englishman of letters. "A sublime coxcomb," says Hazlitt, tartly. Carlyle puts it in homelier phrase, "A big, sulky dandy." And it was only the other day that Mr. Stevenson—just now so good an exponent of English critical judgment—dared to apply to him that most unbearable of epithets, "a cad, and a cad of the first water."

As to his insincerity, it is hardly too much to say that the first half of his literary career was one long affectation. Declaiming for half his life-time against the shams of society and the cant of religion, he was all the time parading a melancholy

more than half affected, and bearing over Europe "the pageant of his bleeding heart." He was constantly despising and forsaking the world, and at the same time throwing himself passionately upon its sympathy, hungering eagerly for its applause. He celebrated his retirement to the solitudes of nature and the companionship of his own despairing thoughts in vigorous Spenserian stanzas that he knew Mr. Murray would give him thousands of pounds for, and all the world would read. The famous lines to his wife on their separation,

> "Fare thee well! and if forever,
> Still forever, fare thee well."

were written not for his wife but for the public, and printed in the corner of a newspaper where she saw them first; written, too, just at the time when the poet who penned

> "Fare thee well!—thus disunited,
> Torn from every nearer tie,
> Seared in heart, and lone, and blighted,
> More than this, I scarce can die!"

was solacing his lone and blighted heart with the too-liberal affections of Miss Jane Clermont. Now surely true greatness is not thus self-centered. It has human interests at heart; it has some nobler urgency, some greater thoughts, some wider sympathies, that leave no room for the invasion of such vulgar weakness and insincerity. Greatness is more earnest than this.

But it will be said that all this is irrelevant; that we are concerned, not with Byron's life or character, but solely with his work as a poet. Well, it is true that the business of the critic is with the book, not with the man; and it is true that we have no right to spy with idle curiosity into the details of any man's private life. But it is also true that no thorough and final judgment can be passed upon the work of any poet without some reference to that poet's life. The work of the statesman or the scientist may perhaps be estimated entirely apart from the life of the man; the work of the poet cannot be. It is always, to some extent, the embodiment of his own life. In its choice of subjects, its ideals, its predominant sentiment, its moral verdicts, the character of its author is inevitably revealed. And this, which is true of all poetry, is especially true of Byron's. His poetry, as every body knows, has no other hero

than Lord Byron; no other adventures than those which were suggested by the incidents of his own career. His whole work is only a portrait of himself as he was, or as he wanted men to think he was. The "Childe Harold" is a journal of his feelings that is mostly not true; and the "Don Juan" is a journal of his feelings that mostly is true. When a poet thrusts his own personality upon us so strenuously we may surely ask whether that personality is a healthy one, whether the emotions and sentiments in which it finds most characteristic expression are true, are noble, are beautiful—are those among which the highest art must always move. We surely have a right to ask whether this life set before us with so much power was lived nobly among men, and turned to any worthy ends. And, moreover, there was at least one vice of Bryon's character that told severely upon the purely artistic character of his work: his insincerity constantly turns his passion into declamation, and gives a cold and hollow resonance to many of his most energetic passages. Much even of his best work lacks something of the unconsciousness of truth, the simplicity of genuine feeling. To the last he never quite forgets to pose. And when once we have found him out, this affectation puts our sympathies on their guard; it is hard, sometimes, to give Byron credit for what *is* genuine in his work.

II.

It is certainly not worth while, at this late day, to dwell upon the oft-told story of Byron's life, save in so far as it explains—and in part excuses—the characteristic temper of his poetry. We must admit, in the first place, that Byron ought to be allowed all the excuse that can be given any man on the score of bad parentage and bad education. He was proud to trace his ancestry back to the Conquest; but the family blood had been very turbulent for centuries, and in some of his immediate predecessors had grown very rascally indeed. The great uncle of the poet, from whom he derived his title and estate, had been a profane and choleric man, who killed a neighbor in a duel, and spent the last ten years of his life shut up at Newstead Abbey in a mysterious retirement in which freaks of insane folly seem to have alternated with fits of insane frenzy. His neighbors credited him with all sorts of

atrocities, called him—rightly enough—"the mad Lord," and, averred that at his death a grim procession of black crickets went marching out of the house. The poet's own father was a worthless blackguard, with a fine face and figure, who ran away with the rich and silly wife of another man, married her after she had been divorced from her rightful husband, used up her money and killed her by his cruelty, and then looked about for another victim. His second wife, the poet's mother, he apparently intended to treat in the same way. He did very speedily get rid of her large fortune; but she proved not quite so easy to kill as her predecessor, and her passionate and hysterical temper made him deem it desirable to spend the rest of his career in France. The poor woman was as utterly unfit for the sacred duties of a mother as any woman could possibly be. The most charitable explanation of her changeful and violent moods is, that she was partially insane. She made it quite impossible that her son should entertain for her either affection or respect. "Your mother is a fool, Byron," said one of his school-mates. "I know it," was the grim reply. Thus the boy grew up to manhood in proud isolation and defiance, knowing nothing of the sweet amenities of home, with no wholesome parental influences to call out his love or to curb his passions.

We may perhaps add to the misfortunes of his boyhood the rather contemptuous repulse of his fifteen-year old passion for Mary Chaworth, though the romantic biographers have doubtless made something too much of that. Most men have survived such calamities in those green years between sixteen and twenty, when all our emotions seem so new and wonderful; and, though Byron was especially susceptible to attacks of this sort, and this one was doubtless very acute, it may be doubted whether the after effect was more than usually lasting. Of course he made the most possible use of it in his after verse; but we must not take too seriously all the plaints of Byron's bleeding heart. Much more unfortunate was the social position in which the young man found himself upon his first entry to the world. As he neared his majority, although he was a peer and proud as Lucifer, he was poor, and his family was in very bad odor. His father had died the death of a scoundrel in some sort of hiding over in France; his mother was eccentric, violent, and vulgar. Society didn't care to open its doors to a

young man of such doubtful connections. Nor did his own conduct much recommend him. At the university he had made a vulgar ostentation of his vices that better men viewed with indifference or contempt. In 1807 he published a thin volume of verses, being careful to remind the reader in the preface that the author bore a noble name and was not yet nineteen years of age. They had, in fact, nothing else to recommend them; being such rhymes as any young fellow carrying fairly good brains ought to be able to write at that age—and Jeffrey said so, rather tartly, in the *Edinburgh Review*. When, at the age of twenty-one, the young peer entered the House of Lords there was no one to introduce him or to notice him. He felt with bitter chagrin that he was a young peer whom nobody knew and nobody wanted to know. It is easy to see how this must have galled such a vanity as Byron's. Unknown, isolated, he consumed his soul in angry scorn of the world which was indifferent to his existence. He conceived himself a kind of outcast, and began to pose as a man of loneliness, mystery, and crime.

In 1809 he took revenge upon his rivals and critics in his first really literary work, the "English Bards and Scotch Reviewers." This poem perhaps deserves more praise than the critics have given it. Its literary judgments are, indeed, arbitrary and perverse; Byron's critical opinions always were. Himself accounted a great master of passion and romance, he always professed to admire most the poetry of the classical school. Pope, he said, is our greatest poet. The most dashing and reckless of versifiers, riding rough-shod over all laws of meter and rhythm, he avowed unbounded admiration for the niceties of the artificial poetry, and declared the whole race of modern poets not worth one canto of the "Dunciad." Such verdicts are due in part, of course, to Byron's mere love of startling paradox; but his depreciation of contemporary poets arose, in the first instance, largely from his jealousy of them. We are always tempted to commend what our rivals condemn; and if Mr. Wordsworth's "Lyrical Ballads" and Mr. Scott's "Marmion" had been in the eighteenth century manner, it is safe to say that young Lord Byron would have found that manner far less perfect.

Three months after the issue of the "Bards and Reviewers"

Byron left England. Proud and restless, without friends or social recognition, he was perhaps half in earnest when he declared himself glad to get out of England and never careful to see it again.

Three years later, he was back again, however. He had been in Spain and the Levant. Stories of wildest intrigue and adventure during these years are probably only a part of the Byron myth; but they were years of restless vagabondage, in which he neither learned nor did many worthy things. On his return to Newstead Abbey he found his mother a few hours dead. Four or five of his companions had come to an early death. His estate was impoverished. Society, that didn't care for his going away, cared quite as little for his coming back. He had accepted no duties nor responsibilities; and the type of life he had seen is, indeed, hardly worth the living.

It was at this stage, in this mood, of Byron's life that the first two cantos of "Childe Harold" appeared, and he awoke that morning in February, 1812, to "find himself famous." The poem ran through four editions in seven weeks, and eclipsed for a time all other English writing, as a flight of fireworks may eclipse the steadfast stars. As one reads to-day those first cantos of "Childe Harold"—much the weakest cantos of the poem—and remembers what poetry Scott had just been writing, one is a little puzzled to account for this popularity. But it is evident that it was not so much the poetry as the poet that society found interesting. Personal confession always piques the curiosity; and here was a long, brilliant poem all personal confession. A delightful air of romance, mystery, and wickedness enveloped its author. He was a young Jacques, who, at the mature age of twenty-four, had drained to the dregs the pleasures of life, traveled from Dan to Beersheba to find it all barren, and now returned to his native shores a beautiful and despairing creature. In truth, Byron played Jacques very well; only he was rather young for the part, and inclined to overdo it. But it took vastly with the audience. Everybody knows what a sudden and brilliant reception was accorded Byron during the years 1812–15 by what called itself the best society of London. With an ease and force which we cannot help admiring, Byron followed the opening cantos of the "Childe Harold" by that series of eastern tales, the "Giaour,"

the "Corsair," "Lara," "Parisina," the "Siege of Corinth," in each of which the hero is a man of loneliness, wearing a superb melancholy, and haunted by some direful memory. And it rather pleased him to know that many people—especially women—believed those impossible creatures only reflections of himself. The cynical melancholy which had been more than half genuine when society was indifferent to him he found to be very effective now that society was idolizing him; and he gave society a very large dose of it.

The story of those years any body who cares for such things can read in Moore's life, and sundry other places. It isn't very instructive. Infinitude of the rubbish of drawing-room talk has accumulated about this society life of Byron; but there is scant record of any noble things by him said or done. Precisely one hundred years before, another man, a real cynic, already smitten deeply with a sense of the vanity and bitterness of life, was enjoying *his* little hour of lionizing in London society; but what a difference between the great Dr. Swift, undazzled by the glitter of his reception, filling his head and his hands with great schemes of public concern, stopping a war and governing a nation, and this little Lord Byron, writing "Giaours" and "Corsairs," and making love to other men's wives! In 1815, on the second asking, he got a wife of his own—without making any love to her. As to the lady, she certainly knew his reputation and married him with her eyes open. Lady Byron was a quiet, prudential person, not likely, one thinks, to have lost her head at any such offer as Byron made her; but not unnaturally flattered by it, and not without a generous hope that she might reform her husband and make him as exemplary as he was brilliant. Of course the marriage turned out ill; how ill, it is idle to inquire. One year after her wedding-day Lady Byron left her husband in London to make a visit to her parents in the country, intending that he should join her there in a short time. At that date she certainly did not expect a separation. Within a month she had learned something which convinced not only herself but her legal adviser that further life with Byron was impossible to her. What she learned nobody now living knows, and therefore nobody ever will know; we need not care. Correspondence published for the first time five years ago—in the

Athenæum during August, 1883—seems to make it certain that she did not at that time entertain any such odious suspicion against Byron as she is said to have charged him with at a later day, and that this could not, therefore, have been the cause of the separation. Here we may leave the matter. Byron, for his part, certainly did not behave handsomely. He paraded what he chose to call his injuries in the lines above referred to; in "The Dream," written in July of this year, he informed the world, in well-turned stanzas of despair, that on his marriage day his thoughts had been with Mary Chaworth, the love of his youth; and a little later, it would seem after an ineffectual attempt at reconciliation, he put into "Manfred" a passage of almost fiendish malignity which every one referred at once, as he knew they would, to Lady Byron.

But the separation of Byron from his wife banished him from London society. That society could bear any amount of immorality; it could not tolerate an impropriety. Two months after the separation he was in danger of being hissed at the theaters, and the "leaders of society" quietly cut him at Lady Jersey's ball. In April, 1816, he left England—never to return. This sudden ostracism was certainly due in part to mere cant and hypocrisy; and Byron knew it. It determined the bent of all his later work to satire. But to satire he was not yet quite ready to betake himself. He was unwilling to relinquish just yet the interesting attitude of melancholy. His grievances on leaving England this time were quite as real, perhaps, as they had been seven years before, and his bitterness rather more genuine. Yet he could not resist the temptation to parade his griefs, and to pose for the sympathy of the public. But in Venice he gradually tired of the affectations he had worn so long, both in his life and in his writings. There is much less of the old hollow, sentimental melancholy in the last canto of "Childe Harold;" and the "Manfred" and "Cain," though they contain much that is merely theatric, are pitched in a key of defiance and revolt which was much nearer Byron's genuine temper at that time. But it is in the "Beppo" that Byron's latest manner is first clearly seen. "Beppo" is a slight story, of no interest, it is to be hoped, to any human being; but in it Byron first opened that vein of reckless satire in which he wrote his latest, and I think we must say his

greatest, poem, "Don Juan." The real Byron is speaking at last.

His later life need not long detain us. In Venice it was simply bestial. For nearly two years he was a by-word, even in that sea-Sodom. Then, admonished by a fever that nearly snuffed out what life there was left in him, he drew himself out of Venice and resolved on a cleanlier course. He moved uneasily from Venice to Ravenna, from Ravenna to Pisa, from Pisa to Genoa, carrying with him his Countess Guiccioli—pulpy, languishing little Italian animal—and her two brothers, who had interested him somewhat in the schemes of the Carbonari for Italian independence. But he was restless and miserable. He cast many a look of angry regret at his ruined hopes. He knew that no son of his could ever wear his title. Prouder to his dying day of his rank than he was of any thing else, it was maddening to think there was hardly a noble family in London that would not shut its doors in his face should he dare to return. His literary popularity was said to be declining, and he began to fear that he had written himself out. There were, doubtless, some less vulgar pangs. The satiety which had been largely affected ten years before began to be real enough now; he was not altogether hardened to the smitings of conscience. There were in him cravings after some nobler work, at least after some new and healthier excitement. "If I live ten years longer," he wrote in 1822, "you will see that it is not all over with me. I don't mean in literature—for that is nothing; but you will see that I shall do something, the times and fortune permitting, that, like the cosmogony of the world, will puzzle the philosophers of all nations." It is the old hunger for notoriety, to be sure; but underneath that is some desire to redeem the waste of life. We need not think, then, that when the invitation came to join the Greeks in their struggle for independence that he accepted it merely out of vanity. Here was, at last, an opportunity for romantic and heroic sacrifice. Along with the restlessness of a troubled conscience and that fondness for melodramatic effects which he never got rid of, there went some desire to escape from his baser self, and to do some deed worthy a man. His hatred of convention, his love of personal independence, were fused in what seemed for a time a noble zeal for national liberty; and he had something of the

uplift of soul that comes from devotion to a worthy ideal. We may well remember that his last days were his best days; that in these days whatever of high and true was left in the man had largest scope in his thought; that he died in a noble cause, and his last words were of wife and child.

III.

To estimate the permanent literary value of Byron's work is not, perhaps, very easy. In his own life-time the critics and the crowd were agreed that Byron was the greatest of English living poets; and in 1830 Macaulay declared him the greatest Englishman of the nineteenth century. But it is doubtful whether any other English poet's fame ever suffered such a signal reversal within twenty-five years after his death. Before the middle of the century the Byron fever had quite passed by; and some of the young admirers of Carlyle and Tennyson, thirty years ago, were inclined to deny Lord Byron's work any high value whatever. Of late there are not wanting some signs that the ultimate place of his poetry will be a little higher than they were disposed to give it.

We must all admit, for one thing, that we cannot accord to Byron's poetry any moral quality. We must all say, as Carlyle said, "He never taught me any thing I didn't have to unlearn." Wordsworth once remarked of Scott's verse, rather unfairly, that it contained "nothing for the immortal part of man;" the remark would be far more true of Byron's work. No poetry is more barren of all ethical quality. Mr. Swinburne, who certainly will never be suspected of insisting over much on philosophic or ethical values, says: "Of man, to judge from his writings, Lord Byron knew nothing; of women, he knew that it was not difficult to wheedle those who were not unwilling to be wheedled. He also knew that excess of any kind entails a more or less violent and a more or less permanent reaction; and here his philosophy of life subsided into tittering or sniveling silence." This is somewhat too savagely set down, as is Mr. Swinburne's wont; but it comes dangerously near the truth. It is very difficult to see, therefore, why Mr. Matthew Arnold, who regarded poetry as a criticism of life, and declared, truly, that a poetry of revolt against moral ideas is a poetry of revolt against life, and a poetry of indifference to moral ideas is a

poetry of indifference to life, should, in another mood, avow Byron to be the greatest of modern poets save Wordsworth only. Byron's poetry *has* real elements of greatness; but if we are to measure it by Mr. Arnold's standard, the application of ideas to life, surely it is very lean poetry indeed.

Yet it is a fact that Byron scored a deeper mark in the public sentiment of the first half of this century than any of his contemporaries. In his own time this was principally due to the persistent power with which he kept before the public for years that ideal of gloomy pride and defiance which we have learned to call Byronic. What other attractions such poems as "The Corsair" or "Lara," could have had for intelligent readers it is hard to see. Their themes are simply beauty and butchery; their sentiment, that of the penny-dreadful. Their incident—well, let us here set down their argument in brief. The corsair is Conrad, the man of loveliness and mystery, of "one virtue linked with a thousand crimes;" beloved by Medora, who has nothing in particular to do but to love him—though that, one thinks, might be enough—and to sit up in a tower when he is gone away on his corsair business. Once, going to attack Seyd Pasha, Conrad gets worsted and taken prisoner, and this would have been the end of him had not a female slave of Seyd—or wife, it's all the same thing—named Gulnare, concluded that she liked Conrad the prisoner better than Seyd the Pasha, and so obligingly kills Seyd and makes off with Conrad. Conrad gets home and finds no light in Medora's tower as there ought to be, and goes in to discover her quite dead—whether it was presentiment or paralysis we are not told. Conrad withers up and goes away. In "Lara," however, he turns up again as a man of haunting mystery and gloom, whom no one knows any thing about. He is accompanied by a beautiful page, Kaled; and he performs prodigies of valor—for no reason in particular. He is a blighted person, evidently; walks through his solitary halls at midnight, and utters unutterable things with bated breath. At last he is killed—slain, rather—by Ezzelin, his mortal foe. Battle, blood, dash of waves, glimmering twilight of the dawn, with other accompaniments in keeping, and Kaled growing wild over the corpse of her master, her eyes glaring out upon us as the curtain drops. *Her* eyes—for, of course, Kaled was Gulnare, and Lara was Conrad.

Now this synopsis really does full justice to the characters and incident of the poems. All these impossible pirates of tender affections and lonely, self-communing habits, when you strip them of their rhetorical finery are only cheap actors on a cheap stage. They are absolutely barren of ideas; their sentiment is vulgar in the extreme; and even their passion is un real. Byron does, indeed, describe them as alternately paling and flaming with passion; but we have to take his word for it, since *they* never utter a syllable in their own proper persons but it rings hollow and theatric. The verse has a certain swiftness and power rarely absent from Byron's work; but it is evident that the chief, almost the only, attraction of this whole series of early poems for the readers of their own day was the vivid presentation of a morbid personality which every one identified with Byron himself; that Byronic temper which made young gentlemen of poetic turn wear an open shirt-collar and practice a desperate air.

But this Byronic temper is not so simple a mood as it might seem. It was in part, doubtless, an affectation, mere fudge, having only a rhetorical value. It was partly, also, the restlessness of disappointed vanity; partly, the early satiety of jaded passion; partly, the strugglings of a much-abused conscience. In so far as it was made up merely of these elements, it had no permanent literary value. The gloomy complaint or defiance of a weary voluptuary has nothing essentially poetic in it; however finely phrased, it is really of the same quality as the grumbling of the old salt who cried out upon this hard world, where "You can't be drunk every day, and when you're sober you're sure to have a headache." But there is another and less purely personal element in this Byronic temper which goes far to account for its vitality and influence. It was, to a considerable extent, the expression of a deep-seated and almost universal unrest that marked the age. Byron wrote at a time when the first frenzied struggles for political liberty had spent themselves vainly in ignorance and blood; in the days of the Holy Alliance, when the forces of conservative reaction were uppermost all over Europe; when, in England, the discontent and misery consequent upon the readjustment of the industrial system were muttering beneath the surface of society and breaking out in weavers' riots and

Peterloo massacres; when the English government did not dare to lift a finger for the reform of a parliamentary system that, twenty-five years before, her best statesmen had pronounced rotten to the core; when the most scandalous living was cloaked under a decent religious conformity, and Tom Moore could write Byron, in the period of his worst Venetian excesses, to beware of Shelley's skeptical opinions; when the first society was probably the worst society England had seen since the days of Charles II., and "the first gentleman of England" was a mere rake and fop, with an empty head and a bad heart, who spent annually half a million pounds of the people's money on what he chose to call his pleasures. In such a condition of affairs there was underlying society an immense force of discontent, that took all forms from restless satiety in the highest classes to blind and angry revolt in the lowest classes. The revolutionary fires had been put out, for the time—in England, indeed, they fortunately had never burst into open blaze; but they were felt to be smoldering every-where still. Now this discontent and apprehension, in almost all its forms, finds some voice in Byron's poetry. The thin, sentimental vaporing of his early work was best fitted to the mood of those who had no very real grievance, but felt the inanity of their lives and got now and then a tremor from the heavings of the classes below them. But as years went on, and the affectations wore out of Byron, his tone changed to one of deeper revolt and defiance. In "Manfred," it is the imperious assertion of the individual against all restraint; the indomitable, rebellious will. The sublimest and most desolate forms of nature dilate, but cannot overwhelm the soul of Manfred; and he fronts the last mystery undaunted by all the spectral terrors that haunt his final moments. In the "Cain," which contains some of Byron's most characteristic work, he gives vigorous expression to his dissatisfaction with the easy orthodox teaching upon the great mystery of evil. The poem is not in the temper of bold arraignment or denial; it is rather the voice of a shifting skepticism, that chafed under the teachings of a theology which it dared not, after all, quite refuse. Byron has no belief, nor even any such genuine and aggressive disbelief as Shelley had; his poem is only a proud and angry protest against the injustice that sometimes seems ingrained in the very constitution of things.

It is easy enough to show that Byron's conception of the doctrine against which he revolted was very crude, and his skepticism of an unintelligent sort. The argument of the "Cain" may all be summed up in the old question of Robinson Crusoe's man Friday: why God didn't kill the devil, and have done with it. But the truth is, Byron had no creed, political or religious; no definitely formulated set of opinions on any subject whatever. He was not the typical English poet of revolution—the *doctrinaire* poet; that distinction—good or bad—must be reserved for Shelley. For, although Byron's poetry embodies whatever is destructive and anarchic in the movement, it has no constructive side. Byron has no faith, no hope, no love; Shelley, however mistaken their objects, has all three. His poetry has the symbols, the standards, the hopefulness of a definite and aggressive movement. There is in it the buoyancy, the forward look and striving that come of passionate devotion to an ideal, however visionary or even illusive that ideal may be. Shelley, furthermore, is openly at odds with all forcible restraints upon the individual will; hence, with all laws, which are only legalized restraints, and with all the institutions and distinctions that laws support. He will throw himself unreservedly upon the enthusiasm of a liberated humanity. But Byron held more closely to the facts of life, and found in them no warrant for such confidence. He had no faith in the new empire of light and reason. In politics, he never got beyond negations. He denounced tyranny and eulogized Washington; but he was aristocratic in his sympathies to the verge of snobbishness, and never cared much for the masses. His verse is full of loud praise of liberty; but liberty with Byron meant unbounded egoism, the obstinate independence of the individual. He never caught Shelley's nobler conception of a liberty which merges the purely selfish interests of the individual in some great ideal hope.

But yet it was largely because of these very limitations that Byron's poetry was so great a force. It is just because it was so purely negative, so entirely without dogmatic quality, that it seemed to people of such widely differing positions and beliefs like the echo of their own voice. For it is a sentiment, rather than a doctrine, that finds expression in Byron's verse; a sentiment largely blind, misdirected, and unhealthy, not under-

standing itself or knowing with any precision what it wanted; and yet a sentiment that arose naturally out of the condition of society in Byron's day, and was immensely powerful in shaping the future faith and government of Europe. Whoever looks beneath the surface of European politics in those years from 1812 to 1830 will find a certain restless vehemence which all the failures of the previous twenty-five years could not crush; an angry refusal of old faiths and forms, yet a distrust of futile enthusiasms for abstract ideas; a hunger for liberty, without any clear conception of the means to liberty; arrogant assertion of the individual, admiration for colossal power, without any sense of the value of a calm and ordered common-weal—in short, continual struggle without clear purpose or knowledge. And now is not this just what we find in Byron's poetry—the general temper of the whole of it? It was his work to render this tumult of sentiment with a breadth and vigor such as no other poet of the time attained. The hard materialism of his poetry, its thoroughly mundane character, made it all the more truly representative of his age. It is a picture of all the welter of that tempest-tossed time.

Of purely imaginative power, it is quite true that there is in most of Byron's work very little. The "Manfred" and "Cain," for example, are not great poems if measured by any imaginative standard. They are in the tone of the demagogue, rather than in the tone of the poet. Manfred is a kind of sophomore Faust. Cain is a sullen declaimer pretty well versed in eighteenth century skepticism; while Lucifer is a smirking "metaphysical devil," whom any old-school Scotch Presbyterian divine could easily have floored in argument. Such imagination as there is in the poems is seen in their descriptive passages — as the pictures of Alpine scenery in "Manfred," or that gloomy flight of Cain and Lucifer through the abysm of space, haunted by phantom shapes and sown thick with ruined worlds.

In one important particular Byron's divergence from the doctrinaire type of revolutionary sentiment was a great and lasting gain to his poetry—we mean in his historic feeling. Shelley, like the true revolutionist that he was, had broken utterly with the past. He hated history. He could lie day

after day among the gigantic ruins of Rome without one backward-looking thought, dreaming of some dim millennium in the future. But in Byron the historic sense was strong. He read little besides history. All the conflict and struggle of the past took deep hold upon him. Most readers of to-day know the fourth canto of "Childe Harold" better than they know any other portion of Byron's work. It is a kind of glorified guide-book for Italy. As one stands upon the Bridge of Sighs, in the Coliseum, before the Dying Gladiator, in the shadow of the tower of Cecilia Metella, it is Byron's line that springs first to memory. Perhaps this very fact implies a certain commonplaceness in the quality of Byron's emotion; but there is amplitude and sincerity in this utterance. To be thus recognized throughout Europe as the poet of Italy—the great past Italy that holds the memories of the world—this surely is no mean proof of power. And it is a true instinct that accords Byron this place. For his feeling in the presence of the august memorials of the past is very genuine. It was, indeed, almost the only type of serious feeling that survived through all the bitter mockery of his later days quite to the end of life.

Similar comment may be made upon Byron's poetry of nature. He is touched by bold and obvious effects, and especially by the historical associations of the scene. In his earlier work he professes a passion for solitary nature that was mostly affectation. Harold's declamation,

> "Where rose the mountains, there to him were friends,
> Where rolled the ocean, thereon was his home,"

and the rest of it, is only an attitude; Byron never retired into the solitary places. His temper was too restless and mundane for that. Whatever he might say or half believe, his thought and interest were with the loud and stately procession of human life. Yet even this affectation is characteristic of his age. It is a bit of that Rousseauish temper so widely current at the beginning of the century. Whosoever was vexed at the littleness of man or angry at the hardship of his own lot cried out, "Go to! Let us flee unto the wilderness." In varied forms this same sentiment may be seen in the writings of such widely different men as Cowper, Wordsworth, and Shelley, and Rousseau, Chateaubriand, and Senancour. It was a desire to obtain freer

scope for the individual. What the individual found in nature depended, of course, mostly on what he carried to her; Byron could find little but a reflection of his own unrest and longing. Consequently, it is seldom that he pauses long on any scene where the charm of nature is not heightened by some august historical associations. Yet the more imperious aspects of nature awoke in him poetic response. He can render the thunder of waterfall, or the might of Alpine tempest. The ocean, too, took hold upon his spirit. It is a fine touch of truth and feeling that Harold's pilgrimage through the ruins of antiquity should end at the shore of the eternal, ever-sounding sea. And sometimes, though too seldom, the intenser loveliness of nature seems for a moment to force his turbulent mood into rapt stillness as before a more awful power. The oft-quoted evening scene on Lake Leman is in this tone, and is, perhaps, the best passage Byron ever wrote.

Of his work in general, it must be said that its power is felt in the mass rather than in the details. Of details he was careless, ostentatiously so; throwing off his work rapidly, in a heat that, in later years, was usually heightened by the vulgar inspiration of gin and water. It was inevitable that he should miss the finer graces of the poetic art. His lines do not captivate us by their sudden felicity or beauty. His meter, too, is often slovenly. Reckless, jolting, broken-backed lines are dropped at random into his most famous passages. Here, for example, are some lines from the two stanzas just preceding the great apostrophe to Ocean:

> "Yet once more let us look upon the sea.
>
> . . . . . .
>
> Those waves we followed on, till the dark Euxine roll'd
>
> Upon the blue Symplegades; long years—
> *Long, though not very many*, since have done
> Their work on both. . . .
> Yet not in vain our mortal race hath run,
> *We have had our reward*—and it is here."

How could a man with any ear for metrical effect leave standing in one of his most ambitious passages lines like those we have italicized? By no torture of scansion can they be forced into meter; they are prose, and bad prose at that. And his verse is full of such lines. If Byron had been more an artist

and less a dandy, these are the lame feet he would have been most careful not to show.

But in Byron's latest work all these defects of form are hardly noticed. The reckless, cynical bravado of his later years sets at defiance all rules of art as well as of morals, mocks all proprieties, and is a law unto itself. At bottom Byron was a satirist always. He had begun in that vein with the "Bards and Reviewers," and he returned to it in the "Beppo," 1818, as we have said, with an ease and vigor of which the crude early satire showed little sign. From that time until his death all his most vigorous work was in that mode. In 1821 he wrote the most crushing parody in the language. The year before, the death of George III. had made it necessary for Southey to write an ode; and the laureate rose to the occasion with a most astounding piece of panegyric, which he called a "Vision of Judgment." The fussy old king, who, however good a husband and father he might have been had never been a good king or a great man, was ushered to the gate of heaven with ineffable celestial pomps, accused by the spirits of Wilkes and Junius from the regions of the damned below, absolved by the majestic shade of Washington from the seats of the blessed above, and then welcomed with acclaim into the companionship of the saints and heroes of all time. Even Southey outdid himself; he was never delivered of any thing else so big and bad. Byron, however, might have only laughed with all the rest of the world if Southey had not seen fit to prefix to his "Vision" a long preface, in which he attacked the poetry of Byron for its immorality. As usual, Southey's prose was as good as his verse was bad, and the epithet "Satanic," which he applied to Byron and his school, struck home. Byron saw his opportunity and issued *his* "Vision of Judgment." He parodies Southey's at every point, with really quite as little irreverence; and when, at last, he introduces the laureate himself to speak in his own cause,

> "With all the attitudes of self-applause,"

the flood of triumphant satire becomes quite irresistible.

But Byron's most characteristic work is his last, and his greatest, the "Don Juan." Here, finally, the whole man speaks as he is, in the last period of his life. For the bitter experiences of life had not wrought in him that temper of proud and

sad isolation which he assumed in the "Harold"—far from it. Here is the man who has at last ceased to posture—bitter, defiant, cynical, yet with flashes of nobler feeling and moods of deepest pathos. The vigor, the flexibility, the life of this poem are astonishing. Byron has thrown off all the formal restraints of his earlier manner; he is now only uttering with careless freedom the changing moods of a restless and fiery soul. The story is nothing—worse than nothing; Byron cares little for it, and after the first two cantos often forgets his rascally little hero for almost a whole canto together. But it is difficult to exaggerate the reckless, wicked ease and brilliancy of this verse. There are stanzas of the most vivid description; there are stanzas that melt with what seems real feeling; stanzas that shine with a momentary gleam of pure spiritual beauty such as Byron hardly ever reached before; stanzas that glow with the fire of a lofty aspiration—all thrown wildly together, and flowing every-where around them all, enveloping them like a sea, that resistless tide of mocking, brilliant satire. Open any canto—say the third. You meet first, perhaps, some of those passages descriptive of Haidee—one of the most vivid pictures in poetry of an innocent, soulless human creature. Turn the leaf and you come upon the very noblest lyric Byron ever wrote, "The Isles of Greece;" but he introduces it with a series of jests, and follows its last moving words with a cold jeer at their sentiment. This leads him to satire upon poetic truth, and on the next page he is lashing the Lake school. Turn another leaf, and you come upon the sweet and plaintive "Ave Maria." He interrupts this hallowed strain with a laugh of blasphemy; but then, as if some tender memory of the past were for the moment too persuasive for any other mood, he passes into those lines—imitated from Sappho and from Dante—where the sentiment has subdued the phrase to a grace and delicacy quite unusual in Byron's verse:

> "O Hesperus! thou bringest all good things:
> Home to the weary, to the hungry cheer,
> To the young bird the parent's brooding wings,
> The welcome stall to the o'erlabored steer;
> Whate'er of peace about our hearthstone clings,
> Whate'er our household gods protect of dear,
> Are gathered round us by thy look of rest;
> Thou bring'st the child, too, to the mother's breast.

"Soft hour! which wakes the wish and melts the heart
Of those who sail the seas, on the first day
When they from their sweet friends are torn apart;
Or fills with love the pilgrim on his way
As the far bell of vesper makes him start,
Seeming to weep the dying day's decay;
Is this a fancy which our reason scorns?
Ah! surely nothing dies but something mourns!"

And then, with a start, as though brushing aside a tear in sardonic derision,—

"I feel this tediousness will never do—
'Tis being *too* epic!"

So it is throughout this long poem, save that toward the close the pathos goes out of it. It is, in truth, the greatest of Byron's poems; its pungent wit, its exhaustless satire, its brilliant imagery, above all its wondrous ease, unite to give us a sense of power such as we get from no other one of his works. But it is his worst poem, too; worst not merely because of its license but worst because it is the most utterly lacking in faith, and love and reverence. There is here no calm, no exaltation. Byron's unbelief has passed into flippant, universal negation. His obstinate denial of all convention has sunk into denial of all principle; he has no motive beyond the passion of the moment. More, and worse than that even, he has stripped life of all ideal quality; he flouts all sentiment, and if for a moment some better mood invites his soul, he turns away in derision and laughs the laugh of the scorner. Nothing is any longer sacred to this man. He derides man, and woman, and country, and home, and earth, and heaven, and hell. Southey was not ranting, but speaking calm philosophy, when he called such poetry Satanic. The "Don Juan" is such a poem as Mephistopheles might write, if he should turn poet.

His poetry is not wholesome, not fitted to guide or inspire; but it has a titanic power. It shines no steadfast star, but glares some baleful meteor athwart the sky, a type of the unrest of passions that will own no law, and desires that can never fix calmly on what may exalt and satisfy.

C. T. Winchester.

ART. III.—THE NEW AFRICA:—III. ITS DESTINY.*

WITH this article this series ends. By the generosity of the editors of the *Methodist Review* the writer has been permitted to lay before its readers these little sheaves of the fruits of his studies, in what is to him by far the most fascinating branch of natural science, namely, *Geography*—the knowledge of the surface of the earth as the home of man and the theater of his history. It has taken man 6,000 years to explore his homestead above ground, and he has hardly been into the cellar yet. How absurd, in the light of this, is the fanaticism that fixes the time as just at hand when man shall be done with the world as a material possession! It will take him a thousand years more to find out what he has down cellar, stored away in the earth for his coming needs, and then untold millenniums to work it up! One of the globe's best continents civilized man has only just looked into. We have followed its opening up for only the last century, and traced the discovery, or rediscovery, of what we have called *the New Africa*, with its principal geographical results, as shown in part by the map with our July article, which see. But other elements must be considered. Orography, potamography, chorography, ethnography, climate, productions, etc., are all powerful factors in the problem of a continent's destiny. Statistics is the basis

* *Discoveries in North and Central Africa.* By HENRY BARTH, Ph.D., D.C.L. 3 vols. 8vo. Maps and Cuts. New York: Harper & Brothers.

Through the Dark Continent. By HENRY M. STANLEY. 2 vols. 8vo. Maps and Cuts. New York: Harper & Brothers.

The Congo, and the Founding of its Free State. A Story of Work and Exploration. By HENRY M. STANLEY. 2 vols. 8vo. Maps, Charts, and Cuts. New York: Harper & Brothers.

Christianity, Islam, and the Negro Race. By EDWARD W. BLYDEN, LL D., late Minister Plenipotentiary of the Republic of Liberia at the Court of St. James. 1 vol. 8vo. London: W. B. Whittingham & Co.

Journal Royal Geographical Society, 1853.

Proceedings of Royal Geographical Society, 1882, '83, '84, '85, '86, '87, '88.

Petermann's *Mittheilungen*. Gotha, 1886, '87, '88.

Le Mouvement Géographique. Brussels, 1886, '87, '88.

Science. New York, 1887, 1888.

Missionary Herald, London, 1885, '86, '87, '88.

See also two previous articles, in May and July issues of this *Review*, the latter with a map.

of prophecy in material things. Statistics, anthropology, and religion are prime factors of civilization, and to these we now turn. Here we shall necessarily be very superficial and unsystematic, merely touching the tops of things, that we may reach a general estimate and summing up of the elements that foretell the destiny of one of man's grandest inheritances on this planet.

And now what is the destiny of this stupendous New Africa to be? And here comes in a greater wonder, if possible, than its discovery. North America lay a century after its last discovery, and six centuries after its discovery by Leif, the son of Eric the Red, before it was colonized by its true recreator, the Anglo-Saxon. But before the telegraph and the steam press are done telling the story of the discovery of New Africa its explorer is back on its vast rivers with steamboats and colonists; and European Congresses—nay, Europe and America combined—are pushing order, law, civilization, missionaries, and alas! the rum destruction also! on into the very heart of the Continent. Capitalists, tourists, scientists, and missionaries from the whole civilized world are fairly tumbling over one another in their ardor to grasp for trade, for knowledge, or for Christ, the grandest opening yet unoccupied on the globe. With what a mighty heave and swing the tide of human thought and energy is turning toward this new and stupendous opportunity! "Africaward!" is just now the marching order of civilization. What an exponent is this very movement of the light, the tension, the forces, the velocities of the world of to-day, as compared with that of A. D. 1492! That was a great age. It was like Joseph's wagons out of Egypt compared with Jacob's donkey or staff. But this age is to that like a lightning-express train to Joseph's ox-carts! And this is the age, these are the forces and velocities, that are to civilize Africa. Fifty years ago our fathers built railroads that crept in zigzags from one old city to another, not daring to get beyond the certainty of "immediate business." Now we run railroads through trackless wildernesses across great continents, in order to *create* business by closely occupying the country. On such principles is Africa to be civilized. Never was any other continent civilized so swiftly, nor so economically as to life and treasure, as Africa is destined to be

Here are these two goodly volumes of Stanley's great voyage,

and the other two, prophetically put into a binding several shades lighter in tint, telling how he has built his roads and strung his treaties and trading posts along the whole of that vast river, and how the frightful cannibals who gnashed for his blood have now mingled their own blood with his in their sacred rite of blood brotherhood, and so call him brother. Prophetic omen! The broad seal of the Congo Free State—a beautiful negress crowning a rampant lion—adorns these covers; and these maps, constantly corrected and improved, are becoming part of the common school geography of Christendom. There is a mail service by 14 steamers from Stanley Pool to Stanley Falls, over 1,000 miles of the great lake-like river; and the ecclesiastical Stanleys of the Christian world, the English and American Baptists and our Bishop William Taylor, have more missionary stations between St. Paul de Loanda and the Kassai, and between Stanley Pool and Stanley Falls, than the political founder has trading stations on the whole river system. Europe and America have depopulated Africa in the past. Now Europe and America are moving into Africa.

And now what is to be the outcome of all this? What do the elements of the problem promise? Let us glance at some of those elements.

First let us consider some of the *physical* and *geographical* elements. We may roughly say that the New Africa extends from the southern edge of the Sahara and Abyssinia to the Kalahari Desert of South Africa. The small fringe of European settlements on the west coast scarcely counts in the vast problem (except as seed-corn counts); but the great Somali and Swahili half-breed Arabic element on the east coast, from the straits at Aden to Mozambique, is a highly important factor. Look at the rivers, lakes, and land contours of this vast region.

The upper Nile region may be said to extend from Khartoum southward. The entire area drained by the Nile is put at 1,000,000 square miles. But it is only the length and area above Khartoum (1,345 feet elevation) that now interest us. That length is from 1,100 to 1,750 miles (with or without the Alexandra Nile), about half of which is navigable in sections, and the rest furnishes one of the greatest water-powers in the world. The country here is mostly on the highest great plateau in Africa, very fertile and populous, considerably advanced in

a barbaric civilization, furnishing a vast variety of useful products of both temperate and tropical climates, healthful for Europeans, and needing only easy access to the sea to make it the seat of a great empire. Victoria Lake lies 4,000 feet above the sea, and is 220 by 180 miles in extent, 600 feet (perhaps much more) in depth, and its area is 39,600 square miles, being midway in area between Lake Michigan (24,000) and Lake Superior (32,000 square miles). Baker's Albert Lake has 2,000 square miles area. There are several other lakes in this region, but whether they belong to the Nile is not yet certain. The upper White Nile region alone, including the Bahr-el-Gazal's great fertile plain, has 600,000 square miles of well-watered and populous land, equal to *fifteen Ohios* (of 40,000 square miles each)—an empire in itself.

The great central Soudan region, though comparatively ancient in settlement, belongs to the New Africa for Europeans. It is a basin of inland drainage, and one of the lowest, levelest, and most fertile basins on the globe. The elevation of Lake Tchad above the sea is variously given at from 850 to 1,150 feet, and its area varies greatly, from 10,000 to 50,000 square miles, with the seasons, as its shores are so very flat and low that a slight rise in the lake doubles its extent. Only at a few points can towns be built near its shores, the land not being high enough to allow it. Its great affluent is the river Shary, which has many large branches, and is never so low as to be unnavigable; and so of the Logon and other of its large tributaries. The perfect freshness of Lake Tchad, an anomaly among land-locked lakes, is now explained. Native report declared that the Tchad had an outlet for its overflow, toward the north-east. Barth failed to find it, but prints the full native accounts of it in his noble work, *Discoveries in Africa* (vol. ii, pp. 610, 611). According to native reports, only one man living, and he very aged, had in his youth gone down the Bahr el-Gazal by water. At Barth's time its valley was full of forests, farms, and towns. Dr. Nachtigal, in 1869, found it, as a *khor*—that is, in Arabic, an intermittent river—flowing north-eastwardly for 300 miles, and fertilizing a great wady, before its waters are finally absorbed by evaporation and by the marshes and sands of the desert in a vast basin, once the bed of an inland sea, and now only 400 feet above the sea-level. Lake

N'Gami, in southern Africa, in like manner overflows by the Zuga River, which reaches far into the Kalahari Desert. So, also, of the Seistan Lake, which receives the Helmund; and the Lob Nor, which receives the Tarim, in Asia; and the Humboldt lake and river in Nevada. The Komadugu is an inflowing *khor* on the west of Lake Tchad, sometimes fordable or dry, at other times a navigable river for 200 miles. There are hundreds of these *khors* in Africa. This Tchad and Shary country is one of the richest in soil, in rain-fall, and in variety and value of natural productions on the globe, and it is exceedingly populous, though far below the ability of the country, under good cultivation, to support; and far below what it was a century or two ago. But owing to the inundations it is subject to fevers, and the camel is not yet acclimated there, though horses and cattle abound.

The Niger basin occupies the western Soudan, from the famous mediæval city of Timbuctoo on the southern edge of the Sahara to the Kong Mountains on the south. The Niger is 2,600 miles long; and nearly two miles wide, toward its mouths, which are 200 miles apart, and inclose 14,000 square miles of delta. But its navigation is several times interrupted by rapids, and it has a region of divided channels and floating ambatch swamp on its upper course, greater than that on the upper White Nile. It has, however, about 700 miles of steamboat, and as much more barge navigation, and drains a fertile and populous country full of large cities. Its great eastern arm, the Benué, has been ascended by steamer over 400 miles, where it was still half a mile wide and ten feet deep, a river of vast value agriculturally and commercially, with populous cities on its shores. The French have now a steamer on the upper Niger.

The Ogowai (Ogowee) proves, on exploration, to be a much less important river than was anticipated, being navigable at freshet for only about 300 miles.

The Coanza, in the Portuguese possessions south of the Congo, has only about 140 miles' navigable length, and has a bar at its mouth. The Cunené, the Orange, and the Limpopo are unnavigable. The Okavango, a large inland-flowing river discovered by Anderson in 1854–59, a navigable stream, 600 feet wide, flows by the Teoghe into Lake N'Gami, and thence, by the Zouga, into the salt-pans of the desert.

The Zambezi is 1,800 to 2,000 miles long, reaching almost across the continent at this part, and is the only navigable river of Africa on the east coast. It has 10,000 square miles of delta, is a mile wide above it, with 320 miles of navigation below Victoria Falls, and 150 miles more on its great northern branch, the Shiré. Above the falls it probably has a good deal more navigation for small steamers and barges. It has a great extent of fertile land in its broad basin of 600,000 square miles area, and has also the deep and splendid Lake Nyassa, of 9,000 square miles extent. The general character of the country and its population are not yet fully known, but it is not without great interest. The country between the Zambezi and the Limpopo is both alluvial and mountainous, and is a rich gold field, and of high historic interest. When the Portuguese discovered this country, A. D. 1570 to 1600, they found here the flourishing and powerful half-breed Arab kingdom of Monmotapa. But what was more strange, these Arabs were not Mohammedans—had not a trace of Moslem theology in their ideas, but rather resemblance to the pre-Mohammedan Sabean fire-worship which Islam destroyed. The Arab traditions claim this as the kingdom of Solomon's Queen of Sheba. The river Sabia seems to be a reminiscence of Sabea, in Arabia; their seaport capital, Sofala, has a suggestion of Ophir, and the extensive pre-historic ruins of granite-built towers and citadels at Zimbaoe, 200 miles due west of Sofala, have been set down as Ophir itself. Similar vast ruins, impossible of construction for the African tribes, are now found also at Zumbo, Manica, and Massapa, all in the same country, now conquered and desolated by the Matabelés, a Zulu race.* Mr. F. C. Selous, an elephant hunter, has just discovered† two new gold districts in this same region, the one an alluvial "washing field;" the other a prehistoric quartz rock mine 100 feet deep. Gold diggers from the English Transvaal gold fields are expected to be soon pouring into this region. Antiquarians are strongly inclined to a common consent that all indications point more strongly to this region as the ancient Ophir than to any other yet known.

The Rovuma, Rufiji, and Jub, and Haines River, on the east African coast, are all large rivers, but, so far as known, all inca-

* See Capt. C. E. Haynes, R. E., in *Journal of Manchester Geological Society*, 1887, p. 244, *et seqq.* † *Royal Geological Society's Proceedings*, May, 1888.

pable of navigation. The latter does not even reach the sea, but forms a land-locked lagoon several hundred miles long, behind enormous maritime sand-dunes, some of them 600 feet high.

The whole eastern part of Africa, from the Straits to the Zambezi, is a lofty plateau, rising steeply by successive terraces from the Indian Ocean: it is scantily watered, and a good deal of the northern and higher parts are arid, or watered only by *khors* during six or eight months in the year. But this region is not without great value. There is good reason to believe that it is the botanical home of many of the most valuable spices and aromatics now in cultivation in Arabia and elsewhere, and the place where many of them will thrive better in the future than anywhere else on the globe. This is especially true of the coffee shrub, which almost certainly went thence to Arabia; and indeed much of the finest "Mocha" is still produced there, and merely sent to Arabia for sale. There are also reasons for believing that the granitic and quartzite tracts found abundantly in this region will prove to be charged with precious metals and gems.

The vast tract now seized by Germany here extends from Victoria Lake on the north to the Rovuma river on the south, and from the Indian Ocean on the east to Lake Nyassa on the west. It completely absorbs the continental possessions of Zanzibar and the whole Arab region here, and is an empire equal to six Ohios. And now England takes the next slice to the north, which undoubtedly means the whole Nile Basin. Portugal already claims the south bank of the Rovuma. The great tracts grasped by France north of the Congo mouth, about five Ohios; and the two tracts claimed by Germany on the Atlantic coast, amounting to as much more, show how the territory of Africa is being "grabbed" by European powers.

But the royal realm of Africa, the last uncovered and greatest of all, is the basin of the monarch river of the continent, and of the entire Eastern hemisphere, the threefold Congo. The world would like to call it the Livingstone, after its heroic discoverer, but the name does not "stick" any more than did Orellana's to the Amazon. The old native name is so short, so euphonious, so resonant and bell-like in the mouth, and withal so *African*, that it has the right of way by every reason, and will keep it; and ought to be spelled with the

native sounds — Kongo. The following table, which have compiled from various sources, compares the Congo with some of the other principal rivers of the world, so far as I can lay hands on the desired information. The statements queried are such as, for want of satisfactory data, I have estimated; and those followed by the *plus* sign (+) are minimum estimates.

COMPARATIVE TABLE OF GREAT RIVERS.

Name of River.	Length of main stream in miles.	Navigable length, including branches.	Volume, in cubic ft., per second, at low water.	Area of basin drained, in square miles.
AFRICA:				
Nile (incl. Alex. Nile)	3,900 (Petermann's last, 4,000).	2,900 (in sections.)	61,500 (at Cairo.)	1,000,000
Niger	2,600	1,200 (includ. Benué)	....	800,000
Zambezi	1,800	500 +	....	600,000
Congo	3,084	3,000	2,000,000 (At flood, 3,000,000.)	1,508,000 (38 Ohios of 40,000 sq. m. each.)
INDIA:				
Ganges	1,680	800	207,000	432,480
Indus	1,800	800	40,857	372,700
Brahmaputra	1,800	500 ?	146,188	250,000 ?
CHINA:				
Yang-tse-Kiang	3,158 (Petermann's last.)	1,200	....	748,000
Hwang-ho	2,600	500 ?	....	400,000
SIBERIA:				
Amoor	2,920	2,400 +	....	785,000
Lena	3,000	800 +	....	1,000,000
Yenesei	2,900 (incl. Selenga, 3,500.)	540 +	...	1,380,000 (34½ Ohios.)
Obi	2,530	900 +	...	1,3 5,000 ?
N. AMERICA:				
Missouri-Mississippi	4,300	35,000 (Petermann's last.)	675,000 (mean annual.)	1 250,000 (34 Ohios.)
M'Kenzie	2,865	....	....	
St. Lawrence & Lakes.	2,200	4,000	....	600,000
Yukon	2,100	1,200 ?	....	350,000 ?
S. AMERICA:				
Plata-Parana-Uruguay	2,550	20,000	....	1,200,000
Orinoco	1,600	1,000	....	366,000
Amazon	4,000	50,000 (Exclusive of the Tocantins, or Araguay.)	*	2,100,000 (52½ Ohios.)

* The volume of many of these rivers is not ascertained, but Professor McLaren, of Edinburgh, says (*Ency. Brit.*, i. p. 674): "The Amazon alone discharges more water than the eight principal rivers of Asia, the Indus, Ganges, Yang-tse, Hwang-ho, Amoor, Lena, Yenesei, and Obi, combined."

These figures give us an idea of the comparative magnitude and importance of the Congo. In *length* of main stream it

ranks *sixth;* in extent of *navigable waters*, *fourth;* and in point of *volume*, and of *area*, the *second*, among the great waterways of the globe. Its eight principal lakes thus far known cover an aggregate of 32,000 square miles, just equal to the area of Lake Superior. But nearly half the Nile basin is hopeless desert, as is also the case with the Indus and the Hwang-ho, and to a lesser extent with even the Ganges and the Plata; while the great rivers of Siberia, with enormous volume and great fertile areas on their upper courses, are in their lower courses frozen solid half the year.

Stanley makes the Congo river, from the sources of the Chambezé, between Lakes Tanganyika and Nyassa, to the Atlantic, to be 3,034 miles long, including the lakes through which it flows. The volume of water in its lower course, at its lowest stage (*Encyclopædia Britannica*, vol. i, p. 254, ninth edition), is over 2,000,000 cubit feet per second, and at flood (Stanley) over 3,000,000. Do we know what that means? It is the product of breadth, depth, and velocity. Much of the lower channel and estuary is from 300 to 600 feet deep! It has no delta. Why not? Because it empties between bold shores into a deep sea, after the water has been filtered by "settling" in its lacustrine upper course; but still more because the enormous "scouring" power of its mighty volume and velocity carries most its remaining sediment out to the deep sea, where the mound of its fresh water slopes off over the sea-water for fifty miles. But what does 2,000,000 cubit feet per second mean? It means *thirty-three Niles* at Cairo!

As to climate, Stanley's experience, like that of Grenfell and others, dissipates many delusions. With prudence and temperance whites can become acclimated there, as every-where else. Counting the added cost of winter to human living in colder climates, the basin of the Congo can probably support a greater population than that of the Mississippi, as it has more area, and is equally fertile, or more so. In its present barbarous and savage state, harried by slave-traders all around its rim, it now supports an estimated population of 51,886,000, almost that of the United States. The lower river is thinly populated, but the development of commerce and water power will pack it with people; and the upper Congo has now about forty souls to the square mile, and on some of the great east and west

routes across the great southern tributaries, as found by Pogge and Wissman, there is almost one continual village, teeming with cultivation and prosperity. Some of these great tributaries are themselves vast rivers. The iron-charged coffee-brown water of the great Ruiki, Stanley's Ikelemba, makes half the breadth of the milky Congo brown for 130 miles below their junction. The Kasai-Kwa and the Mobangé are Congos themselves. But compactness is another value of this vast basin. The mighty northward loop of the Congo, whose curve is imitated in all its branches, makes its basin almost circular, and so brings all parts nearest possible to the center and outlet at Stanley Pool. It is claimed that no point can be located in all this vast basin so as to be over 100 miles from permanent navigation. And not one of these rivers is spoiled for commerce by flowing, as in the case of our Tennessee, hundreds of miles in the wrong direction. And, what is more vital still, coal is already found on the Rovuma, on the east shore; at Teté on the Zambezi in the south, and on the upper Kasai, in the Congo basin. Coal, petroleum, and whatever things else are necessary to civilization, will undoubtedly be found when they are looked for.

The lower course of the river, from Stanley Pool to the head of the estuary, except at a few quiet stretches, is a tremendous canyon (cut by the overflow of the once vast fresh inland sea, an enormous Tchad, of which Stanley Pool is the last remnant), and down which the great river now rushes in a series of low cataracts and wild, tumbling rapids of vast depth and resistless fury, between precipitous walls of craggy rock like those below Niagara Falls, and is wholly useless for navigation. But a trunk line of railway 235 miles long, now being contracted for, where Stanley's turnpike is, will open all this inland empire to the sea. And, furthermore, the immeasurable water-power of the lower river (of which the inland levels are destitute) must soon become the providential *mill* through which the whole realm will send its raw material, working it all up here, on its way to the outside world. And it must be borne in mind that the Congo is the anomaly of geography, being the only great river on the globe that flows westward. Divine Providence here reversed the plan of the globe in order to finally bring Africa into communion with

the Christian civilizations of Europe and America, rather than with the dead systems of Asia.

And what has the Congo basin to send to such a mill, that Europe and the world wants? It has ivory, hippo teeth, palm oil, rubber in boundless abundance, fossil gum copal enough to varnish the world, orchilla weed, one of the finest dyes known, redwood, camwood, honey, beeswax, skins, sesamum seed (for oil), cassava, manioc, rice, ground-nuts, coffee, kola-nuts (a substitute for coffee), ebony, teak, cotton, palm fibers, ginger, spices, balsams, fragrant and medicinal gums and drugs, iron and copper in abundance, with other things too numerous to mention. Wheat and all the cereals of the temperate zones will thrive on the high uplands. But at this very day a trunk railroad to Stanley Pool, with a few steamers on the upper river, could deliver on the docks at Boma a three times greater annual collection of merchantable productions for exportation than is now gathered by the entire coasting trade of Western Africa. So says Stanley—(*Congo*, vol. ii, page 367). And there are 50,000,000 robust, quick-witted, moderately industrious natives, the best "born traders" in the world, capable of rapid civilization, ready to help on the work, and so help themselves; a population infinitely superior to the few, diminutive, and impish blow-gun Indians that occupy the wildernesses of the Amazon. And they are all of the one great Bantur stock, and their dialects are all reducible to one written language that will unify African speech from the Mobangé to Lake N'Gami. So much for the physical and commercial outlook.

But there is one important point more here. Barth found (and subsequent explorations have confirmed it), that the river Logon, the great south-western branch of the Shary, which now goes to the Shary and so to Lake Tchad, once went to the great Benué, and so to the Niger and the ocean. The old channel is still there, known as the Mayo-Kebbi, a broad, deep trough only 25 miles long, with a swampy bayou at its bottom, which is only 50 feet above Lake Tchad; and even now, when either the Benué or the Logon are at flood the water of the higher stream goes to the lower, either way, through this natural canal. Moreover, according to Barth (vol. ii, p. 202) the country between the southern tributaries of the Shary and the northern feeders of the Congo is probably a

level prairie or steppe, and there are reports of an *anastomosis* between the two systems of rivers. At any rate there is an easy route for canals and railways. Here, then, is another great and open way for inland communication; a route by water and land from Stanley Pool to the Soudan and Khartoum.

The outcome of all our geographical studies is, therefore, this: The entire central region of Africa, from the Sahara to the Kalahari—the region drained by the upper Nile, the Logon-Shary, the Niger-Benué, the Zambezi, and the threefold Congo—is the vastest, best watered, most fertile, most accessible, most populous, richest in resources, most promising for future greatness, of all the uncivilized regions on the globe; and far more so than many regions now civilized and famous originally were. The New Africa is the seat of the coming New World of the Eastern Hemisphere, or, at any rate, is physically capable of being such.

So much for the *natural* elements in the great problem of Africa's destiny. Now, what about the *human* elements; the races of men, their civilization, religion, presents tatus, capabilities for the future? Who and what are the races occupying our New Africa?

The almost universally accepted anthropology of modern science puts Japhet (the Aryans), Shem (the Semites), and Ham (the Hamites), together as the Caucasian race or variety (not species) of mankind; and makes the Ugrians, the Mongols, the Malays, and the Negroes (and some authorities make other divisions also) each another separate variety of the one common species and genus *homo*, man.

Leaving the radical school of anthropology out of the question, it cannot be denied that the vast preponderance of conservative scientific opinion is, at least, to this effect, namely: While the Berbers (including the Twareks, Copts, and Tibbus) are Hamitic, but differentiated toward the Semitic stock, the true Negroes are also probably Hamitic, but profoundly differentiated in the direction of some other undetermined factor, and the Æthiopians or Abyssinians are an intermediate link between the Caucasian Hamite and the non-Caucasian Negro, with also a prehistoric Semite mixture from southern Arabia. Barth, whose work is a very mine of learning on the Soudan, concededly the best authority extant on the subject, says that while

the original population of the Soudan was Negro, as was all the southern edge of the Sahara, nevertheless the Negro has been crowded southward along the whole line by the Moor (a mixed Arab) in the west, by the Berber (including both Twareks and Tibbus) in the center, and by the Arab in the east. Timbuctoo is a city of Berber, not Negro, origin, founded before the Norman conquest of England, since conquered by Moors, and now ruled by the Fulbé, or Fellatah, who are neither Moor, Berber, Arab, nor Negro, but a distinct race between the Arab and Berber on the one side and the Negro stock on the other,* and whose language and physiognomy, and only semi-woolly hair, are more Mongoloid or Kaffir than Negro; but who are the most intelligent, energetic, and rapidly becoming the most powerful people, in the Soudan, and whose influence is now felt from Senegambia to Baghirmi, through half a dozen native States. In all the Niger basin only the Mandingo and the Tombo countries about the head of the Joliba, or Niger, are now ruled by pure Negro dynasties, the former being a splendid and capable jet-black people, probably the finest purely Negro race yet known to Europeans,† and the one upon whom, as neighbors to Liberia, Dr. Blyden's opinions seem to have been mostly founded. In the central Soudan the Kanuri of Kanem and Bornu came to Kanem as a conquering Tibbu-Berber stock over 500 years ago, and are now Negroid. Farther east Tibbu and Arab are the ruling elements. Haussa, Sokoto, and Adamawa are now Fellatah States. The southward pressure of Moor, Twarek, Tibbu, and Arab, is still going on; and the Fulbé, in the midst of the native States, is rapidly penetrating them, subverting the few native Negro dynasties still existing, and creating a new and rising race and power that is, at any rate, not Negro. Thus ancient Nigritia is rapidly ceasing to be "Negroland," the races being more and more mixed, and newer and ruling elements of Moor, Berber, and Arab constantly flowing in. This is the testimony of a long line of scholars from Barth down to Professor A. H. Keane, author of the learned article on "Soudan," in volume xxii. of the *Encyclopædia Britannica*, ninth edition, published late in 1887.

The people commonly considered Negro, in Africa, consist mainly of three great stocks—the Nigritians of the Soudan, the

* Barth, ii, 132. † *Christianity, Islam, and the Negro Race.*

great Bantu stock reaching from the southern bounds of the Soudan to the southern rim of the Zambezi basin, and the great Zulu stock. All these differ widely from each other in physiology, languages, arts, and customs. The Nigritians are declining under Arab and Berber pressure; the Zulus, a powerful and semi-Negro race, are rapidly extending their conquests northward beyond the Zambezi into east-central Africa. The Bantus are mainly agriculturists. They fill the Congo basin, and extend eastward to the Indian Ocean, between Uganda (which is Bantu) and Unyanyembi. They have only recently been discovered, and are not yet much studied by Europeans.

But not all so-called Negroes are true Negroes. As for the eastern highland regions of the two Niles, and thence southward from the Abyssinians and the Shillooks at Khartoum to the Waganda of Uganda—the Niam-Niam of Monbuttoo, the Manyuema of the Lualaba, and the Makololo on the Zambezi—the ruling and paramount native tribes are Negroid, but not Negro, unless our ordinary conception of the Negro is a good deal revised. As Livingstone says of the Makolo, so of all these, they are a "coffee and milk color;" or we may say all these peoples are from a dark coffee-brown to brownish-white, like coffee, depending on the amount of milk added.* They are mostly tall, straight, leanish, wiry, active, of rather regular features, fair agriculturists and cattle-raisers, with a good deal of mechanical capacity, born merchants and traders, and *almost every where hold darker and more truly negro tribes in slavery to themselves, where any such tribes exist.* Where they have none or few domestic animals for meat, they are frequently cannibals. In the middle Congo basin the tribes are more truly Negro, and here the true Negroes are freemen, independent and capable, though in a somewhat low state of development. But, so far as now known, the true Negro, in an independent condition, holds and rules but a comparatively small part of Africa, or even of our *New Africa.* As to capability for improvement these peoples—

* Prof. Drummond says, in his *Tropical Africa*, pp. 57, 58. "Talking of skins I may observe in passing that the highland African is not a Negro, nor is his skin black. It is a deep, full-toned brown. No one knows exactly who these people are. Of course they belong to the great Bantu race; but their origin is obscure."

the Negroid races at least and probably the Negroes — are as apt and civilizable as any Caucasian or Mongolian people have originally been, if we consider how their geographical and climatic isolation has hitherto cut them off from the rest of the world and the world from them. We know that if we leave revelation out of the account, all Caucasian civilization, whether Aryan, Semitic, or Hamitic, can be traced backward until, just on the dawn of history, it narrows down to small clans or families, with whom the light began and from whom it spread. We know the same, also, as to the non-Caucasian Chinese and Nahua civilizations of Asia and America. Had the spread of the germs of these civilizations been prevented by conditions like those in Africa, who shall say that the stage of development might not be about the same to-day? There seems to be but one uncivilizable race—if, indeed, they are such—in Africa; and that is the dwarfs. The Akka, found by Schweinfurth south of the Welle, called themselves "Betua," the same word as the "Batua" on the Kassai. The dwarfs of the upper Zambezi call themselves by a similar word, and so with the Bushmen in South Africa. Many things go to prove that these dwarf nations are all one race, the diminutive remnants of a primeval stock of one of the lowest types of man, who have never risen above the hunter stage of life. They have been scattered, and almost exterminated, by the incoming of the powerful Bantu stock, that is now spread from the Soudan to Zululand. These dwarfs are the best living examples of similar races once scattered over Europe and Asia, whose real existence lies at the bottom of all the lore of fairies, brownies, elfs, gnomes, etc., etc. They constitute one of the most pregnant subjects of study in all anthropology. They are seemingly always uncivilizable.

But *religion* has every-where played a great part in the progress of civilization, and Japhet's worshiping in the tabernacles of Shem—that is, receiving a divine revelation through Shem, the prophet of humanity—has made him to fulfill Noah's prediction, and to "spread abroad," until to-day his arms encompass the earth. Ham, including the Negro, has also received his religion (all above paganism) from Shem, but mainly not the same religion, nor from the same family of Shem. He has largely received, and is now rapidly receiving, the later and

mongrel counterfeit religion which the Semitic Arab forged in imitation of, and as a counterblast against, the true religion of the Semite Jew and the Aryan Christian. This is the matter which takes up so large a part of Professor Blyden's volume, but in which he largely borrows from Professor R. Bosworth Smith's *Mohammed and Mohammedanism*, of which several of his papers are reviews or discussions, and to which he gives frequent credit, and for which Mr. Smith gives him laudatory indorsement in return. In fact, in any elaborate discussion, we must deal with Mr. Smith, and not Dr. Blyden.

It is the constant and rapid progress of Mohammedanism in Africa, especially in the central and western Soudan, where it has come to the very boundaries of the slender Christianity along the coast, which so much occupies his pages. Originally propagated here by jehads, or proselyting wars (which were generally slaving wars in reality) from Morocco, from Fez, and from the eastern or Arabic Soudan, it is now almost every-where dominant, if not professed. It has its mosques and schools in all large towns, and is teaching Moslem letters and learning to millions of the Soudanese. It has been doing this for some centuries. Of the many millions of Soudanese between Senegambia and Abyssinia, Islam can claim at least two thirds of the people, and has the respect of the other third. In cities like Kano, of sixty thousand souls, and many more of similar size, the Moslem pontiffs are more powerful, often, than the civil or military chiefs. Among the common people Islam is the sign of freedom from slavery, of culture, and almost of nobility. Mr. Blyden would have us believe that, with its simple Monotheism, its end of slavery to its professor (though he may forthwith enslave all the pagans he can catch or buy, and carry on the horrid slaving wars *ad libitum* against pagan tribes), and its leveling fraternity of spirit (inside its pale!), Islam is a good preparation for Christianity; and, indeed, one who did not know him to be a Protestant Christian minister might almost think him so Jesuitically, "as it were," "free from prejudice" on this subject, that, in his sublime candor, he rather favors Islam; "standing so straight (to use a shrewd vulgarism) as to lean a *leetle* the other way!"

But what say other authorities? Barth, who was not bigoted enough to rest from marching and exploring on Sunday (as Stanley, to his honor, always does, since, as he modestly confesses, Livingstone converted him), declares that every-where throughout the Mohammedan Soudan, from Timbuctoo, Sego, Jenné, Gogha, and Kano to Kukuwá, Waday, and eastward, the Soudan country is in a state *not* of prosperity and progress but in a state of retrogression and chaotic decay. He gives two reasons for this: first, the overthrow of the native powers by Moorish, Berber, and Arab conquest, raid, and intrigue; and then, in turn, the decay of the powers which these forces built up by the petrifying, fossilizing spell of Islam, a religion to which *progress* is only another name for heresy and infidelity. Its proselyting energy is a mighty arouser of a pagan mind, but its lack of regenerating inspiration and moral restraint and vital transforming progressiveness makes its effect here, as in all Semitic and Berber lands already, to freeze up the evolution of the human mind and of faith, and so to teach its converts to commit all affairs to blind fanaticism and fatalism. The verdict of Asia, of Africa, of history, of civilization is, that Islam is no substitute for Christianity, and small help to its progress. It proves over again the old German proverb, "The good [only as compared with paganism in this case] is a great foe to the better"—that is, by excluding the better.

And now our summing up, for this series of articles, is this: After a century's struggle of exploration—illumed by the names of Bruce, Park, Burckhardt, Tuckey, Denham, and Clapperton, the Landers, Barth, Nachtigal, Burton, and Speke, Petherick, Baker, Schweinfurth, Moffat, Livingstone, Cameron, Stanley, Junker, Grenfell, and many others—a century of glorious achievement, the mighty problem is at last virtually solved, and Africa is no longer an unknown world. Being solved, instead of Alpine ice and pathless deserts, one of the vastest fertile expanses on the globe is revealed as the curtain of ages rises; one of earth's noblest seats for future empire. The mountain rims, east and west, though somewhat arid, are tractable to culture; and, like a mighty molding, they frame round a realm which needs only the finishing touches of art to the colossal outlines of nature to make it a paradise of the world. Over this realm are now spread from 150,000,000

to 175,000,000 of people; not like the prehistoric Europeans, the American Indians, or the Australians, so intractably and constitutionally savage that their only possible destiny in the presence of superior races is to be "civilized off from the face of the earth," but races capable of rapidly forming part—and, when Christianized, the *main* part—of a great, new, and powerful race-dominion over at least their own continent. We see, too, that the religion nearest to their own level, with its one great monotheistic truth, combines also so many errors of teaching and practice that, as already proved by its results, it cannot there (as it never has anywhere) work out a great salvation for man. And now we are seeing that wherever Christianity has been pure, and fairly presented, it has already begun the great uplifting, as in South Africa, in Liberia, in the good work of black Bishop Crowther at the Niger-Benué junction, in the recent mission fields in Uganda and on the Nyassa, and lastly, in the already marvelous success of the Baptist missions in the Congo basin. Dr. Blyden, with hundreds of other philanthropists, thinks that the providential design of the enslavement of the African in America was to make him, in time, the apostle of his native Africa. Dr. Blyden objects to the present European movement on the Congo. He prophesies its failure on his page 275, and on page 356 says: "And if the present attempt of Europeans to take possession of the vast regions of the Congo could succeed, but happily it cannot," etc.! His race feeling is so strong that he seems to prefer Islam when taught by blacks to Christianity when brought by whites—though he may well oppose the ruin! He thinks the American Negro must be colonized in Africa and become its apostle there, until a native Church rises up and educates its own apostles, as the native Islam of the Soudan does already. But who is to compel the American Negro to leave the land where, now his own master, he prefers to stay and develop (as he has a right to, if he so chooses), Dr. Blyden does not say.

But with all sincerity of respect for those who hold this view, and for the American Negro, who is doing magnificent things for himself, we cannot accept either its facts or its faith. All history shows that only races of high and inbred civilization, intellectual and moral, can stand the moral strain of the

presence and opportunities of surrounding heathenism, especially of barbarous paganism, and not succumb to that strain. The American Negro is not free and strong enough in soul yet, not far enough removed from the effects of his own late servitude, not sure enough of himself yet, to be trusted or to trust himself, in any great numbers, on the slippery edge of the moral mire-hole of unrestrained paganism. It takes the moral stuff of men whose very race-stock has been through the purifying fires and under the compacting hammers of ages of Christian discipline to make the best material for great missionaries. The American African needs the school of liberty, manhood, culture, and religion in America a little longer, and he knows it, and is doing gloriously in it. The native African, born free, "every man a king," as the Manyuema people told Livingstone they were, such men, converted and educated in the equality and superiority of their own countries, may soon develop the stamina to become flaming apostles and great ecclesiastics in their own country. The martyr spirit of those already converted shows the stuff on which the future Church of Africa can be built. And by and by the American Negro, better matured and cultured than most are now, can go to Africa as the foreign professor comes from Europe to America, to find a school prepared for his higher instruction, which he brings from older seats of culture. But at present he neither much wishes to go to Africa as a missionary, nor does the African native want him. Bishop William Taylor informed the writer, while this article was unfinished, that he had found only one or two native chiefs yet who were willing to have black teachers, from America or elsewhere, sent them. They almost invariably stipulate that their teachers and preachers shall be white men; and the white man gets along more smoothly and more economically, and gets acclimated just as easily as the imported Negro. This then remains: The white man, bringing the white woman with him, must apostle Africa until native apostles are raised up. This is just the theory on which our heroic Bishop William Taylor is now leading his invading army of clerical and industrial missionaries—nearly all whites —into the heart of the "Dark Continent."

But the Gospel and the school are already raising up hundreds of promising converts, and terrible persecutions are bringing

forth fire-tested martyrs by scores. In Uganda King M'Tesa, the friend of Speke and Stanley, and by whom Christians were protected, died on October 10, 1884, aged forty-seven, having reigned twenty-seven years. King Mwanga, his successor, has, under Moslem inspiration, proved himself as bloody a persecutor as history records. Bishop Hannington was deliberately assassinated by his order, and thirty-two native Christians were massacred in one lot, and the missionaries driven out of Uganda; and yet the native Christianity not only still lives, but is secretly spreading all the time among the Waganda.* The Bible and hymns are being printed in Kiganda, and the people gather secretly by night to learn to read God's word in their own tongue. On the Congo the Baptists at Stanley Pool are printing the Bible in Bantu, and at more than one station converts are being made by scores and hundreds, with but little persecution from pagans, and no Moslems there. God is marvelously raising up men and movements that are to take this inland world for Christ. But it must be done by evangelical Protestantism. Catholic Jesuitism is also there—on the west coast and on the Congo—but it shows its un-Christly spirit by not only selling imported rum to the natives, but by actually having at least one extensive distillery of its own, for making rum from mangoes, and so saving the importer's profits for itself. And this as Christian missionary work! Surely more Crowthers and Hanningtons and Grenfells and Taylors are needed, for rum and Rome have joined hands in Africa as well as in America. But Christ shall reign there as everywhere else, and Africa shall be one of his crown-jewels erelong.

GEO. LANSING TAYLOR.

* U-ganda is the *country*, Wa-ganda the *people*, and Ki-ganda the *language, manners, customs*, etc.; as we use the word *English* adjectively. These same prefixes, with euphonic variations, extend through a great range of cognate languages in Central Africa, among the whole Bantu stock.

Art. IV.—DESCARTES.

The life of scarcely any other philosopher, superficially regarded, seems so incoherent as that of Descartes. Sprung from an aristocratic old French family, he left the famous Jesuit school of La Flèche (in 1612) to amuse himself with the frivolities of the most fashionable society in Paris. Apparently as gay for a time as any of his associates, he suddenly vanished, and none of his friends, not even his family, knew where he was. He had retired to an out-of-the-way house in a suburb, where he lived two years in complete solitude, when one of his friends chanced to meet him on the street. Then he resolved to try life as a soldier. After four years of service—two under Maurice of Nassau, and two in the Bavarian army—he gave up military life and spent eight years in traveling. At the expiration of this period he determined to live in solitude and devote himself to study, and with this end in view he went to Holland (1629), where he lived for the next twenty years, changing his residence twenty-seven times in order to conceal himself from his friends.

Gallant, soldier, traveler, recluse, and student—what a medley such a life appears to be! But from the right point of view all these inconsistencies melt away into a perfectly symmetrical, harmonious whole. The supreme purpose to which his life was devoted, with almost ideal consistency, was the purpose of self-instruction. Educated in one of the best schools of Europe, he found himself at the close of the course of study involved in so many doubts that he realized that he had advanced no further than the discovery, at every turn, of his own ignorance. Nor had he been an idle student. He had not only completed the regular course, but he had read all the books that fell into his hands treating of such subjects as are esteemed "the most curious and rare." What was he to do, a young man whose most passionate longing was the desire for knowledge? He lived in an age in which the past was thoroughly discredited; and the worthlessness of its intellectual labors had just been brought home to him in the most vivid manner at La Flèche. Plainly, there were but two courses open to him: either he must stifle this passionate yearning for knowledge, or

he must seek truth for himself and make it the business of his life. He chose the latter; but how was he to do it? If a young American of fortune should form such a resolution he would attend the most famous institutions in the world; he would sit at the feet of the ablest instructors, taking care to call no man master in such a sense as to exclude his own best efforts to verify, or in some way justify to his reason, whatever he accepted as true. But what was Descartes to do? He had realized all he might hope for from the famous institution at La Flèche. There were libraries, but their shelves were creaking under the dreary and unprofitable discussions of scholasticism. There had been intellectual giants—a Socrates, a Plato, and an Aristotle had lived; but Descartes and his contemporaries could only see them through the distorting twilight of the Middle Ages, and seen through such a medium they seemed utterly unworthy of study. No; Columbus had just discovered a new world, but he had found it by sailing over the sea, and his example pointed out to the searcher after truth the path he must follow. Not in universities, not in libraries, but only in the book of nature could Descartes hope to find the sacred treasure; so as soon as he was old enough to act for himself he resolved to study no science except himself and "the great book of the world." And that was why he changed his mode of life so often. Society, the army, travel, life in different countries, and under various phases, were so many chapters in "the great book of the world."

J. Millet, his last biographer, thinks that the philosopher and the man of the world in the life of Descartes were two different persons, with purposes and tastes at variance with each other. Such is by no means the case. Kuno Fischer is right in maintaining that the man of the world was the instructor of the philosopher, and he might have added, that when the philosopher learned all that the man of the world had to teach him the man of the world was dismissed. Until he resolved to live in solitude for the purpose of devoting his life to study, he was a student of life and the world, and, therefore, lived as a man of the world. But he was actuated by motives entirely different from those which controlled his companions. Externally there was little or nothing to distinguish it from that of an ordinary man of the world of the more conscientious sort; but inwardly

there was the profoundest difference. Hear Descartes's own words:

> And thus, without in appearance living otherwise than those who, with no other occupation than that of spending their lives agreeably and innocently study to sever pleasure from vice, and who, that they may enjoy their leisure without *ennui*, have recourse to such pursuits as are honorable, "I was," says he, "prosecuting my design, and making greater progress in *the knowledge of truth* than I might perhaps have made had I been engaged in the perusal of books merely, or in holding converse with men of letters."

Kuno Fischer aptly compares him to Faust:

> If we represent to ourselves the profound critic and thinker in the Faust of Goethe, who struggles after truth, and after falling into a maelstrom of doubts resolves to seek it henceforth only in himself and the great book of the world, flees out of his study into the wide world, and hurriedly and adventurously roams over it without being attracted by it—and if we seek in actual life for a man corresponding to this picture, a man who has embodied all these characteristics and experienced all these conflicts and changes—we shall find no one so much like it as Descartes.*

And the resemblance between him and the author of Faust is by no means superficial. Both were spectators rather than actors in the great theater of the world; but while Descartes watched the drama of life to learn the secrets of philosophy Goethe was trying to detect the secrets of art and gather materials for his culture. They judge wrongly who count the greatest poet of Germany and the world, Shakespeare excepted, as a cold, unfeeling destroyer of woman's happiness and honor. It was not that he loved these things less, but that he loved art and his own culture more. Few have had a keener eye than he for the beauty of a perfect rose, or a more delicate appreciation of its fragrance. But if its beauty concealed a secret he could crush it remorselessly. And since love and trust and devotion and purity and honor hid the secret of a remorseful soul, he destroyed them as ruthlessly as the vivisectionist exposes the nerves and muscles of his quivering victim with his cold, keen steel. Fortunately for his associates, the dominant purpose of Descartes was not so antagonistic to the requirements of morality. But he was not less loyal to it. In truth, history tells us of no more typical a philosopher, a lover of

* *Geschichte der neuern Philosophie.*

knowledge, a searcher after truth for its own sake, than Descartes. Like the other great men who laid the foundations of modern philosophy, Descartes's studies were not the labors of a professorship, the means of a livelihood;* but, unlike them, his studies were pursued for the satisfaction of no practical impulse, and in the interests of no philanthropic ideal. Bacon's great interest in the theory of induction was based on the belief that a proper study of nature would greatly increase man's power. Locke's famous essay resulted from an attempt to lay the foundation of ethics. Berkeley's essays were consistent parts of a life given with enthusiastic devotion to the service of God and his fellow-men, written as they were to confute materialism and atheism and prepare the way for true morality and religion; even Spinoza, paradoxical as it may seem, began the studies which resulted in one of the coldest, most paralyzing philosophies ever coined by human brain, in the interests of his moral nature, with the desire to learn what is really good and noble in life. Not so with Descartes. The Princess Elizabeth, daughter of the exiled king of Bohemia, and one of his most intimate friends, requested him to write an essay on education; but he had three excellent reasons for postponing this work to a more convenient season that never came. Among his numerous publications not a line can be found on any subject not purely theoretical and in the interests of theory. He lived in an age when events full of significance for the future of the race were happening all over Europe. In Germany, Protestantism and Catholicism were having a life-and-death struggle in the "Thirty Years' War;" Charles I. and his Parliament were fighting out the question of the future of English liberties; absolutism was inflicting mortal wounds on constitutional government in France, and laying the foundations of that despotism that resulted in the most terrible revolution known to history; but these things had no power to distract the attention of Descartes by any claim on his interest or his sympathy.

When he had been for seven years a student in "the great book of the world" he had detected himself in so many illusions and deceptions that he began to suspect that our whole life, with all its framework of beliefs and hopes, is but a delusion, made of the same stuff as dreams. Bent on finding as large a

* Compare Kuno Fischer's *Geschichte der neuern Philosophie*, chap. i, bk. ii, vol. i.

measure of truth as is possible to such a being as man, in such a world as the world we live in, and resolved, at all costs, to shield himself from error, he determined to accept nothing as true of which he was not so certain as to make doubt an absurdity and an impossibility. And he resolved to form the habit of regarding as false every thing that he was not absolutely certain of, that he might neutralize that vicious habit of believing in the absence of evidence, of which he was conscious that he had been so often the victim. But well aware that action is impossible without belief, and that, therefore, for practical purposes some provisional belief, at least, must be accepted, he formed a provisory code of morals composed of the four following maxims:

The first was to obey the laws and customs of my country, adhering firmly to the faith in which, by the grace of God, I had been educated from my childhood, and regulating my conduct in every other matter according to the most moderate opinions, and the farthest removed from extremes which should happen to be adopted in practice with general consent of the most judicious of those among whom I might be living. My second maxim was, to be as firm and resolute in my actions as I was able, and not to adhere less steadfastly to the most doubtful opinions, when once adopted, than if they had been highly certain. My third maxim was, to endeavor always to conquer myself rather than fortune, and change my desires rather than the order of the world, and in general accustom myself to the persuasion that except our own thoughts there is nothing absolutely in our power; so that when we have done our best in respect of things external to us, all wherein we fail of success is to be held, as regards us, absolutely impossible. In fine, to conclude this mode of morals, I thought of reviewing the different occupations of men in this life with a view of making choice of the best. And without wishing to offer any remarks on the employments of others, I may state that it was my conviction that I could not do better than continue in that in which I was engaged, namely, in devoting my whole life to the culture of my reason, and in making the greatest progress I was able in the knowledge of the truth.

To this last maxim he adhered with almost ideal devotion. Forgetting all other things, he could truthfully say, "This one thing I do."

In accordance with his first maxim, he lived and died a member of the Catholic Church. We have no reason to believe that he accepted its doctrines in any other sense than as part of his "provisory code of morals." All the evidence in our posses-

the intuitions of the transcendentalist, or inferentially, as all knowledge according to the empiricist.

The title of the *Discourse on Method* would naturally lead one to expect to find an exposition of Descartes's theory of method. It is rather another *Apologia pro mia vita*—a sort of intellectual autobiography, and account of the various wanderings and meanderings of his mind in his search after truth. The traveler in a new country always finds, after reaching a certain point, that he did not take the most direct route to it. Here a river too deep to ford, there a mountain too steep to climb, and often ignorance of the right direction, made his course winding and circuitous. But when he has made a map of the country, bridged over the rivers, and hewn paths across the mountains, another can take the most direct route. In like manner, an explorer in the boundless continent of truth always finds that he has not taken the most direct line to any given point. His mind has gone on fruitless errands in this direction and that, but when once he has made the journey he can map out the country so that another can take the direct lines. Descartes did not see fit to do that. As important as he deemed the subject of method, he did not expound the theory of it. Fortunately, however, a careful student of his writings has no difficulty in learning what his theory was.

The type of Descartes's method was furnished by mathematics, and it was, therefore, deductive. Descartes concluded at an early age that all the obscurities and uncertainties in the other sciences were due to their not following the example of mathematics.

> The long chains of simple and easy reasonings by means of which geometers are accustomed to reach the conclusions of their most difficult demonstrations, had led me to imagine that all things to the knowledge of which man is competent are mutually connected in the same way, and that there is nothing so far removed from us as to be beyond our reach, or so hidden that we cannot discover it, provided only we abstain from accepting the false for the true, and always preserve in our thoughts the order necessary for the deduction of one truth from another.*

Mathematics begins with perfectly simple and evident truths, so simple and evident that no one can doubt them. Accordingly, Descartes resolved to accept nothing as true that he did

* *Discourse on Method*, Veitch's translation, p. 19.

"not clearly know to be such," and to commence with objects the "simplest and easiest to know," that he might "ascend by little and little, and, as it were, step by step, to the knowledge of the more complex."

But what are the simplest and easiest objects to know? What is it that I clearly know to be true? The things vouched for by the senses, some one will answer; the things that I see, hear, smell, touch, and taste. But, after all, is the testimony of the senses so sure that no one can doubt them? Do they not sometimes deceive me? Do they not report the straight stick as crooked in the water, the square tower as round in the distance, etc.? The reply that these errors are only occasional, that their testimony is generally correct, Descartes answers by asking How any can know this! Has any one a special set of senses that never deceive him by means of which he can corroborate the testimony of those we have found in error?

But though this cold, Mephistophelian doubt transforms the material world into a mere "appearance," one little piece of it seems to retain its solid substantiality. Though all the rest of the world be but the vision of a dream, surely I am face to face with a little piece of substantial reality in my own body. But, after all, do I *know* this? Do I see my body more plainly than I do what I call my table? Am I more plainly conscious of pain in my hand than I sometimes am in my amputated leg? And as it is surely a delusion that I feel pain in a limb that I lost years ago, is it any more certain that I have a hand, a body, at this moment? Were I bodiless would it be absolutely impossible for Omnipotence to cause in me such experiences as I now have? And is my body any more than an hypothesis to account for a certain group of these experiences? If I am in search of absolute certainty, of something that can set the boldest doubt at defiance, I am obliged to admit that my body also is but a part of that great "appearance called the world."

But though matter and all the sciences based upon it are open to doubt, one science, at any rate, is certain—the various branches of mathematics. Whatever else is doubtful, it is absolutely certain that $2 + 3$ make five. "Deceive me who may, no one will ever be able to bring it about that two and three

do not make five," "or at any future time cause it to cease to be true." But upon second thought is even this quite absolutely certain? People sometimes make mistakes even in mathematics; how do I *know* that I am not created by a being who has "given me such a nature as that I should be deceived, even respecting the matters that appear to me the most evidently true?" I do *not know;* and though I have the greatest confidence in their certainty, a confidence that no reasoning can shake, yet I am obliged to admit that even here doubt is not an absurdity and an impossibility. So here I am alone, destitute of truth, and without a light to guide me to it. The world that seemed so real to my imagination has faded away, and in its stead remains only a phantom, a great "appearance." The sciences that seemed so certain have turned out to be mere will-o'-the-wisps to lead me into error and delusion. What pilgrimage shall I make to find the Mecca of truth? If I only had a little bit of truth, a single piece of absolute certainty, I should have great hopes. Archimedes said that he could move the world if only he could find a fulcrum for his lever; and I, if I had even one true proposition, if I could overcome but the advanced guard of truth, should have great hopes that I might storm her citadel and make it mine. Ah, now I see a glimmering light! Though every thing that I have believed is a mere delusion, yet I must *be* in order to be deluded. Though the material world which I seem to hear and touch and taste and smell and see is but the product of a disordered imagination, yet I *know* with irresistible, infallible, absolute certainty that I *seem* to hear and touch and taste and smell and see it, and that I who seem to have these experiences *am*. Deceive me who will, even omnipotence cannot bring it about that I am not while I think. "*Cogito, ergo sum.*" Thus Descartes obtained his first certainty.

It will perhaps serve to put the nature and grounds of this truth in a clearer light if we consider an objection brought against it by Professor Huxley:

> The "therefore" has no business there. The "I am" is assumed in the "I think," which is simply another way of saying "I am thinking." And, in the second place, "I think" is not one simple proposition, but three distinct assertions rolled into one. The first of these is, "*Something called I exists;*" the second is, "*Something*

called thought exists;" and the third is, "*The thought is the result of the action of the I.*" The only one of these propositions which can stand the Cartesian test of certainty is the second. It cannot be doubted, for the very doubt is an existent thought. But the first and third, whether true or not, may be doubted, and have been doubted; for the asserter may be asked, How do you know that thought is not self-existent, or that a given thought is not the effect of its antecedent thought, or of some external power?*

Now, it appears to me that this criticism is a mere form of words, and that the effort to translate it into thoughts shows its complete absurdity. We are always disposed to believe that different words imply different thoughts, and because the proposition, *Something called thought exists*, differs from the proposition, *Something called I exists*, we imagine they represent different facts. But attempt to make the difference clear to consciousness, attempt to leave the element corresponding to the personal pronoun out of the judgment as well as out of the proposition that purports to express it, and it will be evident that "*Something called thought exists*" either means the same as "*Something called I (or you or he) exists,*" or it means nothing at all. A thought that is not my thought or your thought or his thought is a meaningless absurdity, as unthinkable as a one-ended stick. The perception of relations is a complete refutation of this criticism of Descartes's first truth. If one man sees *A* and another *B* they cannot compare them. Why? Because *A* and *B* meet in no common point. They lack the unity that results from their being the states of consciousness of *one and the same thinker.* The same I that sees *A* must see *B* before any comparison is possible. I think, therefore, that we may assume that Descartes's first proposition is absolutely certain, so certain as to make doubt an absurdity and an impossibility.

But what am I? In what does my proper essence consist? Is my body I? That cannot be, for I do not yet know that I have a body. The existence of the material world, and, with it, of my body, is just as uncertain as before, and it cannot be that a thing whose existence is in absolute uncertainty can be the essence of myself, of whose existence I am absolutely certain. What, then, am I? Though I can imagine myself without a body and yet as existing, I cannot conceive myself as existing without thought. When I cease to think, though all the other

* *Lay Sermons*, "Descartes," p. 328.

objects which I have ever imagined in reality exist, I have no reason to believe that I exist. I thence conclude that I am a substance whose whole essence or nature "consists only in thinking, and which, that it may exist, has need of no place, nor is dependent on any material thing; so that 'I,' that is to say, the mind by which I am what I am, is wholly distinct from the body, and is even more easily known than the latter, and is such that, although the latter were not, it would still continue to be."

I am certain [then] that I am a thinking thing; but do I not therefore likewise know what is required to render me certain of a truth? In this first knowledge, doubtless, there is nothing that gives me assurance of its truth except the clear and distinct perception of what I affirm, which would not, indeed, be sufficient to give me the assurance that what I say is true, if it could ever happen that any thing I thus clearly and distinctly perceived should prove false; and accordingly it seems to me that I may now take as a general rule that all that is very clearly and distinctly apprehended (conceived) is true.*

The attentive reader will perceive that the last sentence is the key to the Cartesian philosophy. It is no less than Descartes's test of truth. That is the bridge which Descartes throws across the chasm between facts of consciousness and all extra-conscious, non-mental facts. It is, in short, a concise statement of his theory of method. One would naturally expect that a proposition of such vital importance would have received the fullest explanation and the amplest illustration. As every thing else is made to depend on it, one would expect to find it guaranteed with the utmost possible care, and stated so clearly as to be free from every ambiguity. Such expectations are doomed to disappointment. The sentence above quoted contains all that can be found by way of guaranty of his test of truth in Descartes's writings: "and, accordingly, it seems to me that I may now take as a general rule that all that is clearly and distinctly apprehended (conceived) is true." And the following sentence is his only explanation of its meaning:

I call that clear which is present and manifest to the mind giving attention to it, just as we are said clearly to see objects when, being present to the eye looking on, they stimulate it with sufficient force, and it is disposed to regard them; but the distinct is

* *Discourse on Method*, vol. iii., Veitch's translation, pp. 115, 116.

that which is so precise and different from all other objects as to comprehend in itself only what is clear; [or, as he puts it in another passage,] the distinct is that which appears manifestly to him who considers it as he ought.*

This definition amounts to the statement that the clear is that which is present and manifest to the attentive mind, and the distinct is that which appears manifestly to him who considers it as he ought. But if that is what Descartes meant, what is the difference between clear and distinct? And what does "present to the mind" mean? Does it mean that of which the mind is conscious? If so, our test of truth does not take us beyond consciousness, and the chasm between consciousness and extra-conscious, non-mental facts is not bridged over, and the problem of the theory of method is not solved. And what does "manifest" mean? Does it mean, as the context would suggest, that which is so self-evident as to make doubt an absurdity and an impossibility? If so, our test of truth turns out to be, That which is self-evident is true. In truth, whatever Descartes meant, that is all which a perfectly logical procedure gave him the right to say. He had rejected all his beliefs in order to build on a basis of absolute or metaphysical certainty, a certainty that makes doubt an absurdity and an impossibility. He had found that when he had stripped himself of all his beliefs, left himself in intellectual nakedness, there were still thought and the thinker. Though the external world and all that he had believed in was doubtful, the doubt in it was an absolute certainty, and just as certain was the doubter. Now whence comes this certainty? Do the propositions, There is doubt, and I, the doubter, am, have certain characteristics which I perceive can only belong to absolutely certain propositions, or am I absolutely certain of them because I am conscious of them, because they are self-evident? Plainly the latter; and the reason why I clearly and distinctly perceive them is, that they are self-evident. When, therefore, Descartes said, "It seems to me I may now take as a rule that all that is clearly apprehended is true," the only thing he had a right to mean was, All that is seen to be self-evident is true. The query is, How large a system will a philosopher be able to erect who incorporates into it nothing but self-evident truths?

* *Principles*, Veitch's translation, p. 212.

Having established his own existence, and thus provided himself with a test of truth, Descartes next inquires whether he is alone in the world, or, rather, whether he *is* the world, since he cannot at this point assume the existence of any thing beyond himself. "Now I perceive clearly and distinctly that every event must have a cause, and that the cause must contain at least as much reality as the effect. For if the effect contained more reality, that excess of reality would have no cause, which is contrary to the law of causation. And this is true not only of formal, or, as we would say, objective reality, but also of ideas. The cause of our ideas must contain as much reality (at least) as the ideas they represent. For just as the mode of existing objectively" [we would say subjectively] "belongs to ideas by their peculiar nature, so likewise the mode of existing formally appertains to the causes of these ideas" [at least to the first and principal] "by their peculiar nature. To decide the question, therefore, as to whether I am alone in the world, I have only to review my ideas and ascertain whether any of them represent a greater reality than I myself possess; whether I conceive a being who contains more reality than I do. And the question is easily answered. I know that I am sad, sinful, limited in power, knowledge, etc. How could I know this if I did not have the idea of a being who is not sad, who is not sinful, who is not limited in power, knowledge, etc.? How could I know that I am an imperfect, finite being if I did not conceive the perfect and infinite God? Since, therefore, I have the idea of God, God himself must be the cause of it; therefore, God exists."

We have yet another demonstration of the existence of God. "I exist having the idea of God, and memory assures me that I existed yesterday, that for some time I have had a continuous existence. How is that possible? It does not follow that because I existed a short time ago I must exist now. Now it is perfectly clear and distinct that the conservation of a substance requires the same power as its creation. And since I am merely a thinking being, since my whole essence consists in consciousness, if a power resided in me to conserve my being from moment to moment, I should know it. But I am conscious of no such power; I therefore clearly and distinctly know that I am dependent upon some being different from myself. And

since according to the law of causation this being must possess in himself all the perfections that belong to my idea of God, it must be that God exists."

Descartes's theory of error can be briefly stated. The same arguments that led him to conclude that God exists made him regard veracity as one of his attributes. Now, it might seem at first sight that an infinitely powerful and an absolutely truthful being could not create beings that would fall into error and delusion. But upon second thoughts it is evident that there are only two ways by means of which created beings can be shielded from the possibility of error: either they must be endowed with infinite intelligence or they must have no power of choice. But the former would make them equal with God himself, and the latter would reduce them to mere machines. A free being, free to act or not to act, to believe or not to believe, with a finite understanding, must be exposed to error. But even to such beings error is not a necessity. We err because we assent to what we do not clearly and distinctly perceive, and withhold our assent from what we might clearly and distinctly perceive if we used our faculties aright. Ignorance is a necessary result of our finiteness, but error is not. But in order to avoid it we must resolutely refrain from giving our assent to what we do not clearly and distinctly perceive. Not our selfish interests, not the interests of sect or party, not our pride and love of consistency, but an absolute loyalty to the rule of clear and distinct thought must be our guide, if we would walk in the straight and narrow road of truth.

The sum of the postulates of Descartes may therefore be named self-knowledge, knowledge of God, and knowledge of the sensuous world; such knowledges having been reached by processes the most rationalistic, and affirmed in language commanding and conclusive.

J. P. Gordy.

Art. V.—THE IMAGE OF GOD.

It is sometimes trivially asserted that we can prove any thing by the Bible. This much is true, that every dogma and every heresy introduced in Christian history have been founded upon Scripture. But the word does not always teach that which man assumes as truth. We may take a detached passage or a series of texts and seem to establish a theory which the harmony of Scripture would not warrant. To discover truth we must "compare Scripture with Scripture," theory with theory, "prove all things," and "hold fast" *only* "to that which is good."

As we enter upon this discussion we find a class of texts which seem to teach that the image of God is lost, and another which assume that it is still retained by man. In the first we put:

Ephesians iv, 23, 24: Be renewed in the spirit of your mind; and . . . put on the new man, which after God is created in righteousness and true holiness.*

Colossians iii, 9, 10: Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him.

Under the second class we place:

1 Cor. xi, 7: For a man (that is, man in general) ought not to cover his head, forasmuch as he *is* (not has been or may be) the image and glory of God.

Genesis ix, 6: Whoso sheddeth man's blood, by man shall his blood be shed: for in the *image of God* made he man.

Also James iii, 9, speaking of the human tongue, the inspired writer says:

Therewith bless we God,† even the Father; and therewith curse we men, which are made after the similitude of God.‡

In view of these apparently contradictory passages we find that the Christian Fathers were greatly perplexed on the subject. Theodoret confesses that he is not able to decide exactly in what this image consisted, but concedes its existence.

* "Holiness of truth."—*New Version.* "Created in holiness and true righteousness."—*Sinaitic MS.*

† "Bless we the Lord."—*Sinaitic, Alexandrine,* and *Vatican MSS.* "Bless we the Lord and Father."—*New Version.*

‡ "Likeness of God."—*New Version.*

Epiphanius thinks the thing cannot be determined.

Tertullian places it in the innate faculties of the human soul, especially in the freedom of choice between good and evil.

Origen, Gregory of Nyssa, and Leo the Great concurred, substantially, in this opinion.

Modern theologians are also divided concerning the image of God. Some, agreeing with that philosophic Jew, Philo, think that what is meant is the rational soul in its broadest sense.

Others find this image in the *dominion* of man over all the creatures of the earth; because this is mentioned in connection with the image of God in Gen. i, 26: "Let us make man in our image, after our likeness: and let them have dominion," etc. According to all these theories this image still exists.

But the most popular view of modern theology is that which makes the image of God to consist in the moral perfections which we lost by the fall. There is still another class of theologians who divide the image of God into physical and moral or essential and accidental—the latter now lost, or existing in far less degree.

After a most careful investigation we believe that the phrase "image of God" is used in Scripture in more than one sense; that man to a certain extent *lost* the image of God, and in another view he still *retains* it; that all these seemingly contradictory passages of the word, and all these various opinions of holy men in the different periods of Church history, may be harmonized in this theory. Men possess the image of God in so far as they have those excellences which we conceive that God also possesses, only in a far higher degree. Some of these noble powers man still has in fullness: such as reason, spirituality, dominion over the earth. Other of these godlike powers we have lost, or possess at present in a far less degree, such as, 1. That degree of bodily health and strength which laid the foundation for the immortality of the body. 2. The moral perfections which shone so brightly in our first parents. To elaborate:

I. *God made man in the image of his spirituality.* "God is a spirit," and "there is a *spirit* in man" which comes from God.

We do not mean the principle of life. Animals possess this to perfection, and vegetables to a great extent. We mean something far more: that almost indefinable entity which can-

not die; which, once brought into being, must live as long as God himself.

We admit that, at first sight, there seems a difficulty in establishing the existence of mind, in view of our physical surroundings and associations. The anatomist exclaims in contemptuous jest, "What is *mind?*" He says, "There is *no* mind. I have dissected man's body in all its parts and I have found no place for the mind."

We answer, the mind needs no place. It cannot be contained nor estimated by physical measurements; yet we can prove its existence as well as we can that of matter.

What is matter *per se?* No man can answer. The materialist points us to its *qualities*, and affirms that it is that which possesses extension, figure, divisibility, impenetrability, porosity, compressibility, etc.; and he conceives that beneath all these qualities there is a substratum which he calls *matter.*

So we would point him to the various *phenomena* of *mind*, which may be as clearly defined and are as thoroughly manifest in operation as the phenomena of matter. All acknowledge the power as well as the existence of thought, feeling, volition, and beneath these we must allow that there is a *substratum.* This we call *mind;* and we reach this conclusion by the same logical process that decided the existence—the necessary existence in thought—of the substratum, matter.

Here we are met with the thought that man's higher intellect comes as a natural consequence of his higher physical organization. Whatever may have been his origin, or the process of his development as a material structure, the manifestations of intelligence in man are different not only in degree but *in kind* from those of the other earthly creatures.

There is a clear distinction between mind (rational intelligence) and instinct. The most critical observation of scientists establishes the following facts:

1. Instinct belongs to the body. Though wonderful in many of its operations, in all its processes it relates exclusively to the wants and uses of the body. Mind belongs not to the body. The body is not its house—merely its prison. Reason rises on sublimest wings. It may, by its intense activity, deplete and disorganize the poor physical instrument through which it is

compelled to act. The intensity of instinct is never so great as to affect the body in the slightest degree.

2. Instinct is complete, in most instances, at birth. The brute acquires no new power if it should live many years. Nor do the highest physical organizations among brutes, as, for instance, the largest and best-formed gorillas, gain any increasing intelligence with the progress of ages. The same tricks taught to animals two thousand years ago are the things to which they are trained now. Mind is constantly advancing in the individual and race history.

3. Instinctive memory, in every case thus far investigated, depends upon impressions produced by external causes, and renewed by their repetition. Rational memory, though sometimes acting apparently in the same way, is *independent* of sense, and relates chiefly to acquirements made through reflection.

4. Instinctive love, so highly lauded by some naturalists, ceases as soon as the offspring can provide for itself. Human love not only holds to the child, but runs out through all the ramifications of friendship and blood. The rational mother not only loves her son, but his wife and his children and their children. Nor is that all. It reaches beyond this life, and longs for and pictures the reunions and blissful associations of the upper and spiritual existence. Reason, in all ages, has differed from instinct, because in all its processes it has had reference to distant ages and has acted on that which is eternal. In the literature of all nations there are longings for immortality. The intellect, that wonderful power whereby we make perceptions of the external and internal phenomena of our existence; the judgment, by which we compare concept with concept, and pronounce opinion; memory, which stores away and recalls with vividness and beauty the objects of past conception; imagination, whereby we soar into all the possibilities of the future; the sensibilities, those delicate chords upon which the orator plays with such consummate skill; and the will, that sits enthroned as monarch over all—these are godlike powers, resemble and reflect divinity, and indicate our celestial origin.

II. *God made man in the image of his dominion.* God is the great governor, and he holds all things in his hands. Man, his child, was intended to be a monarch, and each generation makes him more and more the master of the world. In earliest

times he reduced to domestication the wild animals of the plain and the beasts of the forest, making them his willing servants. In later ages he laid hold of inert materials—became an architect and an artist. The wonderful pyramids of Egypt, the colossal works of art, the ruins of which are found all along the valley of the Nile, consisting of cities, temples, obelisks, and still later the magnificent temples, theaters, tombs, triumphal arches of Greece, Rome, India, bear witness to man's triumphs in imitation of that greatest combiner of materials—the Builder of the world. Man bridges the rivers, tunnels the mountains, faces the ocean storm, and rides in triumph over its foaming billows, encompassing the globe in his commercial exploits and search for wonders. Man exercises dominion over the forces of nature. He makes the wind and water his servants, to do his lifting, pumping, grinding, and even become the means of his locomotion. Most brilliant and wonderful of all the forces of the air is that found in the lightning flash. Man has caught this and used it in various ways, in different contrivances, until we can scarcely imagine to what, in time, it may not be applied. Not satisfied with the present and the possibilities of the future, man uncovers the rocks and reads their history. He names and classifies their strata, describes the various forms of life, terrestrial and marine, vegetable and animal; tells of the dynamic forces acting upon matter, and discovers the position and character of the land masses and the waters in the far-distant ages of the past. Man unravels the mysteries of terrestrial physics, and announces the laws of attraction and repulsion, of wind and wave. By the science of modern chemistry, and especially since the invention of the spectroscope, man is learning rapidly of the composition of the earth. He analyzes and combines, imitates and reproduces the minerals of nature. By the invention of the microscope man has opened to inspection a world of life that had ever been hidden from his gaze. Man points his telescope to the heavens, finds the position, motion, size, density, and composition of the planetary and stellar bodies, and resolves the nebulous masses into stars. He discovers the laws by which all the worlds in space are governed, and calculates with exactness concerning their conjunctions and orbital changes in the far-away past and in the remote cycles of the future. In all these things man imitates and

approaches his Almighty Father — the Creator, Upholder, Thinker, and *Master* of the universe. These are some of the powers man still possesses.

Concerning those which were lost by the fall, we affirm that they may *all* be *recovered through Christ.* Let us specify some of these:

I. *We may regain the holy nature.* The vile disease that rankles in us may be purged away by the baptism of fire, and on our souls there may be sprinkled that "blood which cleanseth from all sin." Holiness, the brightest gem in God's crown of glory, the grandest attribute of divinity, may be possessed by man.

God has so constituted our nature that we must be holy to be happy and to serve the grand plans of our existence. When man fell and lost the pure and holy nature, God provided for its perfect restoration in all its fullness and grandeur as possessed by Adam.

Without holiness all is vain. We may master all languages, learn all sciences, practice all arts, and yet our lives be worthless, because ungodlike in that most essential feature. For it is holiness that makes all other attributes of our nature to shine like brilliant stars. It is the diamond of man's soul—the golden ornament. It is the electric light of our spiritual existence, making all around bright and beautiful.

II. *We may regain the immortality of the body.** Death came into the world by sin; but through Christ man becomes *all immortal.* Job, sitting in the ashes and clothed in sackcloth, could look through the dim vistas of the future and see this, as one of the benefits of Christ's coming, as he cried out in joyful expectation, "Though worms destroy this body, yet *in my flesh* shall I see God." Not the same atoms of carbon and nitrogen, nor the same molecules of water, for, in the process of decomposition, these shall disappear and enter and re-enter other organic forms. These, indeed, we are changing constantly in this earthly life, and every few years we possess an entirely new chemical composition. Yet there is something that, from year to year, preserves and establishes identity; but it is such a subtile something that we can scarcely define it.

* This doctrine is not scientifically tenable, and in our judgment lacks the support of the Scriptures.—EDITOR.

In a popular article it is not necessary that we enter into the philosophical explanation. The common thought of mankind acknowledges the fact.

A few weeks ago I met a dear friend that I had not seen for twenty-two years, yet I knew him, and he recognized me. But, according to science, we had eliminated three or more different bodies in that time. Yet no one could convince either of us that we did not each retain all the elements necessary to establish identity. God had done this, and he is the "same yesterday, to-day, and forever." The same great Chemist, whose laboratory is the whole of material nature, can preserve identity in the earth as well as on its surface, in the changes of the body in the grave as in the changes before it reaches the tomb. Belief in his omnipresence, omnipotence, and in the promises of his word, give us the ground for this conclusion. I know that this is the same person that nestled in love on my mother's breast and bowed in sorrow o'er her dying bed. These eyes, in childish mirthfulness, looked up into her smiling face and shed their waters at her grave; and with the same organs of vision, refined and brightened, I shall detect her form among the angels of the heavenly choirs; and then the same arms that carried me as a helpless infant shall be reached forth to clasp me again to her loving heart.

The same body of Jesus that slept soundly in the storm on the blue, tossing waves of Galilee—that sat, tired, hungry and thirsty by the well of Sychar—now sits in glory at the right hand of God, no more to be tired and require sleep, no more to be hungry and thirsty, no more to suffer pain and anguish; yet it is the *same* body, glorified and immortal. Christ is the "first fruits of the resurrection," and all who sleep in him shall be raised to the same immortality of existence. By Almighty power these bodies are to be refined from their grosser elements, "the mortal shall become spiritual," the charcoal of this life is to be the diamond of the next, yet it is to be the same body in appearance and in all essential characteristics.

III. Through Christ we may regain the *fellowship* of *God* and of *angels*, that which Adam enjoyed in Eden. This we shall enjoy to its highest condition in the heavenly world; but may there not be a foretaste here?

1. Are we not, to some extent, influenced by blessed spirits which we cannot see? The world has always been full of spiritual agency. In all the ages angels have flown on messages of love. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Does not the apostle tell us that we are surrounded by a "cloud of witnesses," who are interested in our efforts to win the race? The dead! O, where are they? Not shut up in the cold and narrow house, but roving in beauty o'er the fields of love and glory. We cannot see their bright faces, beaming with the glory of God. We cannot hear their sweet voices, rich with the melody of heaven, yet ofttimes we may feel that "angels are hovering round." Sometimes a telegram comes over unseen wires—a thought leaps into the soul that must have entered by an angel whisper. If our eyes were not mere physical organs, or if they could be anointed like those of the prophet of old, they might see the hills and valleys filled with the hosts of the Lord, and our homes and churches made heavenly by the presence of the beautiful and the blest. We know not how much of heaven there may be on earth.

2. We may, through Christ, have communion with the "Father of spirits," whose ear is ever open to our cry. Trials may come. The rosy hue of health may fade from the cheek, and the body be racked with pain. Fortune may smile no more, and our treasures take wings and fly away. The tenderest friendships may be severed and the fondest hopes be buried, but at all times we may call upon him and find abundant grace and strength. He is the grandest and most beneficial companion. He pardons our sins, regenerates our nature, leads us into all truth. Like Enoch, we may *walk* with him; like Abraham, become his *friend*. Yea, more; through Christ we may cry, "Abba, Father!"—thou *art* our father. We are images of thine, made after thy likeness. From thy nature we have inherited wonderful immortal powers. But greatest of all is the power to be like thee in *character*, in all the beauty of holiness. O, come in thy majesty, lift us higher, nearer to thine own great heart of love! Then shall thine image shine more brightly through our nature, and all shall praise thee for thy goodness and thy power. EDWARD THOMSON.

ART. VI.—THE PROBLEM OF CITY EVANGELIZATION.

THE century in which we live has witnessed a marvelous increase both in the number and size of the cities of the world. It has been aptly styled, "The Age of Great Cities." At the beginning of this century there was not a city in all Christendom that could boast of having a million inhabitants; now there is scarcely a great country in the world that does not have within its borders one or more cities that count their population by the million. London, that sits as queen among the cities of the world, according to the last census, in 1881, had nearly four million inhabitants, and every year adds 125,000 more to that enormous sum. In 1800 there were only six cities in the United States whose population exceeded 6,000 each; now we have more than three hundred such cities. Eighty-eight years ago the urban population comprised only one twenty-fifth of our people; now at least one fourth of our population dwells in cities. In the last one hundred years, while the population of the country at large increased fifteenfold, that of our cities increased ninetyfold. At the present time, while our country is growing in population at a rate unparalleled among the nations of the earth, our cities are increasing in inhabitants much more rapidly than the rural districts. New York adds 50,000 to its population every year, Chicago 35,000, and many others of our cities count their annual increase by tens of thousands.

This rapid growth of cities is not confined to our own country. Two thirds of the population of England and Wales dwell in cities, and the annual increase of their city population doubles in ratio that of the country. The urban population of Germany is increasing about twice as rapidly as the rural districts. This is likewise true of the towns and cities of Denmark. Within the last decade the increase of population of the cities of Sweden has been four times as great as in the country; while in the last two decades the four chief cities of Russia have doubled in population. The rapid rate of increase in the population of cities is not confined to those countries whose inhabitants are steadily increasing, but is also manifest in France, where the population is almost stationary, and even in Ireland, where the population is decreasing. It is very evi-

dent, from these facts, that in our modern civilization forces of a social and industrial character are at work which annually impel or compel a continually increasing portion of the population of any country to concentrate in cities; so that while the present is the age of great cities, the future bids fair to be the age of greater ones.

While, from a secular stand-point, the recent phenomenal growth of the cities of the world may seem to indicate great material prosperity and to augur well for the future of our civilization, yet from a social and moral point of view it has an alarming significance, and cannot fail to constitute a source of anxiety to every thoughtful person who has the welfare of his country or nation at heart. For while cities are centers of trade, wealth, commerce, and culture, they are also centers of crime and corruption. It was for this reason that Thomas Jefferson, one of our greatest statesmen, in his day styled them "great sores on the body politic;" and for the same reason they have been more recently designated as "the plague-spots of modern society." It is a well-known saying that "God made the country, but man made the town;" and it cannot be denied that the city partakes in large degree of the deep, dark depravity of its maker. Evils that are scarcely known in the country flourish with luxuriant tropical growth in cities; while vices that elsewhere exist in a feeble state, or hide themselves for very shame, wax wanton with vigor, and walk with shameless, brazen front, in open day, along the highways of the great centers of population. Hence cities every-where have become the strongholds of impiety, irreligion, infidelity, atheism, anarchism, intemperance, gambling, and sensuality in all its most loathsome forms. In them the "dangerous classes"—the enemies of law and social order—congregate, and breed moral pestilence and political and social revolution. On every hand the hosts of the kingdom of darkness are marshaled in full force, and their name is Legion.

How these godless multitudes that throng our cities may be savingly reached by the power of the Gospel and thoroughly evangelized, is the most serious and perplexing problem that confronts the Church of to-day in the home field. It is also a problem of the most vital importance, because it involves the future welfare of the Church and the triumph of Christ's

kingdom upon earth. In all great military contests cities have always been the chief strategic points, for the possession of which opposing armies have contended, and the success or failure of the campaign has depended on holding or losing possession of such cities. For cities are centers of power, and as such have always dominated the countries in which they are situated. What is true of them in the realm of things material and physical is also true in the realm of the moral and spiritual. The Master indicated their importance to the success of his cause when he directed his disciples to begin the work of evangelizing the world at Jerusalem. In that city the Gospel won its first and most marvelous triumph, and then began to radiate from that urban center into the surrounding country. When the Apostle Paul went forth on his great mission to the Gentiles, under the direction and guidance of the Holy Spirit, he confined his work almost exclusively to the cities of the countries in which he labored. Each of the cities where Christian churches were established under his ministry became religious centers for the propagation of the new faith. How effectual this method of propagandism was, the rapid progress made by the primitive Church clearly shows. So to-day it is of prime importance for the Church to possess and hold the cities of the world, and to cause Christian sentiment to become paramount in them; for it is useless to expect that Christianity can maintain its grasp on any country for any great length of time, if it loses its hold upon the cities; and we shall look in vain for the millennial dawn as long as the masses that congregate in great cities are hostile or indifferent to the religion of Jesus Christ.

When we contemplate the magnificent and costly churches that all denominations possess in our cities, and the wealth, culture, and social position of those who compose their congregations, we are prone to take an optimistic view of the religious condition of our great centers of population, and are apt to think that, though gross wickedness may abound, the Church is successfully stemming the mighty tide of evil, and is achieving grand results that give promise of speedy triumph to the Christian forces.

But a more careful study of the condition will most effectually dissipate this optimistic glamour, and reveal the fact that

the Church of to-day, with all its wealth, culture, and social prestige, is scarcely holding its own in the fierce strife with the powers of evil in our cities, and in many of them is by no means keeping pace with the rapid increase of population, much less decreasing the number of the unevangelized masses. Guesses, inferences, hasty generalizations, are not the sources from which we draw our conclusions on this subject; they must be the results of a careful comparison of statistics in reference to the increase of population in our chief cities during a given term of years and the increase of church membership during the same time in such cities. We have only found it possible to obtain reliable statistics relating to our own denomination in these cities; but since, in an article recently published in the *Independent*, from the pen of Dr. Dorchester, on "The Statistics of the Churches of the United States," it is conclusively shown that the Methodist body leads all other denominations in the rate of aggregate increase in membership during a given term of years, it is certainly fair to assume that its progress in cities is at least equal to that of other evangelical denominations. A careful comparison of statistics relating to church membership, as given in the *General Minutes* for 1870 and 1880, with the growth in population of the leading cities of the United States, as compiled from the censuses of 1870 and 1880, gives the following results:

In Boston, the increase in communicants was			20	per ct., in		population	20	per ct.
Baltimore,	"	"	30	"	"		24	"
Brooklyn,	"	"	30	"	"		38	"
Cincinnati,	"	"	4	"	"		16	"
Chicago,	"	"	75	"	"		65	"
Cleveland,	"	"	32	"	"		83	"
New York,	"	"	10	"	"		28	"
Philadelphia,	"	"	20	"	"		26	"
San Francisco,	"	"	30	"	"		57	"

From this table it will be seen that while in a few of these cities the rate of increase in communicants has been equal to or greater than the rate of increase in population, yet in two thirds of them the rate of increase in communicants has fallen below the rate of increase in population. Taking the aggregate per centage of increase in each, we find that while the cities have increased during the decade at an average rate of 38 per cent., communicants have increased only 28 per cent.; so that with

all our facilities for Christian work, and the efforts put forth to evangelize the masses, the Methodist Church is not even keeping pace with the increase of population from year to year, much less is it diminishing the number of the godless masses that compose the bulk of the population of our cities. If the most successful and aggressive body of Christians—for statistics show this to be the valid title of the Methodist body—is not keeping abreast of the increase of population in our cities, it is fair to conclude that other evangelical denominations are not making any better, if indeed as good, a record.

This conclusion is corroborated by the fact that in the cities the number of evangelical Christians is much smaller in proportion to the population than in the country at large. While in the whole country one person in five is a member of some evangelical Church, in New York there is only one in thirteen; in Chicago, one in twenty-one; in Cincinnati, one in twenty-three; in San Francisco, one in thirty-seven. The ratio of communicants to population in other large cities ranges somewhere between the extremes of per centage as given above. It is very evident from these considerations that the Christian portion of our urban population is greatly in the minority, and that minority is continually decreasing in proportion to the aggregate of city population.

But there is another fact that augurs ill for any immediate large success in the work of city evangelization, and that is that the provision for church accommodations is steadily falling behind the growth of population; or, in other words, population in our cities is increasing much more rapidly than church accommodations. In 1870 Brooklyn had one Protestant Church to 2,085 inhabitants; in 1880 one to 2,673. In 1870 New York had one Protestant Church to 2,479 inhabitants; in 1880 one to 3,046; and in 1887 one to 3,750. Chicago in 1870 had one Protestant Church to 1,000 inhabitants; in 1880 one to 2,000. Newark, N. J., in 1860, had one Protestant Church to 935; in 1880 one to 1,873. At the present time Boston has only one Protestant Church to every 1,600 inhabitants; St. Louis one to 2,800; San Francisco one to 5,000. Such statistics make it very evident that the accommodations furnished by the Protestant Churches are entirely inadequate to the necessities of the work, and that if the dwellers in our cities were

desirous of attending the means of grace, there would not be room enough in our churches for their accommodation.

There is a marked disparity in this respect between the city and the country. In the whole country there is one Protestant Church to 516 inhabitants; while in the cities there is, on the average, only one to 2,500 inhabitants. In the country at large, during the present century, the Church has been making a steady advance on the population. In 1800 only about seven per cent. of the population were members of evangelical churches; now the communicants of such churches compose more than twenty per cent. of the whole population. The increase of population since 1800 has been ninefold; but the increase of evangelical communicants has been twenty-sevenfold. Yet while in the country at large the membership of the evangelical Churches has increased at a much more rapid rate than the population, in most of our large cities the increase in communicants is not even keeping pace with the growth of population, and that, too, while the city churches are constantly receiving large additions to their membership from those who come from the country to make their homes in the city. Such facts would seem to indicate that there is less energy, enterprise, and activity displayed in the conduct of city churches than in those in the rural districts. But after years of experience in the pastorate, both in the city and country, we are convinced that the churches in our cities are even more active and aggressive than those in the country. The real cause of their comparatively slower growth is to be found in their environments. Obstacles and hinderances, of a nature and character so formidable that one can have no true conception of them except from actual experience, render the work of building up the Church in the city extremely difficult and arduous. Agencies and efforts which, in the country or smaller towns will result in the conversion and ingathering of scores and hundreds of souls into the Church, will utterly fail of reaching the masses in any great numbers in our cities.

The chief obstructions in the way of city evangelization may be classified as follows:

First: *The character of the urban population.*

In the country, except in some few districts, the population is mainly composed of native-born American citizens; but in

our cities the foreign element largely predominates. According to the latest reliable estimate, in New York 88 per cent. of the population is of foreign birth, or children of foreign-born parents; in Chicago, 91 per cent.; in Detroit and Milwaukee, 84; in Cleveland, 80; in San Francisco, 78; in St. Louis, 75; in Cincinnati, 60; in Philadelphia and New Orleans, 51; in Boston, 63. In twenty of the leading cities of the United States the foreign element averages 60 per cent. of the aggregate population. This foreign element in our cities for the most part congregates in certain quarters or districts, and maintains its own language, customs, manners, religion or irreligion, and thus constitutes a foreign city on American soil, and on this account becomes practically inaccessible to evangelistic efforts. In Chicago there is a colony of 30,000 Hungarians, and not a Protestant minister to preach to them in their own language. In Cleveland there are thousands of Bohemians who scarcely assimilate at all with the native-born population. Cincinnati has nearly 100,000 Germans who congregate mainly in the district known as "Over the Rhine." San Francisco has its "Chinese Town," with a population of 30,000 Celestials, with their heathen temple, worship, customs, and vices. New York is said to have a larger Irish population than any city in Ireland, besides multitudes of other foreigners of divers nationalities. It is very evident that such masses of population, hostile or utterly indifferent to evangelical religion, constitute a most formidable barrier to the progress of Protestantism in our cities, and it requires the most persistent, painstaking and constant effort to make any impression on their ranks. It only remains to be said that a very large portion of this foreign element is under the tutelage and guardianship of the Roman Catholic Church, and their prepossessions and bigotry render them almost wholly inaccessible to evangelizing influences.

Second: *The liquor traffic as represented by the saloon.*

Every saloon is a stronghold of the devil and a sworn enemy of the Church. While the baleful influence of the saloon is felt almost every-where, it is intensified to an alarming degree in the city, and its opposition to evangelical Christianity is open, bitter, and determined. The number of saloons in great cities is frightful to contemplate. Boston has one saloon for

every 329 persons; Cleveland, one for 192; New York, one for 179; Chicago, one for 171; Cincinnati, one for 124; that is to say, one for every 25 families. This estimate does not include drug stores and some other places where liquor is sold. In San Francisco there are 4,000 places where liquors are sold —one for every 75 persons; that is, one to every 15 families. The disproportion between the number of saloons and churches is appalling. Chicago has eleven saloons to one Protestant Church; New York has twenty saloons to one Protestant Church; while San Francisco has sixty five places for the sale of liquor to one evangelical Church. This contrast becomes still more striking when we remember that the churches are usually open only from six to sixteen hours per week; but the saloons are open from sixteen to twenty-four hours every secular day, and they are daily frequented by a far larger number of persons in the aggregate than are to be found in the evangelical churches on the Sabbath. The saloon is Satan's mightiest agency for man's ruin. Into these maelstroms of vice thousands of persons of all classes are annually drawn by the wild currents of appetite and passion, are rapidly carried beyond the reach of evangelizing agencies, and end their mad career as wretched wrecks both in body and soul. As long as men are under the thralldom of the drink habit, and are enslaved by the appetite for intoxicants, there can be no hope of their Christianization. The entire liquor power is hostile to the work of evangelization, for thereby the source of their gain would be cut off. Strong in men and money, and utterly unscrupulous in its methods, it constitutes a most formidable obstacle to the work of city evangelization. It is vain to hope for any large or permanent success in evangelizing the masses until the power of the saloon is broken or the accursed institution is utterly exterminated.

Third: *Cities are centers in which the vicious classes congregate, and thus in them are produced "hideous congestions of vice."*

This is largely due to the fact that in cities opportunities for the perpetration of crimes are more frequent and the means for the gratification of criminal appetites and passions are more abundant than elsewhere, while at the same time the labyrinths of lanes and streets, and the dens and dives, afford secure lurking and hiding-places for criminals. Hence in all cities multi-

tudes of thieves, burglars, gamblers, prostitutes, pimps, drunkards, desperados, loafers, and vile vagrants of all classes abound. Rotten to the heart's core themselves, and almost impossible to be reached by any evangelizing agency, because of their love for sin and devotion to evil, and reeking with moral malaria, they become centers for the dissemination of moral pestilence and death. Not content with wallowing in sins of grossest character themselves, they seek to draw all with whom they come in contact down to the vile depths in which they dwell. The word declares "one sinner destroyeth much good." It is evident, then, that the thousands of desperate, hardened criminals who throng our cities, and who are banded together in an unholy war against all that is purifying and ennobling, must constitute a powerful agency for the debasement of society and a most serious obstruction to evangelizing work.

Fourth: *Many attractive places of resort and entertaining places of amusement abound in the city.*

Most of these are of a character that tend to make life frivolous and distract attention from all matters pertaining to religion. Foremost among them is the theater, with its footlights, glitter of gaudy display, scenic tragedies, mirth-provoking comedies, ridiculous farces, attracting nightly thousands of pleasure-seekers who become infatuated with its mimic representations, and are thus unfitted for serious sober thought. The theater exerts a most pernicious influence on most who are attracted within its unhallowed precincts. Its influence is in every respect antagonistic to evangelistic work. Said an *habitué* of the theater in one of our Eastern cities to the writer, "One theater will do more harm than a dozen ministers can do good."

Then there is the mad whirl of gayety during the social season, when society rushes in a wild chase after pleasure, regardless of every thing save present enjoyment, and that enjoyment of the most foolish, frivolous kind. Add to these club-rooms, lodges, societies, billiard-halls, base-ball games, variety shows, beer-gardens, dance-halls, gambling-dens, and under-ground dives, and we have a motley congeries of influences and institutions that either directly or indirectly tend to hinder, or at least render ineffective, all efforts of an evangelizing nature. Then the numerous Sunday excursions carry away from the city, and beyond the reach of evangelizing agencies,

multitudes of the very people who stand most in need of evangelizing influences.

Fifth: *Absorption in the pursuit of wealth.*

Never before in the history of the world was there such universal greed for gain and such effort to attain wealth. Sea and land are explored in the eager search for riches; ways and means of the most doubtful and even dishonest character are resorted to by many to amass wealth. This mad chase after material things, so manifest every-where, is intensified tenfold in the city. The continual strain of business activity and the intense effort made to secure wordly success absorb all the energies and preoccupy the attention of those in business circles to such a degree that they have little time and less inclination to give to the consideration of those things that pertain to their spiritual welfare. Then the keen competition in business and the "tricks of trade" often beget practices that are at variance with the precepts of Christianity, and men's consciences are thereby rendered callous, their moral perceptions are blunted, and their natures take on, as it were, the material cast of their occupations and environments, and they are rendered impervious to all religious influences. In every city where the writer's lot has been cast but comparatively few of the business and professional men have been brought into subjection to the Gospel of Christ. Such men usually control and mold social life and sentiment in a large degree in the communities in which they live, and their godless influence in the cities reacts upon and infects the young men, begetting in them an utter indifference to and disregard of religious matters, so that in most religious assemblies in our cities the young men are mainly conspicuous by their absence. By such direct and indirect methods does the devotion to worldly success operate adversely to the interests of evangelistic work.

Sixth: *Social segregation.*

This is a necessary result of city life, and renders it extremely difficult to bring Christianizing agencies to bear directly upon a very large part of our urban population. In the country people are usually well acquainted with one another, and are easy of access. In the city one often does not know his next-door neighbor, and the work of finding the homes and making the acquaintance of the non-church-going element is

extremely difficult. Personal intercourse and acquaintance greatly facilitates religious work; and comparatively little success can be attained without them. But such easy, friendly relations are very difficult to establish in city life. Indeed, it is only by the most painstaking and persistent effort that one can obtain access to the hearts and homes of the unsaved multitudes in our cities. Then, too, great numbers are scarcely ever found at their homes. The laboring classes are in the shops, manufactories, warehouses for ten or twelve hours per day, and usually spend their evenings on the streets, in the saloons, or at the various places of entertaining amusements. Multitudes of young men are employed in stores and offices during the day, and their evenings are devoted to pleasure, so that they are only at their homes or boarding-houses to eat and sleep. From these facts it is readily seen that the social and industrial conditions of city life render personal work for the evangelizing of the masses very difficult.

The question, How shall we reach the masses? is often asked and variously answered. We build commodious and costly churches and then go *into* them, and invite the public to come in too, if they will take a pew and pay for it. But the masses do not come; in many cases they are not sought after; in some they would not be made welcome if they did come. It is a lamentable fact that, while the seating capacity of our city churches is out of all proportion to the population, these churches are rarely full. Large congregations in city churches are the exception, small ones the rule. The ordinary city church is not more than one half or one quarter full. Men are ready to say our responsibility ceases when we build and maintain churches for the public. Not so, says Christ. "Go out and compel them to come in, that my house may be full." If the indifferent, godless masses will not come to us, if we have the spirit of Christ we will go to them, and stay with them until they yield, conquered and constrained by Christian love and sympathy.

Just here is the chief cause of our failure. The Church of to-day, instead of going *to* and *after* the masses, is going *away* from them. Instead of building and maintaining churches in those parts of the cities where the masses congregate, the tendency is to abandon such places and seek for better or more

aristocratic environments. This process has been going on steadily for years, so that in every large city there are extensive districts almost entirely destitute of gospel privileges and provisions. There are wards in every large city in the United States where there is not more than one Protestant church to every ten or fifteen thousand inhabitants. It is asserted that there is a district in the city of New York containing 50,000 inhabitants, the greater part of whom are English-speaking, where there has not been an English-speaking Protestant church for twelve years.* In a portion of Chicago, where careful examination was made, it was found that there were 20,000 persons under twenty years of age. In this district there were Sunday-school accommodations for less than 2,000.† That is to say, more than 18,000 of the children and youth of that section of the city were compelled to go without any public instruction in reference to the truths of the Gospel, because there were no provisions made for them. It would seem, from these facts, that the Church is *retreating from* the masses rather than going *after* and searching *for* them. If we are to evangelize the cities we must call a halt in this matter; we must cease withdrawing our forces from those quarters where sin abounds and where Satan's seat is. If the masses are to be reached and evangelized, the Church, instead of moving *out*, must rather move *into* these neglected districts, and remain at any and all hazards. She must cease waging an inglorious warfare by means of masterly retreats, and begin and carry on an aggressive, persistent campaign against sin and wickedness in every locality. Churches and missions must be established and maintained in the most wicked and degraded districts. City slums must not be left to rot in moral putrefactions; if they are, they will send out streams of pollution that will poison the atmosphere of many a Christian home, and thus will they be revenged on the Church for its criminal neglect.

But the establishing of missions and chapels must be supplemented by earnest personal work. We have no right to say that because we have built churches and provided religious services our full measure of duty to the non church-goers is performed. Our responsibility for their salvation does not cease until we have done every thing in our power to win them

* *Our Country*, page 134. † *Ibid.*

to Christ. If ordinary methods will not reach or attract them, then we must adopt extraordinary methods. If the people will not come to our houses of worship, we must go to them. "If the mountain will not come to Mohammed, Mohammed must go to the mountain." If we cannot get the unevangelized masses into our churches, we must go where they are to be found. Like Paul, we must be willing to become all things to all men in order to save them. Open air services might be the means of reaching those who will not come into our churches. The Master's ministry was largely an out-door ministry. Wesley, Whitefield and others who wrought mightily and successfully in evangelizing the masses in their day, held frequent open-air meetings both in city and country. Nearly 8,000 such meetings were held in London during the past year with grand results. Then, too, evangelistic services held on Sunday evenings in halls and theaters will attract thousands of all classes who never attend regular church services, and who, being brought into contact with the Gospel in such places, may be led into forming permanent church-going habits. Men must first be brought to *hear* the Gospel before they can be evangelized by it. A unique method has been adopted in a mission hall in the city of Glasgow to attract non-church-goes to religious service. Each Sunday morning a free breakfast is served, consisting of a bowl of hot soup and a ration of bread and cheese for each individual. After the breakfast religious services are held, and the immense congregation of 2,000 or more are offered the bread of life. In all great cities there are thousands of people who have a perpetual struggle for existence, and who, much of the time, are compelled to live on scanty fare. These people scarcely ever hear the Gospel. Their unceasing struggle for existence embitters their lives; their poverty hardens their hearts. A little practical Christian sympathy in relieving their wants, after the Glasgow method, might attract multitudes of them to evangelistic services and result in the conversion and salvation of many. The Master used the feeding of the body as a help to the feeding of the soul, and he made it one of the duties of his followers to feed the hungry. The celebrated Dr. Guthrie longed to see a "real, practical love-feast, at least one comfortable, decent meal for the poor of God's household, every Sabbath." Such practical Chris-

tian beneficence might be readily practiced in every city, if only those who possessed this world's goods would give of their abundance—or even make some sacrifice—for the sake of their suffering fellow-men.

To reach the people who throng the parks and other out-door Sunday resorts, Gospel wagons have been successfully used. The equipments for such wagons consist of an organ, a few good singers, and two or three speakers—men of red hot hearts, good, hard, common sense, who understand how to present Gospel truth in a practical, taking way. Each wagon becomes a kind of flying gospel-battery for the bombardment of Satan's strongholds; each company can hold half a dozen gospel services every Sunday in as many different parts of the city. At all open-air services religious tracts should be distributed to those who will receive them, in order to continue and deepen any serious impressions that may have been made.

While meetings out of doors and in halls and theaters should be multiplied, more frequent services should be held in the churches. John Wesley was accustomed to say that "the idea of holding meetings less often than every day originated with the devil." Now, except in revival seasons, most churches are not open on the average one half the evenings of the week. The homes of the laboring classes in the cities are not usually very attractive, and often not even comfortable, and after working all day, in close, dirty, ill-ventilated manufactories, shops, and stores, they are inclined to spend their evenings abroad. When a church is located amid such a population it should provide every night some bright, attractive, interesting service of a religious or social nature, or of the two combined, so that there may be some place for the working men to go and receive a cordial welcome besides the groggery, the dive, or the dance-hall. To carry on such work successfully would require vastly more activity on the part of the members of our churches than they now display; but that is just what is most needed for the healthy development of the Church itself. But a very small portion of any church is actively engaged in evangelizing work of any sort. The Master's complaint is still sadly true. "The harvest truly is plenteous, but the *laborers* are few." There would be no lack of laborers if every believer was full of energy and zeal, and thoroughly devoted to the work of God.

The ministry alone can never evangelize our cities; the laity must co-operate earnestly and zealously or the work can never be done. Praying-bands, composed of earnest, enthusiastic, consecrated men, "full of faith and of the Holy Ghost," should be organized and set to work in all our cities. Rightly directed and utilized they would become a mighty power for good in carrying on evangelistic work. Bible-readers and missionaries must supplement the work of the regular pastors. In this department devout and devoted women can be used to great advantage. They can go where men cannot, and they often manifest superior tact in religious conversation and in securing the attendance of both children and adults at the services of the sanctuary. The work of Christian women, wisely employed, may become a mighty factor in promoting the evangelizing of our cities.

To insure the best results these public efforts to win the masses to Christ must be supplemented by a thorough and systematic house-to-house visitation of the non-church-going element. The Church can only get *en rapport* with the unevangelical masses and save them by getting into close personal association with them; and this can only be done by visiting them at their homes. Such visitation must be undertaken, not in a professional or perfunctory manner and spirit, but by men and women full of sympathy and love for their fellow-men, and with a great and wise zeal for their salvation. This work is too great to be accomplished by any one denomination singly and alone. It can only be well and thoroughly done by concert of action on the part of all evangelical churches. To do such work effectively the city should be districted, and neighboring churches should have assigned to them the contiguous territory, the districts being so arranged as to cover the whole city. These districts should be subdivided into groups of from twenty to fifty families each, and several visitors assigned to each sub-district. There are multitudes of church members in our city churches who could well afford the time to do such work, and besides thus making themselves useful, they would be greatly benefited in doing the work. The English churches are far ahead of us in such work. In London last year 3,500,000 such visits were made, carrying the Gospel's offer of salvation to every garret, cellar, and attic

in that vast metropolis. Methods of visitation such as have been described, have been put in operation in some of the cities of this country, and have been productive of the most encouraging results. An annual visitation of the homes of the non-church-going element in every city in the United States is possible and practicable, if the Christian element in each city would combine and engage heartily and earnestly in such an undertaking. The results accruing would benefit, in large measure, both the churches and the people whom they seek. If our cities are to be evangelized, more general and aggressive efforts must be put forth to secure that object. The Church must, in some way, utilize the vast amount of talent that now lies hidden under the napkins of selfishness and ease. The Christian forces in our cities are sufficiently strong in numbers, wealth, and ability to enable them to speedily rescue these cities from the dominion of the powers of darkness. To fail to do this is to betray the trust committed to their charge.

The problem of city evangelization is continually increasing in importance, inasmuch as our cities are continually increasing in number and size, and also in the potency and scope of their influence. It is a problem with which the Church is brought face to face in this nineteenth century as never before. If we grow cowardly and faint-hearted and despairing as we contemplate it, and sit down supinely and declare that we are not able to cope with it, with what show of consistency can we send missionaries to heathen lands and expect them to plant churches in heathen cities and evangelize the degraded millions that dwell therein? Let there be an immediate, mighty, united, and courageous effort on the part of all the Christian forces to bring the cities in the home field under the dominion of the Gospel of Christ, and in so doing they would give a mighty inspiration to Christian workers in foreign lands, and a wonderful impetus to the cause of evangelization throughout the world.

E. D. McCreary.

EDITORIAL MISCELLANY.

PARAGRAPHIC.

A NEW department is here introduced to the readers of the *Review*. It is designed to subserve a purpose not included under other heads, and will be in keeping not only with the high standard of the periodical, but also with the literary spirit of the times and the general inquiring activity that is so marked a feature of the present day. Its preannouncements of books, with foreshadowing scope and influence; its criticism of authors, and description of their personal and literary habits; its suggestions concerning authorship, such as difficulties, financial phases, and anticipations; its observations of theories and theorists; its outlook into the theological realm, with the noticeable changes going on in some leading minds; its replevin of ideas from wrong owners and condemnation of the wrong-doer; its stimulating influence on the evident tendencies of student and thinker; its comments on the social longings and developments of all classes; its recognition of denominational quickening, with lateral issues and results; its intended grasp of the struggles, high and low, of the masses, with a philosophic and religious analysis of the same; and, finally, its proposed purpose to attempt to discern and decipher the thoughts of the friends and foes of the Protestant genius, so far as they are within our range, will combine to make the brieflets valuable and the department elevating and useful.

Calvinism, supposed to be in the almond-tree stage of its history, still flourishes—*in some excellent quarters*. In the absence of Dr. W. M. Taylor from his pulpit in New York in July, the new President of Princeton College, the Rev. Francis L Patton, D.D., preached some admirable sermons to his people and others who were privileged to hear him. Able as they were, a current of ultra-Calvinism flowed along the channels of his thinking, and, unbelieving as we were, the appreciation was all we could render. In his invocation he prayed that God would help us to recognize the *guilt we have incurred* by the fall. This marks the difference between complete Calvinism and the Remonstrant theology of the Netherlands, of which the Arminians of to-day are the inheritors and propagators. To assume that man inherits the guilt of Adam is bad theology, and at right angles with human history, and contradictory of personal experience. Man inherits the pollution of sin, the bias to sin, the power to sin, but not the *guilt of sin*. He is born into the world, not a sinner, but with a sinful inheritance, though conjoined therewith is the dominion of grace, which secures salvation to the infant world without the usual human steps. We are born innocent, but capable of transgression. Calvinism shadows the pulpit of the brave old denomination; there is more sunshine in its pews.

Why do scholars persistently translate בְּרֵאשִׁית (Gen. i, 1) "in the beginning," when the article is entirely absent? If the exactly literal translation —"in beginning"—were printed in the Bible, it would change the meaning of the verse, but place it in harmony with the chapter itself and extinguish the confusion that the English rendering always excites. As we have it there is discord, not to say absence of meaning, in the verse. "In *the* beginning"—the beginning of what? The usual answer is, "In the beginning of time." But this is unintelligible, that is, it carries us back to no starting point, and leads to no fixed period. We know nothing more after reading it than before. The question is, Does it refer to *time* at all? We think not. To translate it without the article puts an entirely intelligible meaning into it. Thus read, it refers to the beginning of *work* instead of *time*. In beginning creation, or the work of creating, God created the heaven and the earth. That is, his *first* physical work was to bring into existence in a potential state the astronomic sphere. The chapter then proceeds to detail the scientific order of a complete creation, or the successive steps of the material universe. We suggest that this translation is at least as correct as the other, and the meaning transparent. It is therefore submitted to the attention of the Hebraist.

Professor Drummond has precipitated a theory that no thinker has fully resolved. He has been assailed, challenged for proof, and some applications of his theory have been shaken in the minds of the shakers, but we submit that his doctrine of the identity of natural and spiritual laws has not been answered. We do not affirm that the doctrine is true; we merely suggest that a denial of it, or a refusal to believe it, is not a sufficient disposition of it. The fear is, that an acceptance of the theory implies a materialistic tendency or influence in religious thought, while it is evident that, whatever was the purpose of the author along this line, properly interpreted it will promote a spiritual conception of the universe, or such conception as will be a positive antidote to materialism. Condemnation of the theory, without argument, without an exact measurement of all its implications, is not wise, and will not lead to a just estimate of its inner value. Who has demolishing power let him use it; otherwise he should be silent if he would earn the reputation of a wise man.

The student's lamp is of the devil. This is a strong saying, but none too strong. The habit of studying at night is pernicious to the last degree, and he that has formed it would do well immediately to break it. The night-student has given a mortgage on his future which will be demanded to the last farthing. If one would save his eyes from premature failing; if one would obtain eight or nine hours refreshing sleep; if one would be vigorous every forenoon; if one would achieve something from year to year; let one avoid the study at night. Many eminent writers do their work early in the morning, and are not engaged long at one sitting. Six

hours of uninterrupted study every day will lead to achievement. He that is methodical in this particular will accomplish all that he can desire without the student's lamp.

If Mr. Ignatius Donnelly has satisfied himself that Francis Bacon wrote Shakespeare's dramas, he should be happy; but as he has not convinced the world of letters that he has made out his case he may be suffering from that lack of appreciation that is regarded as the penalty of original literary exploration. The English bard doubtless furnished himself from Latin authors, just as the Elizabethan writers were accustomed to do; but it does not follow that he was a plagiarist, nor do we deem it probable that another wrote his plays and permitted the glory and honor to pass over to him. Current opinion in England is critically adverse to the cipher theory of our Minnesota *littérateur*, regarding it as the manufacture of a perturbed imagination, and brought forward more to win notoriety for its inventor than to establish the truth of the authorship of the dramas. No objection is raised to the attempt to unearth a plagiaristic plot in Shakespeare or any body else; we rather admire the pluck of the man who digs for what he thinks he will surely find. However, in this case the historic fame of the bard is not likely to be canceled or marred, and Mr. Donnelly has wrought for naught.

Agnosticism is ancient Pyrrhonism revived. The old type of Philosophic Knownothingism was apologetic, and rested on a basis of uncertainty and ignorance; the modern type is brazen, and boastful of its incertitudes. Then man was blind and tried to open his eyes; now he can see but refuses to look. Then ignorance was natural; now it is sinful. Agnosticism, as applied to the great facts or laws of nature, as set up as the golden calf of unbelievers, is as ignominious as the atheism of Democritus, more harmful than the idolatry of the Israelites, and more self-deteriorating than the profane impulses of the loathed profligate. It is the sign of mental imbecility and the advertisement of misapplied intellect to the problem of life. As a system, it is without component parts; as a belief, it is without a basis; as an influence, it is without dynamic energy; and as to its future, it is already in the relentless throes of a fatal reaction.

It is both singular and refreshing that the first book manuscript offered to us for examination has for its subject the apostolicity of our Episcopacy. To this we have no objection, for a Methodist bishop is as truly in succession as the Archbishop of Canterbury. If the Archbishop is opposed to this statement of fact so much the worse for him, and none the worse for us. Insisting on our place in the historic succession, we nevertheless abjure all claim to a third order for our bishops. That figment of the imagination may be left to the few believers who hold to it as a means of ecclesiastical safety in times of declension, and a source of honor before the gazing world outside of their chalked circle. We are apostles, all of us, and that is the end of discussion.

Stopford Brooke is studying the political life of Milton; Halliwell Phillipps is delayed by sickness in publishing a life of Shakespeare; Ruskin is about to issue his "Modern Painters" in five volumes; Carlyle's opinion of Frederick the Great was that he was a "great disappointment;" Victor Hugo was so voluminous a writer that it will require ten years to prepare and publish his unpublished manuscripts; the autobiography of Adelaide Ristori is valuable from its histrionic character, and charming because of the absence of affectation and egotism; Byron is suffering in the hands of the reviewer; Dean Bradley is preparing a life of Dean Stanley; David Dudley Field recently received a degree from the University of Bologna; *La Revue de Famille* is another new French semi-monthly, with Jules Simon as editor; Mr. Wong Chin Foo has inaugurated an illustrated Chinese weekly in New York; and a "socio-political" weekly appears in Berlin with the name of *Deutsche Arbeiterzeitung*.

The present number of the *Review* exhibits some modifications of the routine form, which we trust will be acceptable to its privileged circle. Holding decided views as to what it should be in order to accomplish a specific work, we have been minded to solicit, and have in turn received, some suggestions, a few somewhat valuable, many not of lasting worth, respecting its regular preparation and management; but it must also be said that many of the suggestions thus far made are of a negative character and do not exactly meet the case. Intelligent counselors caution us against this or that feature of the religious periodical; pronounce this or that department useless or inefficient; and do not hesitate to predict calamity if this or that course be pursued. For these cautions, warnings, and prophecies we desire to be grateful; but we shall esteem him the wise man who will tell us exactly what to do. An affirmative suggestion is worth more than a score of negative restrictions, whatever prudential value they may possess. We are as interested to know what to do as what to avoid. Neither Scylla nor Charybdis affrights us; we only seek a straight and open passage to the shore-lands beyond. We give notice, therefore, that if affirmative directions are not forthcoming within a reasonable time, we shall pursue our own plans and trust the consequences with the Church.

In this connection we venture a suggestion or two to contributors of the *Review*, the observance of which may be to their advantage, and the relief of the office:

1. As to length, articles should not exceed eighteen printed pages. Nonconformity to this rule will incur the following penalty—*the exclusion of the article.* Writers should employ a literary condenser. If they are without one, they should buy, borrow, or invent one.

2. Manuscripts in rolls are an offense in an editor's office. Under no circumstances send them in this form.

3. A request that an article be inserted in the following number will not avail any thing; therefore, do not make it.

4. Articles on modern subjects are coveted.

CURRENT DISCUSSIONS.

LITERARY COMPENSATIONS.

A LITERARY life is both subjective and objective. To the mind-crystallized man the subjective feature is the more important, because it is the more advantageous and permanent. It implies more than the average reader would suspect, for much of the pleasure excited by a literary pursuit, and those internal profits that are known only to the subject himself, are invisible, or have no outward expression, or such an expression as could be discerned and estimated only with a spy-like scrutiny. There is on profession or work that is more remunerative subjectively than the literary profession, whether followed singly and exclusively, or in combination with other congenial callings. In saying this we do not mean that this phase of remuneration will largely depend upon the individual, for it is absolute in itself; and if it is not realized or appropriated the fact makes against the writer or author himself. True it is, that one mind may estimate more highly than another some of these subjective considerations, as tastes, temperaments, educational conditions, and temporal necessities differ; but it must be urged, that appreciated or spurned, the reflexive advantages are of indisputable worth, and constitute the inalienable possessions of one devoted to literature. In fact, looking into the callings of men, it is found that the subjective feature is secretly, if not openly, conspicuous, and unless smothered by a commercial spirit or vitiated by a depraved impulse it is the controlling feature, and the standard by which to determine the character of the individual. The musician as well as the poet, the artist as well as the philosopher, the architect as well as the novelist, the teacher as well as the theologian, constantly rely upon subjective results as sources of satisfaction and proofs of success in their work.

What these particular profits are it is important to know, both for the sake of information and to relieve the subject of a too general statement. If one of the chief ends of life is individual happiness, or a satisfaction of one's calling, the person being fitted to it and skilled in it, be he literary gentleman or not, may realize it quite as readily as any other. That sense of pleasure that arises from finished work, or that springs from a relation to the highest sphere of existence, or that issues from the contemplation of the noblest themes of life, is the spontaneous product of the literary worker, whatever his work or however it is received by the world. He is certain that his neighbor occupies no higher position than himself; he knows that he holds the key to the mysteries of life, even though he is unable to find the lock into which he may thrust it; he feels that intellectual throb that is the precursor of a thought that may burn its way into the heart of the race; he is master of a realm, and walks only on highways built for kings. Surely he cannot despise this exalted position nor ignore its correlative associations, nor will he barter it for the more glittering crowns of a lower sphere which are certain of rust and decay.

If this is too abstract a compensation, though it is as concrete as any material advantage, it will not be denied that the educational reward is both real, comprehensive, and above all price. The literary calling, whether it be poetic, philosophic, scientific, journalistic, or pedagogical, is educational in every aspect, rapidly developing the strongest faculties of the intellect while it ministers to the finest instincts of the soul. Take the poet as an example. His knowledge of the laws of prosody is alphabetical, but going on he familiarizes himself with the poets of ancient and modern times, becomes a critic of those renowned in Greece and Rome, takes up the Hindoo hymnists, and learns their themes and their meters, and is at home among the bards of Germany and England; in fine, he makes a monopoly of poetry and reaps all the dividends. He is a larger poet because he has entered the poetic world; he has educated himself in the song-lore of the race; no rhythm is strange to him, no lyrical theme is new to him, no poet is unknown to him. This education is his permanent property. Likewise the philosopher or scientist, by right of discovery of facts and principles, by virtue of acquaintance with predecessors and contemporaries, by personal inquiry for truth into the realms of nature and mind, by serious testing of theories and proportions, ripens into a scholarship the most commanding, and accumulates knowledge for which no material compensation would be considered an equivalent. The reflexive result is the same in the spheres of journalism, pedagogics, law, medicine, theology, or whatever literary pursuit may be chosen and followed.

Who can esteem lightly such results as scholarship, a conscious enlargement of mental capacity, the accumulation of knowledge from all realms, a perfect mastery of the profession followed, and a consciousness that he is in alliance with truth and is contributing to its successful intrenchment in this world?

Indeed, the moral view of his occupation is compensative to the highest degree, but is too often overlooked in the make-up of reflexive results. If it is supposed that the *litterateur* is unmindful of the moral standing of himself or his work, and is indifferent to the consequences of his services, we must pronounce the impression not only false, but wrongful to the class in question. Here and there one may be found who is careless of his reputation, or indifferent to the utility of his work; but, as a rule, the literary worker is solicitous of his influence, and grieves more over its loss or the decadence of his power to touch human society at a vital point than over the failure to receive just pecuniary compensation. He is as often prompted by the highest motives in his work as other men in other spheres, and a consciousness of usefulness is as dear to him as to other men. If by any word from his pen he has initiated a reform, political, social, or religious—if his opinion has led to the repeal of unjust measures or the enactment of wise legislation—if he has awakened public sympathy in behalf of the poor or provided for the alleviation of human want—if he has excited a just ambition in the heart of the discouraged or softened some of the hardships of the neglected—if, less practical but more philosophical, he has pointed out the errors of metaphysicians and theoretical

scientists, and opened the way to new truth and new principles of interpretation both of nature and man—if he has added a ray of light to the traveler in his search for the unknown—if he has pointed out the path of the Infinite and indicated his very presence in the universe, in human history, and in the present life—he rejoices over these results with a joy unspeakable, and for the time covets no higher reward.

The literary calling opens the moral sense and ministers to its satisfaction; it educates the intellectual nature and affords it resources without limit; it provides for that enjoyment that the human heart craves, and crowns the victor with kinghood in the domain of letters.

In this exaltation of the subjective side of the literary life we do not forget the objective features, which, to some minds, eclipse those just named, and which possibly are sought in preference to them. Recognizing the objective side as the visible side, and with no desire to underestimate it, still we cannot agree that one side equals the other, or that the objective is superior to the subjective. The habit is to all too common to consider the visible remuneration of a calling as the index of its worth, and as an inducement to enter it. Nearly every profession has its standing from its commercial value. The ledger is on every shelf, in every pigeon-hole, and too often consulted, first of all, to determine the occupation to be pursued. In condemning this habit we frankly state that the objective side of a literary life will bear inspection, as the compensation of literary success is often sufficient, and ranks well with that offered in other spheres. If one *must* consider the outside bearings of a profession, and determine his choice by the proportion of large external rewards offered him, we commend the literary life to his attention. The love of fame, or the yearning for the world's liberal recognition for services rendered, is surer of final gratification in this sphere than any other. Such a love in association with religious motives is honorable, and has prompted to generalship, statesmanship, intellectual labor and sacrifice, heroic devotion to duty, and achievements in industry, in the arts, and in all the fields of human activity. Appreciation of one's labor may not come quickly; it may not come in one's life-time; but the *littérateur* must take his chances with other men, and perhaps die unknown as a great man. In that event he must trust his fortune to posterity, who will honor him with a monument and an epitaph, or a poem or a shrine. Postponement of recognition or posthumous honors may not be as satisfying to the individual as present applause and a crown that he may wear in sight of all the people; but these things cannot very well be regulated. On the supposition that he is a great man he may have to wait for final recognition long after he is dead; but this is no discouragement. Posthumous fame is enduring; current fame runs the gauntlet and may fail to win the fadeless prize. After six centuries of silence repentant Italy and the lazy world revive the memory of Dante, and proclaim him the greatest of poets. Fame has the years at her command, and in her hands the fate of the literary man is safe enough.

There is, however, a current fame that the *littérateur* is likely to secure, that he has a right to expect, and that may come any moment or any day. The gloom of the posthumous picture is relieved by the sunshine of the passing hour. If his work is inherently meritorious, as we suppose it to be, the discovery will be made in some quarter, and his name will have a temporary, if not permanent, trumpeting that will satisfy him, provided he is not eaten up with this kind of a desire. The world is not asleep. It never was as wide awake as now, and never were there so many methods and tests by which to ascertain the value of any product, and with a speed almost startling. We live in an age when intellectual obstetrics is a profession, and is pursued by a multitude. Critics, specialists, radicals, conservatives, inquirers, are every-where alert to discover the valuable, anxious to announce the new, and, in addition to declaring the worth of one's wares, they often prophesy the future growth and fame of their owners. This is fame in advance—*prophetic fame*—a spur to rise to the level of the prophecy and fulfill it. It is a mistake to suppose that this eye-opened age is too short-sighted to detect the beauty, richness, and magnificence of a discovered truth or the imperishable greatness of a literary achievement. The present is prone to deal justly with those who submit their destinies into its hands; but if it should fail in its duty, or be vicious in its judgment, or be incompetent to appraise the value of an intellectual delivery, the appeal to the future will not go unheeded. Thus the fame of the *littérateur* is sufficiently safe-guarded by the intellectual spirit of the present and the stern but agreeable justice of the future.

A more tangible objective feature, or that which has two sides to it and which is less understood than any other, is the pecuniary compensation of a literary life. The current notion is, that literature as a profession is unremunerative, and, therefore, uninviting; that the world is too unappreciative of literary excellence to reward it; and that he who casts his lot within the circle of the pen-craft, however gifted he may be and however philanthropic his services to society, must expect to share the poverty of Lazarus, and enjoy a less fortune even than the foxes and birds. How this delusion came into existence, and what influence spread it until it has become an accepted fact, it is not difficult to tell. It is historic in origin, and as old as the republic of letters. In the early civilizations poverty was general, wealth being confined to royalty and nobility; but then, as now, Providence, keeping close to the law of compensation in this life, endowed the poor youth with intellectual power, and opened to him a realm that even kings could not enter. The slave became a poet, the plebeian a philosopher, the foundling an astronomer, the criminal an orator and rhetorician. Without fortune, or opportunity, or the accidents of patronizing friendships, the intellectual athlete startled the throne, and the throne became patron of letters in these poverty-marked giants of the day. Neither Æsop nor Virgil nor Epictetus nor Demosthenes had attained their enduring celebrity without the patronage of royal houses or the sympathetic auxiliary of the nobles. Since those days intellect has struggled for independence and recognition, opposed sometimes by

authority, often weighted down by modest self-distrust, and generally manacled by the chain and ball of poverty.

But this is only one side, and not *the* side to be considered. The question is, not the poverty of those called to literature, but the compensation offered the profession. Here, again, is an embarrassment, because there is no fixed compensation, and there cannot be, for literary work. If it is a poem, or a philosophy, or a text-book, or a tract, or a newspaper article, the compensation will vary accordingly; in some cases amounting to a large sum, in others to scarcely enough to purchase postage stamps for the return of rejected manuscripts. Besides, compensation sometimes is regulated by the standing of the contributor or author—an obscure writer receiving less for his work, though as well done as a more famous writer could do it, than one of great experience in his profession. A village poet in Arizona could hardly expect to receive as much for his poem as Tennyson or Whittier; an author of a small treatise, his first work and himself unknown, could hardly anticipate the verdict that would be accorded to such a writer as James Russell Lowell or Joseph Parker. We mention these extremes to show that certain rules—scarcely laws—to some extent govern the compensation of writers.

The delusion of which we are writing is partly explained by the fact that in other years, when men of broad-gauge minds wrote with vigor and were aidful to society in solving problems of great interest, and gave character and dignity to the language and their profession by their royal intellectual achievements, the compensation was far below what it ought to have been, and disgraced literature as a calling. It was not a calling; there was no scale of prices; there was no inducement to give one's self to letters only from pure love, and poverty often prevented its exercise. The author received so small a stipend that it is humiliating to quote it. Goldsmith received £60 for *The Vicar of Wakefield;* Campbell £20 for *Pleasures of Hope;* Milton, Shakespeare, Bacon, Barrow, all disposed of their works at a price nominal and discouraging. But it is an error to be quoting Milton's receipt for *Paradise Lost* as the proof of an ungrateful world, since in these days, if literature has not a market price, it is marketable, and compensation is on the increase. In many cases the reward is certain, large, and speedily given. Judge Tourjee received $70,000 for *The Fool's Errand;* Longfellow $4,000 for the single poem *Hanging of the Crane;* Byron £4,000 for *Childe Harold;* Disraeli $5,000 for *Endymion;* Sir Walter Scott £8,000 for *Woodstock;* Victor Hugo $12,000 for *Ernani;* Tennyson $12 a line for *Revenge;* Moore $15,500 for *Lalla Rookh;* Macaulay $100,000 for his *History of England;* Blaine, Grant, Stevens, Bret Harte, and Joseph Cook sums so large as to justify the statement that high-caste literature is profitable, because readable and in demand. The fiction writer has the inside track on compensation, because he produces what multitudes will read, and publishing houses who cater to public taste and preference are eager to possess.

Much ado has recently been made over the report of the very meager estate of Matthew Arnold, late poet, critic, author, and letter-writer.

The fact that he did not leave more than $5,000 should not excite remark, since other men, quite as great in their spheres, and altogether as useful, have died and left nothing. Mr. Arnold received liberal compensation as a writer, but he disposed of his surplus, not by improvidence or indifference to the value of money, but in the payment of the debts of a profligate son, almost bankrupting himself. This, therefore, is to his credit, and makes not against literature as a profession. At this point it should be written that the literary and avaricious spirit are quite incompatible, the mercenary element operating as a check to honest and profound investigation and to definite and lasting results. A penny-a-liner, or one in debt, as was Sir Walter Scott in his later years, may write wholly for the pecuniary result, but the fine intellectual sense is blunted and consecutive intellectual results are rarely attained. A higher motive must govern the man of letters. As to his profession, it is its glory that it is in part without commercial aspects, and that the subjective view is dominant in his realm of thinking and doing. Insensibility to these rugged, corroding, lower motives is a condition of progress, of acquisition, of happiness. The truest reward is subjective; the objective, however needful, is fleeting, except as it partakes of the nature of established fame, which is more valuable than wealth, or secures an undisturbed position for the individual, which is at least a comfort and convenience. The average author should not expect a sale of a hundred editions of his work; his eye must not be upon rapid commercial returns; he can only hope for appreciation from the learned and grateful homage from posterity. Looking upon his calling from this high point, it is immaterial whether his estate nets $5,000 or $5. He has attained his end, and the world has its duty respecting him.

In addition to the foregoing, it should not be forgotten that a literary life is environed with social and political advantages that atone largely for inadequate pecuniary compensation. Brains will admit one anywhere and every-where—to the most select social circles, to the literary clans in every city and nation, to the highest recognition from all classes and all countries. Political preferment is often a perquisite of literary distinction, as Hawthorne was a custom-house officer, Washington Irving the minister to Spain, and James R. Lowell our representative to the court of St. James. Elevated to place, opportunities for new literary ventures are opened, and the man of the pen ascends still higher on the roll of honor, and increases his usefulness with the flow of years.

These phases of the literary life, with their accompaniments, compel us to protest against the prominence given to its commercial aspect, and to insist that, regardless of the latter altogether, such are the emoluments of the literary position as to make honorable the desire of one to reach it, and to justify literature as a distinct profession worthy of the attention of the industrious and full of promise to the ambitious. Measured by the best rule, the *littérateur*, rich or poor, may hold up his head amid all conflicts and all conditions; but, prompted by an eagerness for loaves and fishes, he must feel that he has prostituted his calling to selfishness, and the world will not be unjust in repudiating him and his work.

THE TWO METHODISMS.

The separation of the Methodism of the South from the mother-Church, or what was afterward styled the Methodist Episcopal Church, had its origin in an unpleasant history, the recalling of which is not at all necessary to the entertainment of a suggestion of final organic unity between them. Wise or unwise, the separation, like that between Abraham and Lot, took place, and the only question we care to discuss is the feasibility of restoration to a common Churchhood. Historically speaking, another Church was erected in this country, with all the rights and privileges of ecclesiastical sovereignty, when the Methodism of the South stood for itself and proclaimed its independence of the old Church. Since that day it has demonstrated its character as a Church by a resistless energy in the work of the Lord, and by successes that are gratifying to all believers in the kingdom of God. Accepting, therefore, its Churchhood as a legitimate result and a providential fact, and with no disposition to re-open the causes of the separation, as they can have little influence in the settlement of the problem before us, we submit that it is opportune to consider whether a more formal approach to unity will not be advantageous to all the interests involved, and what steps should be taken to promote it.

For several years a spirit of fraternity has possessed both parties, delegates bearing kindly greetings have been sent from the General Conference of one body to that of the other, and assurances of good will have been reciprocated all along the line. We do not note the exceptions to this statement, because they are not sufficient to overcome it. It is generally believed that the two Churches sustain not only pleasant, but also harmonious and beneficial, relations to each other, and in some quarters, at least, the opinion is open and strong in favor of organic unification.

Certainly the advantages of such a union are important enough to compel most serious attention, and unless positive disadvantages shall be presented, it will behoove both sides not to oppose the contemplated proposition unless with great carefulness and sincerity. While the necessity of denominations is conceded, because believers interpret the Scriptures differently, some holding to Calvinian views and others to Arminian conceptions, and still others to neither but to something else, it is difficult to see the ground of separation between Churches of the same faith, traditions, and form of government. Radical differences on any one point forbid present unity; but we have not learned that there is a doctrinal variance between the Churches, or that the governmental departures on the one side or the other from a common standard are so grave as to prevent reconciliation. To go no further, it does appear as if all obstructions of weighty import to a complete unity are out of the way; and if so the *onus probandi*, or the ground of refusal, must be justified by those who make it.

There is no one to dispute the fact that the "occasion," if not the "cause," of separation has disappeared from the controversy, and

argument from that source against unity loses its force. It is not so much that a new generation is upon the stage as that by the stern arbitrament of war the occasion of political and religious animosity between the two sections has passed away. To continue to justify two Methodisms is to build upon a foundation that cannot be found. New conditions imply reconstructions. Presenting the case in this form, we intend no reflection on the part of the separatists for their original act, and no criticism upon any present indisposition among them to receive history as we state it; but we are warranted in affirming the extinction of the ground of the separation, and the continuance of another Methodism in this country must be justified from some other stand-point.

In this connection the patriotic phase of the discussion must have place, as we believe that the consolidation of Methodist interests in one body will not only tend to religious supremacy in this country, but it will go far toward promoting that political unity that all desire, but which neither statesmen nor people have been able to establish. It will not be forgotten that the dismemberment of the Church in 1844 was initiated quite as much by a political as a moral question, and that in the great contest that followed Methodism in a sense stood for the nation. Its legislation and the subsequent division into two branches, based upon transparent relations to slavery, had much to do in developing the crisis of 1861–65, which forever settled the one question, if it did not all others growing out of it. The division of the Church was germinally the division of the nation; the restoration of the Church will contribute as no other single cause to the advanced unity of the nation. It is not bigoted assumption, but a general belief, that the unity of divided Methodism will preliminarily establish political concord throughout the country, and point to an everlasting burial of the ghost of disunion. This result is inevitable from the nature of existing conditions and the force of prevailing sentiments. Religious hand-shaking is the prelude to a political make-up. It is a part of the history of the strife of 1861 that the Southern Methodists were more violent in their denunciation of what they called Northern prejudice than any other class; they put their religious fire into the war, and made it hot for the opposing side; they intensified the prevailing hatred of Northern institutions, men, and sentiments; and, as they divided the Church in 1844, and nearly divided the nation in 1861–65, they may powerfully aid in securing political order and progress through religious conciliation and a re-embracing with old-time affection of the mother-Church they felt justified in leaving. Will they do it?

A striking argument for unity is the strength and development the united Methodism will realize. Glorify our ecclesiastical statistics, as we may; set forth our doctrines as the most liberal among Protestants, as we do; prove that our theology will yet take the world, as we can; and indulge in prophecies of bewildering greatness and a triumph so vast that it cannot be measured, as *some* do—the fact remains that the two Methodisms are not fulfilling their high calling to the utmost possibility, and the

[illegible] a suffering [illegible] the work of a religious movement that [illegible] Christian united would bring to our land. [illegible] and [illegible] that the most [illegible] of other denominations are doing. Show that other Christians are so interested in the religious welfare of our race, and are working with a corresponding energy, and we [illegible] that our influence, while [illegible] is not so much concerned, as it might be, and as it ought to be, with a higher destiny. Our Methodism would be a [illegible] strength. Its [illegible] social, financial, educational, and religious would be identified with [illegible]. Its spirit would be [illegible], and therefore the object of [illegible] and [illegible] Church work as all [illegible] in the [illegible] Methodism would [illegible] name the [illegible]. It would have the wealth, the [illegible], the [illegible], and the people with [illegible] would be [illegible]. If the [illegible] and Protestantism should be [illegible] [illegible] the [illegible] a year, and divine glory would [illegible] every other and [illegible] every land [illegible].

[illegible], the united Church would [illegible] at an immense [illegible] and a [illegible] [illegible] of [illegible] [illegible] with an increasing [illegible]: [illegible] [illegible] in all the [illegible] of Church [illegible]. The [illegible] is at [illegible]. The [illegible] [illegible] would be [illegible] [illegible] [illegible]. The [illegible] [illegible] a foreign [illegible] would be so changed as to avoid [illegible] [illegible] and the same number of [illegible] could be more [illegible] [illegible]. The [illegible] of the [illegible] would be accomplished chiefly by [illegible] agency, [illegible] without [illegible] and [illegible]. [illegible] [illegible] is not so [illegible] or [illegible] by [illegible] [illegible], and [illegible] it would seem impossible to [illegible] [illegible] [illegible] [illegible] time the great [illegible] would take care of [illegible]. If this is not an overdrawn picture, if in the event of union, we have presented an [illegible] argument, it is in favor.

Such [illegible] attractions could not [illegible] without a corresponding [illegible] influence on other denominations. If our division shall be healed, it will not be long before Presbyterian unity will be announced, and other unions will be in progress and be finally consummated. It is true that all the five different overtures to the South the Presbyterian Church of the North have [illegible] renewing the proposition for unity; but it is not certain that our Northern Methodism would meet with continual repulses. Shall we initiate the great religious unity in this country, or follow the leadership of another great denomination in the divinely appointed order of Christian unity?

We have not urged this step on scriptural grounds, the most solid, without question invulnerable, because in the incipient stages of a movement like the one contemplated, other arguments, political, social, financial, denominational, and doctrinal, will have precedence; but if it shall be found that the preceding arguments are unanswerable, the scriptoral argument will be in order, and make delay in unity a mistake if not a crime. Nor have we sought to impress the reader that the

trend of the age unmistakably points to this consummation, for we are not certain that it does, and if it does we are not certain that it will be accepted as a providential order to assimilate in blessed unity.

There is a reason for the continual deep-down estrangement of the two Methodisms, a ground of difference in something that justifies the arm's-length type of friendship between them, obstacles perhaps that really will prevent the fullest cordiality, reciprocity, and unity for some time to come. It is not a revelation that we propose to make, for the obstacles that prevent the natural order of things are on the surface and will be recognized as soon as named.

Is it too much to suggest that the shadow of the early hostility of 1844 and of the later internecine antagonism is still upon the Church, perhaps in the North as well as the South, confusing our distinctions of right and wrong, and paralyzing all efforts at oneness of constitutional energy and life? We at least fear that while the bitterness of the epochs is past the memory of the same is the source of pitiable excruciation. Some things are difficult to forget, some things ought not to be forgotten, but in this case it will be virtuous to hold in abeyance all suggestions prompted by the hostilities of the past. Surely the past, the dark, bloody, unfraternal past, should not govern the present, with its promise of internal strength and external achievement. The past is an obstacle that the present ought to remove.

Indirectly, and as a result of the long interval of disunion, an observer is impressed that each side is suspicious of the other, and anxious to get advantage in case a plan of union should be submitted to the legislative bodies of the two Churches. Apparently confiding, applauding the addresses of fraternal delegates, and seemingly just ready to do the right thing, it is discovered after the lapse of an hour that the whole matter is forgotten. Are brethren afraid of political management, one-sided honors, degrading concessions? What is in the way of a successful conference on a subject so grave and so promising of good to the Church of the divine Lord?

Perhaps in some circles it may be questioned if the advantages herein named, and others not named, will exhibit themselves in the practical unity of the two bodies. Possibly those in the South foresee difficulties inherent in the problem of unity not visible to those in the North. Possibly there are difficulties that render the approach of the Churches, or any attempt at consolidation, unwise because premature, and injudicious because certain of failure. If such difficulties exist, they should be named and urged in order to silence that philanthropy that would foster the brotherly oneness of Methodism in America. If such difficulties have their root in prejudice, or are born of history, it will be to our shame to bring them forward as conclusive arguments against so Christian a purpose as is here proposed.

We now ask plainly a leading question: Is our "brother in black" the chief obstacle to the unity of Methodism in America? If so, it may be viewed from three stand-points, to wit: the stand-point of the North,

the stand-point of the South, and the stand-point of the brother himself. Our own Methodism has no special difficulty with him or on account of him; he is in our schools, churches, places of business and is an aid to our work. If one Church can get along with him, why not another? If the older Methodism scruples not to fellowship him in the South, why cannot the Methodism of the South fellowship him? Do they need another lesson in brotherhood? We hope not. From the Southern stand-point the brother is a burden to Methodism from which she must be relieved; but as such relief can only come by the brother going out of our communion, and as our Methodism cannot consent to his expulsion, and would hesitate to consent to his voluntary going, the problem becomes complex, and the division between the Churches is perpetuated. If it is suggested that the brother himself will cheerfully depart, when he is apprized that his presence is an incumbrance, and that these blessed conditions will come about in due time without friction and without effort, it is replied that as guardians of his interest we could never consent to his departure to gratify the prejudice of two generations; nor do we believe that he is at all inclined to go, and until he is we shall not encourage him to think about it.

Let us hope that in both the North and the South such a spirit of patriotism, of love of social order and progress, of religious interest in our fellow-man, and of devout faith in God that he will rule and overrule to the advantage of his Church, will prevail as finally to inspire a movement of fraternity that shall by the strict law of evolution actualize in an organic structure of Churchhood that shall stand as the monument of good-will and peace on earth to the end of time.

NATIONAL POLITICS.

He is not a true citizen who is uninterested in the affairs of government, persistently ignores his responsibilities, and refuses to discharge the duty of suffrage when the time for its exercise is at hand. He may be a social citizen, a kind and philanthropic citizen, but not a true citizen; for citizenship implies privileges, rights, and duties, all of which should be claimed and performed under the conditions and restrictions that brought them into being, and the observance of which is necessary to their perpetuity. In the American republic, especially, is it the duty of the citizen, endowed with self-government, faithfully to inquire into the principles of the civil administration, and to understand the constitutional guarantees of national life. Less than this must result in an illiterate and therefore dangerous citizenship; more than this even is necessary to the highest type of American manhood and strength. If our country were walled in, other nations being barred all fellowship with us, and our numbers were few—in other words, if this were Plato's Republic—even then the citizen should exercise his rights and exhibit his interest in political conditions for the sake of internal order and individual growth and hap-

piness. Inasmuch, however, as ours is the unwalled republic foretold by Ezekiel, and all nations are flowing into it, investing it with an international character, it behooves the citizen to open his eyes and discern the range of his political obligations. He is both a national and international subject, with relations to his own government and through his government to all other governments on the face of the earth. What his government does he does, or is supposed to do, and he partakes of the general responsibility. If he take issue with his government in its conduct toward other nations, or toward internal affairs, or toward himself, he may ally himself with others of the same opinion and purpose, hoping at the proper time and under forms of law to effect a change in the national administration. This is the spirit of politics, the basis of political parties.

From this wide range of government arise the varied policies it must pursue: policies, some of which must be entirely independent of partisan considerations, because the whole people are equally interested; policies that justly exhibit a partisan feature; and policies that seem to be neither non-partisan nor partisan, but are mixed, being pro-party and anti-party at the same time. It is a wise administration that is able so to conduct certain affairs, and execute certain duties, without exciting suspicion of partisan ends—without involving evident one-sidedness in the execution. Yet there is a class of political duties that ought to be exempt from the odor of partisanship, such as international relations, the rights of citizens abroad, the postal system, financial legislation, industrial problems, the immunities of soldiers, and the religious liberty of the citizen. Far removed as these questions are from the domain of partisanship, and somewhat easy of settlement except when bearing a partisan burden, it is evident that they have often been regarded as partisan problems, and the party that disposed of them was entitled to special credit.

We do not object to partisan politics, or that energy that the party displays for the accomplishment of its purpose; but there are political problems that do not belong to the sphere of political partisanship. This is not an ideal political suggestion, or any phase of dilettanteism in politics; it is a protest against the degradation of great national and international questions to the level of pot-house politics, of which the supply has been sufficient. Happily, the tendency is toward just such an emancipation as we indicate, but it may not be fully achieved before the lapse of a decade or two.

We come now to affirm the necessity of partisan action, and to justify partisan policies in the administration of civil government. The political judgment of men will differ as men themselves differ; they will hold to different political theories as they have inherited them or wrought them out for themselves; and they will be found on one side rather than the other of every political question. Partisanship is inherent in the constitution of political life. Miles Standish first, and Alexander Hamilton afterward, represented one type of civilization which early spread over the North and gave color and shape to all her institutions and activities. Originally Puritanic, it modified itself as conditions changed, or was

modified by conditions it could not control, until its chief excellences are of a Western or Occidental character. As this idea of civilization grew, it became the inspiration of a political movement, which in its latest form is understood to be the Republican Party.

This, however, was not the only idea of civil life. Sir Walter Raleigh, and later John C. Calhoun, stood forth as the representatives of ideas not in harmony with the Northern movement. The pro-slavery protoplasm became the basis of Southern civilization, and in time the spirit of a political party called the Democratic Party. Thus the two parties up to 1860 represented two different theories of government, as they have always exponented two different ideas of civilization. While the war of 1861–65 destroyed the Southern conception, the two parties remain, animated by somewhat common purposes, and yet widely differing on political questions, and justifying on the part of each a quadrennial attempt to recover governmental power. Reading the platforms of these parties as adopted by their national conventions in June, one is surprised to find such perfect agreement concerning certain measures, purposes, and laws; as they both agree in the necessity of reducing taxation, of restricting the immigration of the Chinese, of admitting territories to Statehood when the constitutional conditions shall have been observed, of extending sympathy to oppressed Ireland, and of enforcing a practical civil service reform. Neither party can claim a monopoly of these virtuous propositions; but which is the more likely to maintain them after election must be determined by the individual voter, who has history and some other things to guide him in his decision.

The Democratic Party appeals to its record; the Republican Party glorifies its history; the Democratic Party boasts of paying pensions and bounties to soldiers and sailors; the Republican Party condemns President Cleveland for "his numerous vetoes of measures for pension relief," and the Democratic House of Representatives for refusing to consider "general pension legislation." In addition to these hints of difference and antagonism, each party pledges special legislation, and promises some things omitted by the other—as the Democratic Party is sure that it will repeal antiquated war legislation, while the Republican Party is emphatic in its purpose to "stamp out the attendant wickedness of polygamy" in Utah, to reduce postage to one cent per ounce, to recognize gold and silver as money, and to punish offenses against suffrage in the South and restore it where it has been lost. The great difference between the parties respects the Tariff—the Democratic Party practically holding to free trade, as expounded in the President's message, and the Republican Party asserting itself "uncompromisingly in favor of the American system of protection." If this were the only issue before the American people, as it seems to be the chief issue between the two parties, the attitude of the voter would still be significant, but not so important as if a moral element were involved in the contest. With the one issue only, political excitement will be feeble or intense as the people are more or less interested in industrial occupations, unless old partisan associations and senti-

ments shall still have the power to awaken interest when there is but little at stake. We do not write as a politician, but with judicial fairness as to the political controversy now raging, anxious as to the general verdict, but more anxious as to the ethical result in the national life.

The fact is, that moral issues in politics arouse the people more than *prima facie* partisan issues. We are outgrowing old style campaign fustian, because we prefer moral to political undergirding. Ethical partisanship commends itself more than political partisanship. In political strifes, in national administrations, and in civil life, the moral virtues should be dominant, and the party that platforms them is as sure of an honorable destiny as the party that ignores them is sure of monumental obloquy. As one of the virtues, temperance has entered the political realm, and so commanding is its influence that it has originated another national party, which cannot be despised or shouted out of existence. If there were but two parties, the one pro-liquor and the other anti-liquor, the present contest would be as enthusiastic and the issue as vital as any pro-slavery and anti-slavery contest of the past. Usually it is better that there should be two parties than three, because a square issue is then possible; but since neither of the strong parties will substantially assume the principle of the weak party, its friends claim that it is better for a time that a third party exist. Instead of a right-angled there is therefore a triangular contest, just as interesting as if it were otherwise, though it is clear that the hypothenuse cannot reach the apex of power at this time, and perhaps never. Temperance, however, as a moral doctrine, will triumph in this or some other way, and the people will be satisfied.

The platform of this party is in some particulars very like those of the other parties, as it favors a reduction of taxation, the abolition of polygamy, the observance of civil service laws, arbitration as a method of settlement between *employés* and employers, restriction of immigration, preservation of the sabbath, and prohibition of the "manufacture, importation, exportation, transportation, and sale of alcoholic beverages." The platforms of the other parties are essentially political; this is chiefly ethical. The majority of the people just now are in a political mood, but the ethical sentiment will have voice and freedom and power in the coming years. That party that will affirm an ethico-political platform will be the party of the future, as the people once grasping the ethics of politics will relinquish nothing until the ethical principle is embodied in national sovereignty. The campaign before us is by no means an issueless one, though the issue may not be what many have hoped or desired. Let it be an industrial issue now, one certainly vital; it may be a moral issue next time, one supreme in its relation to national progress and the world's revolution in morals. Without any issue, or difference in theory or doctrine, the voter would choose among the candidates that one whom he personally preferred; but a vote is, or should be, something more than the expression of personal preference. It is a political expression, or the recognition of the alignment of a political party; and in the present campaign it may be decisive of a radical change in the industrial policy

of the nation. The person is of value only as he is the exponent of that policy.

In accordance with custom and in recognition of his faithful services to the country, the Democratic Party presents again as a representative of the free-trade doctrine that honored servant, Grover Cleveland. His friends believe, the party itself believes, that through his re-election the "benefits of Democracy" will inure to the people as never before, and on this basis they ask for a renewal of power and a re-occupation of the presidency.

With a cordial unanimity in their convention the Republican Party presents to the country for the presidency the honored name of Benjamin Harrison, of presidential ancestry, of patriotic blood, of legislative experience, of Christian faith and character. It is evident that this candidacy is not only meritorious on its own account, but is peculiarly strategic in its bearings, and furnishes the material for extensive political predictions.

Prior to these great conventions, however, that other party—a camel sticking his nose in the tent—agreed that Clinton B. Fisk, the man of unblemished reputation, of adequate abilities, and of personal magnetism, such as give men power, should represent the moral virtue of politicalism, and enthusiasm has prevailed among his friends and in the party from coast to coast.

We make no account of three or four other organizations or parties so-called, as they are in sympathy if not in league with one or the other of the parties named; but all are enthusiastic, and in their way all are hopeful. All are really great—the third embryonically great, the others absolutely so—but the greatest party is that which, rooted in the truth, never forsakes it, though for a time it is crushed with it.

The duty of the citizen is manifest. He should vote; and while it is not our province to attempt to instruct him how he shall vote, it is not a violation of our position to suggest that he should be governed in his choice by all the purposes of the party to which he attaches himself; he should know what the election of any party means to the country, the world, himself; he should join conscience to judgment, and warm his sympathies at the altar of righteousness; he should ground his allegiance to candidacies and platforms in fundamental principles—not in their history alone, but in the capacity of parties to administer government, in their affiliation with moral law, and in their fellowship with the better citizenship of the country; then, whatever the result, he can rejoice in his citizenship and worship God as the King of nations as well as of saints.

DANIEL CURRY.

Like some gigantic oak, fatigued with age, he fell in fulfillment of the law of life; or, like Hector in battle, he died warring for the right; or, speaking after the manner of a pagan, he severed the earthly tie and entered the abode of the gods.

Methodism is not without a long list of men eminent for scholarship and established in their influence in the hemispheres of human action and progress; but they did not all come upon the stage at once, nor have they possessed equal power in the domain of thought and inquiry. Of commentators the names of Whedon and Nast are conspicuous; of scientists Winchell is an exponent; of metaphysicians Bowne is supreme; of theologians Merrill, Raymond, and Foster are suggestive; of *littérateurs* McClintock and Hurst are at the front; of orators none have doubted the pre-eminence of Simpson, Durbin, Thomson, Newman, and Fowler.

Early Methodism, as all initiative movements, required specialists, who appeared with every necessity. Was it a Church founder? Behold an Asbury. Was a controversialist needed? Emory defended the fathers, and the fathers slept undisturbed. Was the massive theologian, the orator with his philippics, the pastor with his revivalism, and the layman with his prayers, in special demand? They arose on every hand, and made themselves known. The educator or the literary man, as such, appeared later; he waited his turn. His hour came, and he made his mark. In spite of utilitarianism the present age is distinguished for the presence of the scholar, the educator, the author, the editor, the man of letters.

In the list of prominent literary characters we find the name of Daniel Curry, our predecessor in office; a man of intellectual virility; a giant; a wrestler with concrete ideas; profound in conviction, intense in purpose, a progressive, almost an iconoclast; fearless, responsive to the beauty of truth, a permanent friend, a safe ally, a tremendous foe. The Wesleyan University furnished his educational equipment, which he employed in the defense of the Christian faith as he interpreted it for fifty years, earning the respect of those who differed with him as he received the love of those who were in a sense his disciples. His ecclesiastical positions were various, all of them testing and enlarging him, and fitting him for the greater work of his final years. Now he is president of a university; resigning, he spends a few years in the pastorate; then he assumes the editorship of *The Christian Advocate;* later he presides over the *Ladies' Repository;* and still later he edits the *Methodist Review.* During the years of official position, impelled by a scholarly taste, he enters the field of authorship, exhibiting both a productive and thoughtful mind, and taking high rank as a writer on great themes.

In measuring the man we must not forget the external indications of a great soul within. Full-statured, yet with stooping shoulders, possessed of facial features not exactly attractive, with a weak and harsh voice, his physique was a compromise; he was commanding in appearance, yet so rugged as to excite a questionable feeling of homage. He was majestic,

and yet the majesty was lost in a kind of fear that it awakened. In short, he was a contradiction of attractions and repulsions, of which he was partly conscious, and which he was none too careful to guard or regulate. His friendships grew out of this composite character, and accordingly were strong or weak or indifferent, but always coveted and enjoyed.

It is not our purpose fully to enumerate or consider his characteristics, as he was so well known and they have so often been indicated as to relieve us of the necessity of more than mentioning them. As to his intellectual resources, Dr. Curry was not deep but broad—broad enough for the most scholarly position in the kingdom of thought. He was a great reader, and so was well stocked with information. Like a great steamer, he was at home in the great ocean of truth, fearing not the fiercest storm, enjoying the pleasantest calm. Dr. Whedon was deep, profound; Dr. Curry broad and vast in comprehension. The one could pilot himself in the dark; the other walked with a sunbeam for his staff. Dr. Whedon could handle the problem of the will; Dr. Curry could not understand it. Dr. Whedon constructed a theodicy; Dr. Curry felt that it was beyond his comprehension. Dr. Whedon dealt with abstractions; Dr. Curry dwelt in the concrete. The one could theorize; the other could tabulate results. The one was theological; the other historical. Granting that Dr. Curry was a thinker, it is not too much to say that he was wanting in consecution, and, therefore, in a particular kind of effectiveness. He had ideas, but lacked method; his conceptions were abundant, but they were miscellaneously presented. Dr. Francis Wayland was distinguished for method without ideas; Dr. Curry stood out as a man of ideas without method. The one was a tree without fruit; the other a tree upside down, but somehow bearing large fruit.

With this marked defect in his intellectual character, he was independent in assertion, and won his way rather by the strength of his convictions than by the logical form of their expression. He held to creeds as a partial necessity, but did not feel bound by them. He was broad enough to see some merit in certain Calvinistic interpretations of the Scriptures, but this exposed him to the charge of being a Calvinistic Methodist. Such was Whitefield, but Dr. Curry always repudiated this odium as applied to himself. His independence of spirit was very manifest in his relations to ecclesiastical usages and his opinions of dignitaries, whether in Church or State. He was understood to be antagonistic to certain of our ecclesiastical regulations, and was foremost in the quiet advocacy of diocesan episcopacy, not so much in express terms as in that leavening influence that grew out of his criticisms of the prevailing superintendency. He was a mechanician, therefore a reconstructionist of Church usages, favoring the abandonment of all forms and rules that were not adapted to existing conditions and demands. This position singled him out as a radical advocate of questionable measures, bringing upon him no little opposition from certain quarters, and yet securing for himall the advantages of leadership in the new movements of the Church.

His sympathy with young men was both a pleasing and striking characteristic, making him popular when he was on the unpopular side of a question, and insuring him a victory when perhaps he had not fairly won it. In every General Conference of which he was a member he had the influence and support of the young men, stimulating them to high purposes as they rallied to his standard, and inspiring them with the same courage that constituted him their leader.

With his grand endowments, his rare gifts of moral excellence, his masterly positions in the Church, and with every opportunity of the largest success, it will not be claimed by those who were his truest friends that his career was marked by brilliancy or evolved into that kind of success that is monumental or far reaching. His life was honorable, and the impression he made upon his generation was wholesome and deep-rooted; yet neither as pastor, nor preacher, nor educator, nor author, did he attain to the highest eminence. He was greatest in the editorial department, being regarded as a strong writer and a progressive advocate; but as a magazine editor he fell behind expectations, the magazines that he edited declining in power and influence. In purely editorial work he was at his best, as is evidenced by that department in the *Review* during the last quadrennium, and by the acknowledged ability with which he conducted *The Christian Advocate* for three successive terms, though the careful examiner of its files will soon discover the usual mark of the absence of method. Student as he was, he ought to have succeeded in the sphere of authorship, but his mind was of the newspaper cast that unfits, though it does not necessarily disqualify, one for the closer and more recondite task of the author. His was also a polemical mind, eager for contest; he was an expert in debate, and when on the right side he was terrific in onslaught on the wrong, and eloquent in vindication of the right. His best work was done during the last twenty years of his life, a period not of unmingled infirmity, but of heroic devotion to the duties of his position. Like Gladstone, he resisted superannuation as an outrage upon humanity, and charmed away the evil day until his power to charm was broken. His latter years reflected none of the pessimism of an infirm belief, none of the darkness of a cultured unfaith; on the contrary, they were bright with the glory of a New Testament hope, and ended with the evidence of the joy unspeakable. A free mind—Abraham-like, looking beyond his time—he yet was fixed in his affections upon truth, and was rooted in the knowledge acquired both by patient investigation and a conscious experience of the method, essence, and power of salvation. Undemonstrative, he was faithful; critical, he was established.

Mrs. Browning's line,

"Death crowns the completed life,"

is appropriate to the name of him to whose memory we, in duty and reverence for the dead, pay this brief tribute.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

We are glad to herald a general movement among the faculties and students of the German universities to gain a nearer approach to the hearts and interests of the poorer classes. This is developed in a recent organization in the Heidelberg University of an academic association for the advance of home mission work among the neglected and the outcasts. This is a step forward among those whose theory has too long been that their calling is that of learned seclusion. If ancient Heidelberg starts such a movement it will be quite likely to extend to the newer schools.

Adding to this, the Prussian Minister of Public Instruction recommends the formation of a commission to study and report on the subject of higher scientific instruction for women, and especially on the training of female teachers for this work, instead of depending, as heretofore, solely on male instructors for this line of teaching. And the wives and daughters of Berlin are justifying this attention on the part of high government officials by issuing a call to the "women of the Fatherland" to join in erecting a thank-offering to God in memory of the venerated Emperor William. This will probably take the form of a "William's Church," to act as a people's church for the masses. This universal reverence and love for Emperor William is quite phenomenal, and extends far beyond the borders of his own land.

There is also just now quite a revival of Masonic interest throughout Europe, with the new feature, to them, of benevolence rather than secrecy. The great lodge in France is the "Grand Orient" in Paris, where originate most of the movements now spreading to other countries. The Italian Grand Orient responds to this by sending messengers throughout all the Italian colonies for the establishment of branches. Although this fact is not openly expressed, it is quite clear that this Masonic revival is a general movement throughout the Old World to counteract the papal and Jesuitical intrigues now so rife in many of the colonies under European control. The Belgian Masons, who for some time have been alienated from those of Germany and France, are now again seeking affiliation.

Nearly all the capitals of Europe are the arenas of some phase of the agitation for Sabbath observance. The feeling is perhaps most rife in Switzerland, and there most active in Geneva. The programme there laid down by the workers in this phase of *moral* reform—for as such they mainly treat it—would do credit to England itself, which is surpassed by zeal in this cause by Scotland only. Throughout Germany the effort at reform comes mainly in the style of government commands or ordinances, while in other lands the effort seems to take on the characteristic of logical reasoning, with the endeavor to persuade one element of the population and convince the other. The popular phase of the arguments is now mostly that of justice to the toilers: "Six days shalt thou labor."

I. RELIGIOUS.

SWITZERLAND continues her religious and political activity, though surrounded by lands that seem wholly absorbed with the matter of standing armies as a means of maintaining peace. The Salvation Army there is a source of much agitation and discontent, and has been the cause of several bloody conflicts and not few legal battles. In no land is it more unpopular, and many who have long been friends of religious liberty hold their peace in the midst of the opposition to this movement.

Not long ago a monster petition was gotten up in the Canton of Vaud demanding the most energetic measures against the Salvationists. And in reference to it one of the most respectable of the religious journals of the land held the following words: "The work of the Salvation Army is in our eyes one of the most destructive to the real spirit of Christianity, but we must combat it with divine weapons and spiritual means, and not by violence. Exceptional measures and persecutions only strengthen it; silence kills it—for it is no work of God, but a fever imported from England that will the sooner subside if it is ignored."

The Evangelical National Union of Zurich is one of the most successful and active of the associations for Christian work. Its library, now forty years old, numbers more than seven hundred and fifty subscribers. The colporteurs are distributing large numbers of Bibles and tracts, and the retreats are sheltering guests every night; the House of Deaconesses now has seventy-one sisters, with thirty probationers, and no less than nine agents are working in the cause of city missions. In the city of St. Gallen a so-called positivist clergyman was elected because of a split in the ranks of his opponents. In Basel there is a decided reaction against the radical spirit that has obtained for the last few years. The newly established Parity Schools, as they are called, in which both religions are taught, are found to be used by Catholics and free-thinkers to the neglect of the Protestant children, which fact has caused a good deal of dissatisfaction, so that a proposition is now on foot to establish a graded Christian elementary school. A subscription list is now being circulated to secure the means to that end.

Along the shore of the Lake of Geneva there are many small inns of doubtful character that house ten thousand guests in the course of the year. The half of these at least would prefer the temperance and Christian inns if they could be found, and a committee has been formed of the most influential people to provide a goodly number of these. In the canton of Freiburg there has been within the last decade a great increase in the consumption of strong liquor, so that it has affected the military fitness of large numbers of young men. In ten years the proportion has fallen from 33 to 12 per cent. of the male population. This alarming state of things has caused the formation of a so-called "League of the Cross," whose object is to decrease the use of alcoholic drinks among young men. The decrease of intemperance from the military motive, though not the highest, is a favorable indication, and to be commended.

DEACONESSES IN GERMANY.—The system of deaconesses is now so widespread in Germany that we naturally look thither in the preliminary efforts to introduce them among us. And we cannot perhaps do better than to give a concise account of their work in the central city of the Fatherland, namely, Frankfort-on-the-Main.

In that city the institution of deaconesses began about twenty-five years ago, and thus wise: A few Christian men and women met for the purpose of establishing an association for the care of the sick and assistance to the poor by voluntary workers in the form of trained nurses and care-takers obtained as deaconesses. Thus arose in the city the Evangelical Union of Deaconesses, at the head of which stood the principal Protestant pastors in the place. By means of this association, a few sisters were obtained from the mother-house in Carlsruhe, who undertook the founding and guidance of the institution. This work was greatly favored by God, so that in five years Frankfort had its own mother-house as a training-school for workers, and could dispense with the original founders, so that they could go and cultivate other fields.

This establishment soon had its own superior, and entered on a course of instruction for private nurses as well as for those for the general work of benevolence. In a few years more this enterprise had its own beautiful building, and was fairly on the way to its present size and large sphere of operations. The sisterhood, which was first recruited in the immediate neighborhood, now counts among its workers members from all parts of Germany, with the practical experience of many regions. Its numbers have now grown to seventy-four, and its leading and controlling spirit is the Baroness Feltheim, from Brunswick. Its field of operations has already extended far beyond the bounds of the city, and now takes in many sections and villages of the immediate suburbs. The work is also now not confined simply to the care of the poor and the sick, but goes out to the children, who are taken and trained to useful manual labor, whereby they may earn a comfortable living; even old women come in for training of this kind, that they may better supplement their wants.

In the suburbs of Frankfort last year 757 families received aid and care, and about 14,000 visits were made to the poor and needy. In the mother-house 259 sick were cared for last year, and numerous families were visited and assisted by day and by night. Not far from the mother-house a colony has been founded, where, in a comfortable and well-appointed house surrounded by gardens, poor, sickly, and weak women and children find a permanent home; these are cared for by seven sisters who have now in their charge 37 invalid women and 18 sickly children. Not far from this establishment there is an eye-hospital for the poor, a training-school for female servants, and an old ladies' home, all under the general care of the association of deaconesses.

In order to carry on this work of love large sums are needed and received; these come from regular voluntary subscriptions, from penny collections in schools and churches, and from free gifts. The figures of this sphere of activity throughout Germany are astonishing. Thousands

of persons of all the different Protestant faiths are engaged in it, and scrcely a city or a town in the great land is now without some form of deaconess benevolence.

THE ITALIANS are wise enough not to forget, with all the talk and dazzle of the Curia, that it is their irreconcilable enemy, and will remain so. But they also know that said Curia has in its own land but very few adherents. It is true that in Rome, where a multitude of papal officials are pensioners supported by Peter's-pence and lead an easy life, where the cloisters again flourish, and many a good opportunity smiles on the adherents of the Pope—there they can operate to their own advantage, but scarcely elsewhere in Italy. The field for the Jesuits just now are the missions; their long fingers reach these every-where. As a proof we give the following: It is well known that since the opening of the Suez Canal and the occupation of Massowah the national aspirations are turning toward the Orient. Commercial and scientific associations follow one another in quick succession, either to shape measures or profit by them. The latest movement of this kind is a "National Association to Aid Catholic Italian Missions." It is now extending its nets and gaining adherents; they have already commenced to make collections. A Professor Stoppani at Milan recently delivered a lecture in the defense of the good cause. What he desires is the diffusion of the Italian tongue and influence under the direction of these missionaries, in order to revive the faith and the patriotism of the Italian emigrants in Africa and the Orient.

The point they make, then, is a religious and patriotic work, while the association is a veritable propaganda of the faith. The Jesuits guide their proselytes in their work and never abandon them. They regard them as the pioneers of civilization. The most discreditable feature of this movement is the willingness of the Italian Jesuits to put themselves under the shield of France in foreign lands in this work of the Propaganda, though hated and antagonized by them politically. Indeed, the papal Italians will bow to any other sovereign rather than to King Humbert; this little incident is an example: The King of Italy goes to Florence and the archbishop does not deign to pay him any attention. The Queen of England goes to Florence, and said prelate calls on her majesty, thus the more emphatically showing disrespect to his own sovereign.

IN BOHEMIA the Old Catholics seem to be holding their own better than anywhere else, perhaps because of the lingering spirit of the early Reformation. In spite of the two great drawbacks—want of means and antagonism of the government—they are evidently progressing. At a recent convocation of the various congregations a very encouraging report was made. The most important events of the year were the meeting of the Old Catholic Synod and the realization of a fund for the sustentation of the pastors. In two months some 5,000 florins were obtained for it. The general report gave 221 baptisms, 160 interments, and 60 marriages, showing that these functions are no longer interfered with on the side of the

government, which for a time demanded that they should be performed by regularly appointed priests. In one parish of 3,000 souls there were a hundred baptisms, showing an estimated number of 7,000 Old Catholics. The parish consists mainly of adults, since children of from seven to fourteen years may not change their faith. It is proposed now to establish two new parishes, if the permission can be obtained from the government. The want of means is the great hinderance to this work, as the people are left to themselves in this field, while the Catholic Church receives a full support. The number of places in which now are found principal or filial congregations has increased in a year from 53 to 78. In one village the people went over *en masse*, so that a Catholic church was granted to them for their divine service.

THE JEWISH MISSION WORK throughout the world has just been reported with great accuracy by Dr. Dalman, who is one of the best authorities on this subject. His relations to all the mission centers in Europe and America give him opportunity to present his theme with great completeness and certainty.

In the beginning of the present century there was but a single Jewish mission, which was founded in 1767 by the learned Edzard in Hamburg —the father of the Jewish mission work among the Germans. In 1808 there was founded in London the Society for the Propagation of Christianity among the Jews, whose first missionary was a German proselyte by the name of Frey, who had been educated in Berlin for work among the heathen. The society established at that time with this one missionary has since grown to great proportions. It now employs 135 mission-workers in Europe, Asia, and North America, and has a yearly income of nearly $200.000. To this society has been added, since its beginning, 45 others—13 in Great Britain and Ireland, 11 in Germany, 5 in Switzerland, the Netherlands, and France, 5 in Scandinavia, 4 in Russia, and 7 in North America.

All of these societies combined employ 377 workers at 132 stations, and have a yearly income of nearly $400,000. Germany is not very zealous in supplying funds for the work, and in this respect stands even after Scandinavia. This is most probably because of the strong prejudice against the Jews in that country. Great Britain gives annually one cent for each Protestant, Scandinavia a farthing, and Germany one fourth of the latter. A remarkable increase of interest in this work has been observed since 1870. No less than twenty-five societies have arisen since that year. France, Scotland, and Russia have entered on the work, which has been extended even to Palestine. But of the 3,000,000 of Jews in Russia and the 700,000 of Galicia a very small fraction have heard the tidings of the Gospel. As matters now stand, there is but one missionary to 200.000 Jews. This is a fearful disproportion to the missions among the heathen, in view of the strength and patience required for mission effort among the Jews. The greatest need just now is among the Jews of Russia and Galicia, who are in a very low state of civilization.

PROTESTANT ROME, as the little city of Geneva, in Switzerland, is often called, is the central point for the Protestantism of all French-speaking lands. From here go forth the messengers who seek the strongholds of Catholicism, and who devote their time, wealth, and often their entire life, to the work of evangelization. Here assemble all Protestant convocations, and here is the seat of so many Protestant committees for the various purposes of home and foreign missions. And here, above all, rules the Protestant spirit in public life more than in any other European city.

Since the establishment of the Free Church the religious life of the city has made a marked advance. This "*Eglise libre*," peculiar creation of French Switzerland, sprang from the mighty efforts to separate the Church from the State. A large number of the most religiously inclined families and many pastors withdrew from the State Church because they considered the influence of an infidel government as very baneful for the Church. This Church was then founded with solidly organized congregations, a few pastors, and their own edifices. All the expenses of public worship were met by the voluntary contributions of the members. It was a bold experiment on the part of the few to undertake such a task. But they now have the best and most zealous preachers, their churches are the best filled, their members have the firmest principles and lead the purest lives, and this Church has become a blessing for the Protestantism of French Switzerland.

The Free Church has also exerted an excellent influence on the State Church. Both Churches have now about twenty edifices, in which are regularly heard two sermons on the Sabbath. Geneva has now 60,000 Protestant inhabitants and eighty clergymen, mostly men of high social position and unusual merit. Besides the regular Protestant clergymen of Geneva there come others from Lausanne and France—not a few indeed from Paris—to attend religious conventions or to preach. Men like Monod and Bersier gather thousands of the faithful around them in the old cathedral of the city. A poor sermon is seldom heard in Geneva, for the men are capable, and their discourses are carefully prepared. Many of these preachers exchange with others in French Switzerland, and not seldom go to Paris and fill churches there with hearers.

THE WALDENSES have lately held what they call an evangelical commission in Rome, at which they made an annual report of their work, from which it would seem that they are quite active in a species of mission labor. They report 124 persons engaged in it at present; 37 of these are ordained pastors, 6 are evangelists, 10 are evangelist teachers, 5 evangelist colporteurs, 56 male and female teachers, 6 Bible readers, etc. Of this corps 42 are Waldenses by birth, 6 are Protestants of other faiths, and 52 are converts from Catholicism. They have 43 churches, 38 stations, and 178 transient charges. This evangelistic work of the Waldenses claims to reach about 80,000 persons in the course of the year. These workers avoid controversy, and simply preach the cross, so that the Catholics accuse them of being able to talk about nothing but Jesus Christ.

IN SPAIN the French preachers are working with much success, mainly sustained by the mission house of Lausanne. Pastor Bonnard is the leader in this good work, and sustains a Protestant mission in Barcelona, through the aid of Pastor Empaytaz, who has become quite famous for his adaptation to the enterprise. They hold regular service in a few chapels, and have gospel meetings in eleven private houses, each one of which will average an attendance of ten. Ten Sunday-schools collect about 250 children, and six day-schools 112. There are connected with this work 120 communicants. Pastor Empaytaz reports the success as very encouraging, and calls for more workers. The committee in Lausanne are trying to comply with this call as best they can with their limited means.

II. LITERARY.

CHURCH ART is receiving at present a great deal of attention throughout Germany; indeed, there is quite a revival in this line of religious culture in comparison with the lassitude of former decades. The Protestant Churches are sharing in this more than the Catholic. The masses are acquiring the consciousness that the house of God ought to be something more than a mere inclosed space with naked walls and no adornment. A large number of Protestant churches, great and small, have arisen in these later years that are agreeable testimonies of this fact. The clergy are leading the people in this effort to develop church art, and the literary world is joining in the work. New periodicals are being founded to take the place of those that have ceased to exist and others that were of little value. The *Christian Art Journal*, of Stuttgart, is one of these, edited with good taste, and combining always the practical with the artistic side.

The restoration of several Catholic cathedrals of late years has given a new impetus to this movement. In the city of Bonn there was lately organized an association for the encouragement of Christian art, among whose members and supporters are some of the first literary and artistic names of Germany. They have also just founded a new periodical devoted to church art, which promises well. This publication proposes to be a leader and counselor of practical artists, and also to encourage the clergy to make a study of the subject and educate the people as far as they can in a taste for improvement in the artistic character of church edifices. The work thus seems to have begun with such zeal as to insure good results.

THE RELIGIOUS ORDERS are causing a good deal of anxiety to the Germans, as they are fast returning to their old stamping-grounds. Their presence will, of course, be most acceptable to the Catholic champions of the Church. A distinguished German divine, Dr. Schramm, of Bremen, is taking the field against them in a monograph entitled, *The Danger in the Revival of the Cloisters of Germany*. In this pamphlet he shows great knowledge of his subject, and meets the case with ad-

mirable judgment and unanswerable argument. He regards the return of the orders as a threat to Protestantism, especially as they are accompanied by the so-called "congregations," which are more practical organizations for popular appeal. The Protestant Church and Protestant popular element will have much to fear from this army of Jesuits with their cohorts who, under Jesuitical discipline and command, will not stop short of all their aims.

LAVELEYE, the renowned Belgian publicist and political economist, has lately given to the world a very interesting work concerning the Balkan Peninsula, a region which is likely to continue to attract attention as long as the Eastern question is on the boards. The author is a philosopher as well as economist, and more than most men has the valuable power to rise above the mist of partisanism and regard his study with impartiality. In the first chapter of the work the author treats of his journey to the East in the interest of the great question of the balance of power among the European nations. He meets the Austrian Minister of Foreign Affairs, and the famous Slavonic Bishop Strossmayer, one of the most liberal prelates of Hungary. In the fourth chapter he treats of Bosnia, its past and its present, and gives a very vivid objective description of the country. While seeming at times to skip over the surface, he is really studying the underlying facts of these peoples, and the information that he gives is quite new to the world. The work is now being translated into several languages.

THE LAND OF LUTHER, strange to say, is now getting many Bibles from other lands. The British, Scotch, and American Bible Societies sent them 88,000 last year. The absence of the Apocrypha in foreign Bibles is quite a bar to their circulation, and gives thus the advantage to the German Bibles. In the circulation of the New Testament the comparison is reversed. While the German societies circulate all together 65,000, the British society distributed no less than 151,000, to which may be added the 49,000 sent by the Scotch and the American societies. In spite of these numbers but a small portion of the people as yet have the Bible. It seems peculiar that there should be a controversy between the German and the British societies. The Germans do not like the activity of the British society, and accuse them of making money by the operation.

THE FRENCH *Review of Christian Art*, in a late number, gives some statistics about the curious subject of the *relics of the passion of Christ* in Rome. From this authority it would seem that eleven churches in Rome claim to have altogether no less than nineteen thorns from the crown of Christ, and there are fragments of the same in three other churches. Other relics are quoted as follows: The napkin with which the Saviour wiped his hands at the Last Supper; pieces from the true cross found in seven churches; two nails from the cross in two churches. Two churches also have specimens of the blood and the water that flowed from the side of Christ. Such superstitions will finally fade in the light of an aggressive Protestantism.

MODERN PROGRESS.

THE present is the "age on ages telling." Without discounting other periods in human history, or at all forgetting the heroic enterprises of the adventurous spirits of other times, ours is *the* age of discovery, invention, intellectual acquisitions, ethical accumulations, and the mastery of all things in opposition to man. He was empowered to exercise dominion in the earth, not by arbitrary force, but by such familiarity with law, such knowledge of the forms of matter, such insight into the designs of his Creator, and such introspective attainments as would place him in possession of the scepter of power and the crown of honor. To this ultimatum man has always subscribed and history has always contributed, working here a little and there a little to displace an obstacle, reduce a foe, or shine away the darkness that encompassed the trail of those in leadership. Thus history has been made; epochs have stood out like promontories on the edges of the great sea of life; decadences have been followed by volcanic disturbances of the old order of things, and the outcome, silently or violently reached, has been progressive and enduring. That the present is the summit of history thus far wrought is the logic of the divine arrangement. Hence it is more interesting than any other period, not only because we are associated with it, but because of its inherent accomplishments and promise of successively greater unfoldings and accumulations. Keen-sighted was Galileo; deserving of honor was Descartes; useful was Palissy; as an explorer Mungo Park was brave and thorough; the Elizabethan era is peerless in English history; Watts and Morse will outlive monuments of granite; Wesley, Whitefield, Calvin, Luther, cannot die out of the world. But granting that other days were blessed with gifted sons, whose work was a part of the divine plan for the reconstruction of the world after a pattern of beauty and righteousness, it was left to this day to advance still farther toward the Infinite and the completion of the cosmical idea. Discoveries without number; inventions indicative of a divine genius in man; psychological researches that would have startled Plato; questions, proofs, the pushing of the intellect into all realms, mark this age, as phenomenal and conspicuous for all that constitutes an age.

A department that shall take cognizance of man's progress and report it step by step, so far as space will permit, is now opened in the *Review*, with the belief that it will minister to the general demand for a modern characterization of human activity. The restraint that shall govern the department shall be the bearing of the items reported on the general subject of religion in its anthropological phases, a scope large enough for our attention, and in harmony with the lofty purposes of the *Review*.

If the declaration of Russia, that after December next she will in no event interfere with the affairs of Bulgaria, be sincere and be observed, that unfortunate country will rise as a new star on the horizon of the Oriental world. The Protestantization of Bulgaria is henceforth a glorious probability, and within reach of accomplishment.

The projected exploration of Babylonia by an American party, under the auspices of the University of Pennsylvania, is a unique proceeding, and in the line of biblical as well as general archæology. In 1885 an American expedition, under the leadership of Dr. W. H. Ward, supported by the generous contribution of Miss Catherine L. Wolfe, reconnoitered the country, and reported in favor of an exhaustive exploration. The present movement is the supplement of the first, or rather, the development of the suggestion into practical proportions and an attitude of definite expectancy. The party, having left this country, will arrive at Aleppo early in October, and will commence work in November. The field of exploration is that between the Tigris and Euphrates, in which it is supposed at least fifty or sixty cities lie buried, containing enough well-preserved history to settle all historic questions that can be settled in that way. Babylonia includes far more than the supposed site of Babylon; the latter being covered by a mound ten miles square, the former embracing a whole country. The Rev. John P. Peters, Ph.D., the director of the party, proposes to employ Arabs in the work of excavation, paying them from ten to twenty cents a day, and the instruments will be picks, shovels, and wheelbarrows taken from America. The time allotted to the expedition will depend upon the concessions of the Turkish government. If favorable the work may continue for years, the shortest period intended by the party being one year. Much may be expected from this movement.

Canst thou speak Volapük? It is a coming language, not to supplant national languages, nor to become the great international language, except in a commercial and itinerary sense. Simple in construction—for it is a manufactured tongue—self-evident in etymology, and a general plagiarist from all languages, it is easily acquired and ready for use. Whatever the motive—amusement, novelty, business, travel—millions are reported to have studied it, and are exchanging it for their native tongues. It is colloquial, and a great aid to the traveler, the business man, and the correspondent. In ninety days one can master it.

New York is the only State in the Union that limits the ground of divorce to adultery. Other States grant divorce for many causes, but few of which should be considered as sufficient by the parties to action, much less by a commonwealth of the Republic. The attitude of New York is Scriptural and praiseworthy. Other States should obey God in this matter.

So despicable in character and so unphilosophical in teaching was Schopenhauer that when the one hundredth anniversary of his birth occurred the Philosophical Society of Berlin refused to honor his memory by panegyric or otherwise. The modern philosopher thus pays tribute to moral character, and discards the worthless theory of his brother. The world is awake.

The peculiarities of the movement headed by Dr. Sivartha to repeople and reconstruct Palestine, and so fulfill the prophecies, are in themselves obstacles to success; and, like many previous attempts, it will not accomplish its purpose. First, it is sounded abroad that this is a methodical effort to bring to pass whatsoever has been written concerning the restoration of Israel, when it is not fully settled what the prophecies mean. Exegetes are divided in opinion as to the literal or spiritual interpretation of these future word utterances of the seers; yet this modern leader assumes his interpretation to be correct. The effort itself is too mechanical to command the resources necessary to success. Second, the Jews, supposed to be involved in the prophecies, are almost excluded in the fulfillment, about one sixth being the proportion in this colonization scheme, five sixths consisting of Englishmen and Americans. Third, if political tactics and business principles are to guide the movement it is likely to make shipwreck of itself before it is full-grown. The engineer of the prophecies into fulfillment must be a man like Abraham, called of God to foresee, devise, and plan, not according to established methods of immigration, but rather according to the will of the Most High as it is revealed to him in the unfolding of processes and history. To the movement we have no objection; it is a sign of the times; but its foundation and character do not inspire faith.

The centenary of Christian missions in the pagan world, as celebrated in London, was remarkable for the numbers present, the subjects discussed, the enthusiasm manifested, and the inspiration it has already breathed into the missionary purposes of Christendom. Twelve hundred members—two hundred of them from the United States and Canada—engaged in their work with spirit, ability, and a comprehensive survey of the field, with its difficulties, its advantages, and prospects. The Earl of Aberdeen was President. The Rev. Dr. Thompson, of the American Board, representing the United States, said, "We come to help take an inventory of evangelistic achievements during the last hundred years." The conflict between Christianity and Islam; the faiths of Confucius and Buddha; the importance of medical missions; the effect of the traffic in drink and opium among the heathen; the work in Fiji, among the Papuans, in Persia, Arabia, Turkey, Greece, America, every-where, had ample ventilation, definite conclusions being generally reached in all cases. The Conference met in peace, and adjourned in hope.

It is a modern astonishment that, seeing the wave of reform rising in Great Britain, Lord Salisbury, the great Tory leader, has fathered a bill for reforming the House of Lords. For long the Liberals have threatened the overthrow of that superannuated body, its members resisting because of the emoluments and prerogatives of the life-tenure peerage. At last a crevice has been made in the rock of offense by one who has often taken rest beneath its broad and protecting shadow.

Woman is ascending to the possession of her rights. The Women's College of Baltimore, not yet open, with $350,000 back of it—the Women's Clubs of London, one literary, another a fashionable resort—the higher education of women discussed by the American Institute of Instruction—women as journalists, merchants, lawyers, physicians—women as voters in some States, as teachers, wives, and mothers in all—women as philanthropists, agents of God, co-workers with man—women as accepted examples of purity and all that religion enjoins or incarnates: there are signs of a superior age and proofs that woman is approaching the day of power.

Comte de Mirabeau, born A. D. 1749, first a leader of the Liberal party in France, later an influential member of the States-General and National Assembly, then the president of the Club of Jacobins—a body of men that organized the French Revolution—has been honored with a monumental statue, the unveiling of which occurred at Montargis, August 5. He had less dash and cruelty than Robespierre, but was wiser, and was distinguished for a self-controlling energy that made him a valuable accession to the Revolutionists. With an enthusiasm more volatile than philanthropic, the French have remembered a countryman whose services in their behalf were not in vain. This is to their credit, whether he deserved it or not.

If Pope Leo XIII. should remove to an islet in the Mediterranean, it would prove the sincerity of the threat to abandon Rome announced by his predecessor, Pius IX., and repeated often by the reigning pope himself. Cardinal Rampolla may issue circular notes to the powers arraigning the Italian government for its insensibility of the prerogatives of the Vatican, but it will not avail. Intolerance of temporal sovereignty as claimed by the pope is a mark of this age, and if he cannot endure it the hiding of himself in the sea would be appropriate. He will not go, however; he never has intended to leave Rome. Rome can spare him, but he cannot spare Rome.

The archæologist continues to surprise the world, to enlarge the historic horizon, and to confirm as well as overthrow many historic presuppositions. The cuneiform tablets recently unearthed at Tel el-Amarva in Egypt reveal in part the correspondence of Amenophis IV., "the heretic king," who transferred the capital from Thebes to his own city. Forty letters are in the Boulak Museum, sixty have been sent to the British Museum, and one hundred and sixty have been shelved in the Rainer Museum at Vienna. They bear date about B. C. 1430. The Egyptian king is addressed as "the Sungod . . . whose name is Masu." Prof. Sayce intimates that this name points to Moses.

The "tomb of Thebes" has given to the world a "Book of the Dead," written on Egyptian papyrus, which is well preserved, undimmed in color, and complete in text and illustrations.

Pan-Presbyterianism, in its superb council in London, considered the accruments that must result from the establishment of a lay ministry a subject none too early discussed, and to which all denominations should give heed. Lay workers, ordained or unordained, are very useful, and in many instances may succeed when the regular pastor would fail. In the council over the water lay ministers in orders were designated "subornate elders."

The advocates of manual training in Schools and Colleges are multiplying, and the arguments for it are being accepted as conclusive and prophetic. Ex-President Hayes is its most prominent patron; but it claims more than individual patronage. The University Convention held in Albany, N. Y., approved a paper on the subject by Prof. N. M. Butler of Columbia College, while the American Institute of Education in session at Newport, R. I., gave its recommendation to the new form of education.

The *New York Tribune* does not interpret the proposed adoption of Christianity by Japan as the national religion as a progressive movement, but merely the exchange of the old religions, altogether ceremonial, for one chiefly spiritual, but whose ceremonials have so attracted the Japanese mind that it prefers them to those it has observed. This is a superficial estimate of the exchange, or movement; for while the spiritual force of Christianity may not be immediately felt by the nation, the stolid obstacles to Christian progress will be out of the way, and as the spiritual character of the new religion shall be apprehended, it will permeate and dominate the national life. Japan is likely to fulfill the prediction of a nation being born in a day.

The assurance of pacific intentions from William II., re-enforced by an alleged suggestion from him for the reduction of European armaments, contradicts the fears entertained of him before his accession to the German throne, and augurs well for Europe and the world. War has accomplished its mission, or will some day announce its purpose fulfilled. Disarmament is a step in the right direction; arbitration as the remedy for international differences is another; broad and mature statesmanship, infected with the Christian spirit, is an instrument of conservation ever to be employed in time of difficulty. "Let us have peace."

Civilization in France is moral enough to prohibit the *duello;* yet recently the Prime Minister, M. Floquet, in resentment of an insult offered him in the Chamber of Deputies by General Boulanger, fought a duel with the luckless general, each being wounded but neither killed. The sentiment of the French is against the proceeding. It was a scene, not of or for honor, but of dishonor. The law is honorable; the law-breaker deserves its penalty.

THE MAGAZINES AND REVIEWS.

Growth of Periodical Literature.

Fifty years ago John Foster, whose "massive thought" has secured for his works a place "among the most profound of English classics," treating of the immensity of literature, observed that "men of ordinary literary hardihood look over the dusty and solemn ranks of learned works in a great public library as an invincible *terra incognita;* they gaze on the lettered latitude and altitude as they would on the inaccessible shore of some great island bounded on all sides with a rocky precipice." Since Foster's day the literature of the civilized world has so increased, both in extent and value, that the most enthusiastic students can scarcely avoid sympathy with that feeling of discouragement which breathes in Foster's observation. It is, in truth, impossible in this busy age for the most eager and persistent pursuer after knowledge to do more than to completely master some of its branches, and to gain a general acquaintance with the facts and principles of the still greater remainder. The former he acquires from the learned tomes of the library; the *Reviews* and the *Magazines* offer him facilities unknown to students of previous centuries to attain the latter.

Journalism—including the *Newspaper*, the *Magazine*, and the *Review*—has been justly named by Professor Shaw "that remarkable and distinctive feature of modern literature." Edward Cave, the friend and patron of Johnson, was the father of the *Magazine* in 1787. Griffiths, in 1749, originated the *Monthly Review*, which, says Dr. Angus, was "the earliest periodical devoted to criticism." In politics it was Whiggish, in religion Low Church. To offset its influence the *Critical Review* was started in 1756. The *British Critic* appeared in 1793. These periodicals were all more or less prized by their respective supporters for "their critical judgments and information." But those lesser literary stars were eclipsed in 1802 by that more brilliant luminary, the *Edinburgh Review;* in 1805, by the *Eclectic;* in 1809, by the *Quarterly;* and in 1824, by the *Westminster*. Since this latter date other *Reviews*—literary, scientific, political, and ecclesiastical—have come into existence, both in Europe and America. And to-day there is scarcely any department of thought or any party of magnitude unrepresented by a *Magazine* or a *Review*.

To a student of broad views and high aspirations the *Reviews* of the day are, if not absolutely indispensable, yet exceedingly valuable. Their digests and criticisms of important books; their reflections of the current phases of thought; their intelligent and critical records of great passing historical events, of scientific discoveries, of philosophical discussions, of theological disputations, of social and moral reforms, of religious movements, and of the changes of popular opinion on all topics, put him in possession of information not otherwise accessible except at such a cost of time and money as to be practically out of his reach. It is no exaggeration to say that one who regularly and carefully reads the leading *Reviews*

of Europe and America listens to the heart-beats and counts the pulsations of civilized humanity. His sympathies are quickened, and he walks toward the future, not as a loitering straggler in the rear of his age, but as a strong man in the van of the mighty host which is marching toward that day of brightness and beauty which is destined to witness the emancipation of mankind from the tyranny of ignorance and evil.

The influence of *Review* writing may be illustrated by the fact that the *Edinburgh Review* is recognized as having mainly formed and promoted "that public opinion which in England carried the abolition of slavery, the repeal of the test acts, the emancipation of the Roman Catholics, the reform of parliamentary representation and of the municipal institutions of the country." It is not given to every *Review* to achieve so much as this, but every one of the many now published is a power for good or evil. Our digest of the contents of some of them is intended to give the reader an idea of the trend of their thought and the quality of their influence upon their respective circles of readers.

The *London Quarterly Review* for July has for its topics: 1. "Dr. Martineau's Study of Religion;" 2. "The Prussian Old and the German New Court Régime;" 3. "Richard Wagner and the Musical Drama;" 4. "The Protestant Methodist Controversy of 1827;" 5. "Gordon and Garibaldi;" 6. "St. Jerome and His Times;" 7. "Professor Sayce on the Babylonian Religion;" 8. "The Sting of Darwinism;" 9. "The Theology of 'Robert Elsmere.'"

Of these papers we note only the one on Professor Sayce's *Lectures on the Babylonian Religion*, which gives Professor Sayce the credit of writing "the fullest and clearest exposition yet attempted of the religion of ancient Babylonia and Assyria." The materials of his exposition were found in the "clay literature," that is, in the inscriptions on bricks collected by explorers from the ruins of Babylon, Nineveh, etc. Those bricks were the substitutes for manuscripts and books which filled the royal public libraries that once existed in the cities of Assyria and Babylonia. To the deciphering of a great number of those bricks now collected in the British Museum Professor Sayre has devoted much time, toil, and patient study. His principal aim in his lectures is to unravel the history of those ancient nations. In subordination to this purpose he "brings out many interesting points of contact between the Babylonians and the Jews," especially those which existed in the age and country of Abraham, "Ur of the Chaldees" being one of the oldest seats of the Babylonian religion. In doing this he thinks he finds in the Assyrian language the original of such names as Moses, Saul, David, and Solomon, in the names of the Babylonian deities. He also traces certain correspondences between the priesthood, temples, sacrifices, rituals, and festivals of the Jews and Babylonians, the most important of which is, that in both "every seventh day is marked as a day of rest."

Professor Sayce is very positive that, notwithstanding these resemblances, there is strong evidence that the Babylonians were antagonistic

to the pronounced Monotheism of Abraham and his descendants. The deities of the former were local, the Jehovah of the latter universal; a difference of which the reviewer justly observes that "if there were no other difference, this one puts an immeasurable gulf between Babylonia and Israel." But when Professor Sayce, having found an analogue to the Jehovah of Israel in Assur, the national God of Assyria, observes that "we can trace in him (Assur) all the lineaments upon which, under other conditions, there might have been built up as pure a faith as that of the God of Israel," our reviewer warmly objects. Apparently he thinks that on this admission some might claim that the faith of Israel, which assuredly had its origin in a monotheistic root, was a development and not a revelation. But if it had pleased God to raise up an Assyrian Abraham why might not their faith in a universal God thus illuminated by revelation have become the analogue to Judaism? We do not, therefore, feel the force of this reviewer's objection to the professor's opinion concerning Assur. Moreover, the latter is undesignedly sustained by the learned Ebrard, who agrees with Duncker in his conclusion that even "the Babylonians in the earliest times worshiped one God—El, Ilu. Lenormant holds the same opinion. But at a very early period they fell into polytheistic heathenism," and then "the primitive appellation of God, Ilu (in Akkadian Dingira), became a proper name of an individual deity." Again Ebrard, after giving full weight to all that is known of the "clay literature," concludes that there has been a universal degeneration of all the cultured races of antiquity from a primitive monotheism into various forms of heathenism.

But Ebrard's well-grounded opinions do not conflict with our reviewer when he denies the professor's assumption that the monotheism of Israel is attributable "to difference of race," and that our increasing knowledge of Akkadian polytheism may serve as a beacon guiding to a purer faith. As a matter of fact, no evolution from polytheism into the worship of the God of the Bible has ever been known. Neither is it to be hoped for. Nothing but the concept of God as revealed first to the patriarchs and finally in the incarnate Christ ever has or ever can lift men out of the great abyss of polytheistic worship into that pure spiritual worship which Christ came into the world to teach.

The *Nineteenth Century* for June has: 1. "The Question of Imperial Safety;" 2. "The Coming Reign of Plenty;" 3. "Pasteur;" 4. "Archbishop Trench's Poems;" 5. "American Statesmen;" 6. "Free Greece: 7. "The Scientific Frontier an Accomplished Fact;" 8. "A Woman's College in the United States;" 9. "Local Government and County Councils in France." The first of the above named articles is a symposium by three writers. The "war scare" which has lately stirred the fears of many thoughtful Englishmen is doubtless the inspiration of these calm and well-considered papers. After comparing the forces which may possibly be arrayed by the great Powers against their country with her present military and naval resources, these writers conclude that England

is not prepared to successfully cope with them. She needs more ships, more cannon, and more soldiers. The paper on "The Coming Reign of Plenty," by Prince Kropotkin, discusses with ability the problems involved in the agricultural and manufacturing industries of Europe and America. He shows that no one nation can long subsist by becoming the manufacturer for others, because the general diffusion of knowledge is such that every nation is rapidly acquiring skill to produce its own manufactures. He then contends, that under existing conditions no nation can prosper by raising food for exportation, but that permanent prosperity can only be secured by combining agricultural with manufacturing pursuits. Another point maintained is, that by such skillful application of labor to tillage as now prevails in Belgium, even so small a country as Great Britain can furnish abundant food not only for its present population, but also for twice as many. The conclusion of this novel and suggestive paper is, that every nation should blend manufacturing with agricultural industry. The article on Pasteur is an admirable digest of that great man's discovery of the *theory* of vaccination, and of its application to hydrophobia and other diseases, both of men and animals. It treats also of his method of breeding microbes, of his modes of inoculation, and of the results attained. Of 3,852 cases of persons treated for mad dog and wolf bites only fifty-four, or 1.40 per cent., died. Pasteur's theory seems to be generally accepted in Europe, and he has received honors from all its Powers, including England, which until lately has hesitated to give it approval. In "Archbishop Trench's Poems" we have a judicious and appreciative review of a poet with whom we opine American readers are too little acquainted. The reviewer, Aubrey DeVere, finds the late archbishop's poems characterized by religious feeling of an order special to himself. In them emotion is blended with thought. They display more imagination than fancy. They are human-hearted, treating largely of the realities of life. Hence, while they inspire hope and beget cheerfulness, because they express the brightness of the poet's faith in the goodness of God, there is yet in them a vein of sadness which often tempers their gladsomeness, and makes it like "the sunbeam of the church-yard and the bird song echoed from the ruin." The archbishop was a man of "rare versatility," consequently his themes are many and various. His verse lacks the graceful finish of Tennyson, but its metrical qualities are high, and one cannot dissent from the reviewer's opinion, "that among contemporary Anglican poets he will probably one day be regarded by many as the best."

The *Westminster Review* for June contains: 1. "The Claims of the Parish;" 2. "Montaigne;" 3. "The Papal Rescript;" 4. "Some Aspects of the London School Board;" 5. "The Irish in America;" 6. "The Yellow River;" 7. "France and Boulangerism;" 8. "Ireland;" 9. "Contemporary Literature." This number of the *Westminster* gives large space to the Irish question. In the "Papal Rescript" it treats chiefly of the probable effect of recent Papal interposition in Irish political affairs.

After describing the faith of the Irish in Romish dogmas as being mediæval in its character, it shows that the "National School" has already made them a reading people, and is fast making them a thinking people. The influence of their priests over them is immense, and these have been in full sympathy with the party of Home Rule. If, therefore, the priests obey the Pope's rescript, and dissociate themselves from the "plan of campaign" adopted by the League, it is probable, if not certain, that the people will adhere to their political leaders, and that "divorce must follow between the priests and people in Ireland." Hence, the author of this paper infers that the Pope runs the imminent risk of losing the Irish from his fold, and that the latter will become more reckless and desperate than ever. The article on "The Irish in America," while not denying either the proclivity of Irishmen to political corruption, or the evil influence of their political clannishness in American politics, is yet quite apologetic in its tone. It gives them fully as much, perhaps more, credit for ability than facts warrant. Their recent endeavors to force the question of Home Rule into American politics, with their determination to remain more Irish than American in their sympathies, and their too evident desire to involve our country in trouble with England, this writer says, is reviving the spirit which some thirty years ago gave existence to Know-Nothingism." He also makes a strong point when he shows that the inattention of the best class of native Americans to their political duties, the too early admission of immigrants to citizenship, and the inefficiency of our election laws, have contributed much to giving the Irish that control in our political life which has made our prevailing demagogism possible. Finally, he thinks that the Irish in America are likely to fulfill the prediction of Grattan when he said to the rulers of England: "Those whom you trample on in Ireland will sting you in America." In the paper entitled "Ireland," an Irish Liberal enters a strong protest against Home Rule. After strongly approving the present policy of the British Government, which punishes both the violators of the law and their abettors, he illustrates with some telling facts the ferocity with which the leaders of the League maltreat those who refuse to obey their mandates. He next objects to both Home Rule and Home Rulers, on the ground that in those parts of Ireland which are contented under British rule the people are prosperous, while in the anti-Protestant districts, which mainly support the League, the people are poor and business is in a ruinous condition. He compares Belfast, which stands as a port next in importance to Liverpool, and North-east Ulster, Derry, Coleraine, etc., with Dublin, Cork, Limerick, etc. All are alike under British rule. The former places prosper, the latter do not. He thence infers that whatever else may cause this difference it cannot be that rule. But those who demand Home Rule are the parties whose influence is paramount in the declining cities and provinces. Give them control of the government and their administration would inevitably reduce Belfast and North-east Ulster, etc., to the level of Dublin, Cork, etc. Moreover, the Leaguers are Papists. Their triumph would lay Ireland, bound hand and foot, at the feet of a Church

which never has conceded religious liberty where it had power to suppress it. Hence Home Rule would be followed by attempts to suppress Protestantism, and a consequent religious war. Thus reasons the Hon. J. W. Russell, M.P., whose opinions are his own, and not those of the managers of the *Westminster*.

The *Unitarian Review* for June maintains its well-earned reputation for æsthetic brilliancy which one may enjoy while dissenting from its unorthodox theology. It opens with an appreciative but discriminative critique by Charles C. Everett, on "Martineau's Study of Religion," which it justly commends as a "contribution" to the thought of the age, that properly "studied will be found wonderfuly helpful and quickening." Its second paper, by N. P. Gilman, is a "Brief Review of Cox's Life of John William Colenso, D.D., Bishop of Natal." As one might expect, Mr. Gilman commends, though with some qualifications, the radical rationalism which characterized the writings of the doughty bishop. The reviewer, with more audacity than wisdom, says "the Eternal Spirit bade him (Colenso) smite the idol of biblical infallibility, the prolific source of many a vice and many a crime against humanity." In this remark Mr. Gilman seems to confound the pseudo claim of Rome to be the infallible interpreter of the divine word with that real infallibility which is inseparable from a revelation, because a fallible revelation is unthinkable. With Mr. Gilman's admiration of Colenso's indomitable courage and of his active philanthropy one can have full sympathy while regretting the reckless rationalism by which he undermined the faith of many. We regret to find in this number an unoriginal paper by Charles A. Allen called "The Corner-stone of Christianity," which is a feeble attempt to take from Christianity the great fact of the Resurrection on which it reposes. Its writer asserts that the crucified body of our Lord was not restored to physical life, and not subsequently taken into heaven, but only that his words became a dominant power in the world! After the discouragement caused by his death the memory of his gracious words and holy deeds begat new courage and a lofty enthusiasm in his disciples, which spread rapidly. When Saul fell under its influence he did not really see Jesus with his bodily eyes, but only felt the power of his words in his heart. This feeling was the "witness of the Spirit" to him that the words of Jesus were true. From this inward experience he reasoned *to* the theory that Christ's body had arisen, because through belief in his sayings a new spiritual life had been born in those who received his words. Reasoning (?) thus, Mr. Allen concludes: "The Cornerstone of Christianity, then, is not the resurrection of Jesus in Judea, but the rising of his spirit here and now in the new life of love and trust which is truly God with us."

The *Bibliotheca Sacra* for July contains: 1. "The Call of the Prison to Ministers;" 2. "A Short History of the Missionary Society at Hermannsburg, North Germany;" 3. "Some Illustrations of Mr. Froude's Historical Methods;" 4. "A Newly Discovered Key to Biblical Chronology;"

5. "The Economy of Pain;" 6. "The Divine Immanency;" 7. "Two Histories of Christian Doctrine;" 8. "Critical Notes;" 9. "The Debt of the Church to Asa Gray;" 10. "German Periodical Literature."

Rev. W. J. Batt, the writer of the deeply interesting paper on "The Call of the Prison to Ministers," is "Moral Instructor in the Massachusetts Reformatory at Concord." The purpose of his article is to direct the attention of candidates for the ministry to prison chaplaincies as important, if not indeed specially desirable, fields of usefulness. He certainly makes out a very strong case. His facts appeal forcibly to one's Christian sympathies with the guilty unfortunates immured within prison walls. He is evidently an optimist on the question of their possible reformation. His article merits the attention of both philanthropists and clergymen. Rev. Alfred H. Hall, in "Some Illustrations of Mr. Froude's Historical Methods," uses the critic's scalpel with relentless but deserved severity. Taking that writer's own principles respecting the method of writing history, he applies them most pitilessly to several of his works. Mr. Froude in his essay on "The Lives of the Saints," said: "We cannot relate facts as they are. They must first pass through ourselves. . . . The great outlines alone lie around us. The details we each fill up according to the turn of our sympathies, the extent of our knowledge, or our general theory of things." Any one can readily perceive that with this radically false principle to guide him the historian can give almost any shape he pleases to the facts he proposes to record, because if he dislikes their aspect he can bend them into conformity with his "general theory of things." Taking several of Mr. Froude's works, notably his *Oceana*, his *History of England*, and his *Essay on Criticism and the Gospel History*, Mr. Hall shows that Froude, working on this rule, has sacrificed historic truth on the shrine of his sympathies, and has suffered his feelings to mislead his judgment. This Mr. Hall shows to be the key to his false portraiture of the character of King Henry VIII., to his sentimental comparison of Cæsar with the Christ, and to his unjustifiable eulogy of Sir George Grey in his *Oceana*. Having thus hoisted Mr. Froude on his own petard, Mr. Hall severely but justly concludes that in Froude "historic truth is sacrificed to literary style, judgment swayed by feeling, and candor obscured by prejudice." In the "Economy of Pain" Rev. Dr. Heyman, after a very able discussion of that perplexing problem, reaches the conclusion that "particular pains stimulate the moral sense of the individual," and that "the race of man stands in need of the perpetual witness of pain as a whole, stimulating by its presence the moral sense of humanity, and attesting higher aims of being than mere sensuous enjoyment." But after reading this most excellent paper one still feels than no man has yet found a line of sufficient length to sound the lowest depths of the mystery of pain. "The Divine Immanency," a continued article, by Dr. Douglas, shows the hand of a master. With rare force of expression it brings out the relation of the doctrine of God's immanency to the theories of materialistic philosophers. The whole solution of the subject, as he deems, lies in the doctrine of the Absolute Spirit, rather than substance,

being the ultimate principle—"the principium—of the universe." . . . Modern science has recognized force as the substratum of matter, that force is immanent, and that mind is the source of force. Dr. Douglas therefore insists that theology should recognize natural law as divine action, as God in nature.

The New Princeton Review for July is enriched with several articles of more than ordinary excellence. Among these is Edmund Gosse's discriminative paper on "Eighteenth Century Literature." After claiming that only poetry and prose writing which is more or less adorned with the graces of poetic art, that is, writing classed "as belles-lettres in its widest sense," should be considered as literature, Mr. Gosse gives a bird's-eye view of writers of the seventeenth century. This is followed by a fuller treatment of the authors of the eighteenth century literature, with a critical estimate of its principal writers, the sources of their inspiration, and their influence on the literature of France and Germany. He mentions Franklin as the only American writer who can be "named with the recognized masters of eighteenth century English;" and he notes as a curious fact that in 1780 "neither Washington Irving nor Bryant—neither the father of American prose nor the father of American poetry—was yet born." One may not accept all Mr. Gosse's critiques of the writers he names, the relative positions he assigns them, or his estimates of their respective influence on literature. Perhaps some will not comprehend the writer's reasons for omitting to notice such names as Bolingbroke, Horace Walpole, Cowper, Mackenzie, etc. Nevertheless, all lovers of literature will be interested in his charming and suggestive article. "Egyptian Souls and their Worlds," by M. G. Maspero, the French Egyptologist, contains the result of original investigations of the opinions of the ancient Egyptians respecting the destiny of human souls. He makes it clear that they believed in a future life, but their theories concerning the nature of that life were various and contradictory. Most of them believed that "their souls went to their respective local gods after death." In a very lucid paper entitled "A Political Frankenstein," Eugene Schuyler gives an intelligent exposition of the part played by Russian agents in Bulgaria during the troubles which led to the abdication of Prince Alexander. His view of the future of Bulgaria is, that if the Bulgarians maintain their present judicious attitude they will be so assisted by public opinion in Europe and by the determined attitude of Austria-Hungary as to retain their autonomy, and peacefully develop their nationality into strength and permanency. Mr. Schuyler's knowledge of European affairs is such as to command respect for his opinions. In the "American Party Convention," Mr. Alexander Johnston contends that "a machine of some sort is inseparable from democratic government." If by "a machine" he means party organization, he is doubtless correct. The problem is how to create organizations that shall be really self-governed, and not controlled by professional politicians, to whom their party is a mint, which corruptly coins the gold on which they live. From such machines true patriots may rightly pray, "Good Lord, deliver

us!" Professor Ormond, in "Humanistic Religion," shows that the consummate flower of Christianity, and therefore of our civilization, is a morality fused with social devotion which recognizes the divine Fatherhood as the source of the feeling of human brotherhood. But modern altruism, the worship of humanity, by rejecting the supernatural, casts off the only motivity that can raise social devotion to the pitch requisite to the regeneration of society. The Professor pertinently asks, "What power has an ethic that does not anchor to the throne of the Almighty, that does not lay a living faith in a divine Father as the basis of human brotherhood, to fuse the inert masses of humanity with social devotion?" Human experience replies emphatically, "None whatever."

The *Presbyterian Review* for July opens with a paper on "Christian Unity and the Historic Episcopate," by Professor Ransom B. Welch, which is irenic in spirit though strong in demonstration that the so-called Historic Episcopate was not the product of the Church in apostolic times, but of the Church of the third century. This point is strongly supported with extracts from Episcopalian writers of the Reformation period and of the present day. But the House of Bishops of the Protestant Episcopal Church, in their declaration expressive of their desire for Christian unity, dogmatically affirm the High-church theory of the episcopate and priesthood as inseparable from the Protestant Episcopal Church. Professor Welch very properly claims that there is no way out of denominationalism into Christian unity unless the Protestant Episcopal Church will concede, with Dean Stanley, that, "according to the strict rules of the Church, derived from early times, there are but two orders—presbyters and deacons." If this is refused, he pertinently says, the affiliations of that Church as Protestant or non-Protestant for some time to come depend upon this issue. As one of her own clergy has said, "They [the bishops] cannot shut their eyes to the fact that the great mass of American Christianity is outside this Church, and that it *is* Christianity. The opportunity of our Church, such a one as comes once in a century, is before us. We may seize it or we may lose it." One may wish that it may be seized, but such is the stubbornness of the High-church temper one cannot help fearing that it will not be. "Primitive Justice," by Professor A. G. Hopkins, traces the law of blood revenge from its operation among uncivilized peoples, as personal retaliation for wrong, to its incorporation into statutes administered by the State in civilized communities. In doing this he brings out the principle of justice as it is found incorporated in the laws of nations from the earliest times to the present age. He considers national wars to be an illustration, on a large scale, of the law of retaliation which, in the infancy of the race, led the individual to be his own avenger. He claims that since the State, influenced by Christianity, has become the avenger of individual wrong, it may be hoped that sooner or later the same principle will lead the single State to seek redress by appealing to a parliament of nations, which, he says, is not merely a poetic fancy. Once created it may replace war with arbitration. "Chris-

tianity and Culture," by Rev. Wm. T. Herridge, is a very thoughtful paper. In defining culture, he claims that it means more than social refinement of speech and manners, more than æstheticism, more than the education of the scientific faculty, more than the love of letters. It signifies the development of every thing in man that is capable of growth, and especially of the moral domain of his nature. It must aim to make him all that spiritual Christianity requires him to be. What culture is without Christianity he finds in the history of ancient Greece, and in the confessions of intellectual men of modern times who reject the doctrine of Christ. That Christianity is favorable to culture he proves by what it has done for modern science, literature, and art; and he justly claims that culture is complete only when it prepares men for entrance into the kingdom of heaven. "Can the Being of God be Demonstrated?" is answered by Dr. Erskine N. White, in the affirmative. Metaphysicians to the contrary, he offers arguments which, to his mind, "tend to lift the conclusion from one of cumulative proof to the impregnable position of a demonstration." His arguments are strong and strongly put. Yet the keen-eyed metaphysical theist will scarcely accept them as conclusive, albeit he will still cling to his undoubting belief in the "one only true and ever-living God."

The Andover Review for July has among its seven contributions one by Professor H. W. Gardiner, which treats of "Schopenhauer as Critic of Religion." Of this man's philosophy the Professor says: "No system of modern times assumes a more definite or hostile attitude toward religion than this brilliantly expounded metaphysics, half pantheistic, half atheistic, of the great German pessimist." After a brief analysis of his philosophy, he dissects his character and finds the sources of his pessimism not exclusively in his intellectual qualities, but largely in his naturally morbid temper irritated by his home environments, by the rigid but hollow religious formalism with which he was associated during his school life in England, and by "the moral self-contradiction which he realized in his own spirit." His great intellect perceived the evils of human existence as few minds can see them. His will rebelled against them. But how to escape them he saw not, because his philosophy taught him to ignore religion. Hence his mind was a field of terrible conflict, and hence originated much of the wretched pessimism of his teaching. In another paper Dr. C. Van Norden writes of the "Human Limitations of the Christ, as Described or Suggested in the Gospels." These limitations are exhaustively brought out, and they leave no ground for questioning the reality and completeness of our Lord's human nature. But Dr. Van Norden's treatment of the divine side of Christ's nature is not so satisfactory. But for the writer's assertion of his loyalty to the Nicene Creed one might question his belief that Christ possesses "two whole and perfect natures, the Godhead and the manhood."

BOOK CRITIQUES.

NEW BOOKS.

"Of making many books there is no end," wrote the author of the Ecclesiastes. We may add that there ought to be no end of making books any more than there ought to be an end of inventions, discoveries, researches, studies, activities of all kinds, enterprises of all possibilities. Literature is largely the result of the spirit of the age. As effect, it must record the age; as cause, it must stimulate it. Its relation to the age enforces its expression in the book, the pamphlet, the lecture, the newspaper, the magazine, and review. While in the ordinary sense it is a record of man's progress and relations, it is in a distant but not invisible sense a representation of the historic and current immanence of God in human affairs. The book is a necessity, and it is not surprising that at least four books are published every hour of every secular day, making 30,000 every year. This is a prophecy of many books in the future.

The old statement that new thought is impossible, or that so-called original thought has its antecedent in the literature of another age, however remote, and that individual thinking is but a reproduction of the mental expression of other minds, is preposterously fallacious, injuriously paralyzing, and absolutely untrue. It is fallacious because it fails to distinguish between the new and the old in their relations and interdependency. The newest truth is not in isolation. A new star is bound by invisible threads to other worlds. Every truth is in harmonious correlation with all truth. The discovery of a fact, a principle, a law, implies the rediscovery of some familiar principles or facts, inasmuch as unity is dominant in the universe of matter and being. This double or brotherly relation of truths is forgotten in the charge that the new is impossible. It is paralyzing because a notification that any work the scholar may do will be but a repetition of another's achievement will disturb his ardor and negative his purpose. It implies, also, that there is a limit to knowledge, which we question, and that man has reached the limit, which certainly is not true. The thinker is yet in the juvenile period of thought; he must go forward until he attains the virility of complete manliness in his literary affiliations. He is in the valley of darkness; he must ascend the mountains around him and plant his flagstaff on the highest peak of observation and inquiry. Every thing is new before him. Henceforth his achievements must exhibit largely a traceable difference with those of the past. Some things, it is true, have been established, as certain laws of nature, the meters of poetry, the octaves of music, the teachings of the Scriptures; but these are understood only in their alphabetical relations, and must serve as foundations for higher research, more patient exertion, and more transparent and definitely recognized results. In a sense, the modern scientific dogma of evolution is new, Democritus having entertained no such conception and made no such use of it as Spencer. Geology is becoming *newer* every year. Stanley is certainly a new

discoverer. The telephone is without an antecedent. Electrotyping is a modernism. In all departments of study, industry, art, philosophy, theology, and history the new is constantly appearing and establishing itself on a basis that will stand. Old theories, old geographies, old histories, old industries, are departing, because thought is new and the thinker is asserting himself. Authors are numerous, subjects are many, books crowd our shelves, our attics, our doorways, our streets; they are every-where, as they ought to be. Histories, biographies, theologies, philosophies, fictions, and poetries enrich our tables and minister to the craving of the intellect and the sober cry of the soul.

In this number of the *Review* special attention is called to the examination of the religious and theological literature of the day, as expressing the deep interest on the part of thinkers in that phase of intellectual inquiry. Theology is the undercurrent of the profoundest thinking of to-day. The great questions are theological, for these once settled ultimate all others. The world is anxious to know the truth or error of Christianity as the religion of civilization; for once accepted as true, without mental resistance or modification, it will revolutionize every temporal condition and transfer an upper-world glory into the habitations of men.

As all persons are not theological in their tastes, books of another character are noticed, and commended so far as their merits seem to warrant. It is intended to make this department thorough in its critical work, and reliable in its suggestions and conclusions—such, indeed, as it has usually been; but, owing to the greater multitude of books in this day, the most careful discrimination as to their worth is an urgent necessity, and to this feature we shall have constant reference in this department.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Christian Archæology. By CHARLES W. BENNETT, D.D., Professor of Historical Theology in Garrett Biblical Institute. With an Introductory Notice by Dr. FERDINAND PIPER, Professor of Church History and Christian Archæology in the University of Berlin. 8vo, pp. 558. New York: Phillips & Hunt. $3 50.

Archæology may be styled one of the latest sciences. As it involves the general study of antiquities, or the monumental evidence of historic movements and conditions, it was necessarily preceded by the larger investigations in the field of nature; that is, the sciences of astronomy, chemistry, natural philosophy, biology, geology, geography, and meteorology, embracing the facts, forms, laws, and potencies of matter, were considered long before the reliquary was opened, or archæological testimony was valued at a premium in the settlement of disputes over ancient questions and theories. Not that this kind of evidence was totally ignored, but in the haste to interpret nature it was not fully estimated or appropriately applied to those matters to which it was relevant. The museum is not a modern institution. Nearly all nations have practiced the habit of pre-

serving in one form or another the memorials of their generations, the study of which would open veins of history not yet traced or not supposed to have any bearing on subjects at issue in the theological mind. In these days, however, when some sciences are well organized and are employed in researching, other sciences, the outgrowths of the accumulation of centuries, also appear, and report their relation to history, civilization, and religion. Archæology steps to the front with the endowments of a science, affirming facts, presenting proofs, arbitrating issues, and deciding questions impossible of settlement without it.

The general reader will perhaps value the whole field of archæology, because it is related to classical history, Jewish antiquity, and Christian institutions and life. The subject, indeed, is susceptible of a three-fold division, to wit: Classical Archæology, Jewish Archæology, and Christian Archæology, a division now generally recognized by those who prefer classification to a mixed whole.

Christian archæology, as a distinct branch of the science and limited to the umpiring of New Testament histories and problems, was initiated in the sixteenth century by the Magdeburg centuriators, who made good use of it in the revolt of the reformers against the mediæval Church; but it had intermittent development as the centuries passed until within the last forty years it has assumed the proportions of a definite department in theologic and historic inquiries. The newness of the department may be inferred from the fact that Dr. Bennett's volume is the first of the kind ever issued from the American press, the investigations in the field having been hitherto made by the *savants* of the Old World. We have then for examination a work entirely new, certainly a credit to American scholarship, and reflecting great honor on the religious denomination that names the author and approves his labors and researches.

In a very large sense archæology may include all kinds of evidence that the past furnishes for the support and enlightenment of any subject; but a dividing line is imperative if it maintains its profession as a science. It cannot investigate every thing and admit all kinds of testimony. With a restrictive range it may be the more minutely surveyed, and its testimony will be the more valuable. Hence, it is customary to limit archæology to documentary and monumental evidence; but, as this is of a double character, it is almost necessary to exclude the documentary if we would have a science in isolated completeness and characterized by unity of evidence and fact. Keeping these limitations in view, the author's book can better be understood, and its rank as a scientific as well as a literary and theological work be the more readily determined.

No common qualifications were required to produce this volume, or any volume of like character, pretending to original research in archæological discovery and interpretation. An author in this field must exhibit the results of autoptic study, for second-hand statements or observations would expose him to the charge of incompetency and unreliability. He must visit the countries of antiquity, explore special localities, photograph scenes and objects, take measurements, and accurately report them

to his readers. He must be a student of antiquities in general, and familiar with the history related to the several branches; and if a Christian archæologist, bent on authorship, he must be a discriminating observer, well acquainted with ecclesiastical history, and enthusiastic in pursuit and brave and dashing in inquiry. His preparation will not be complete without a knowledge of numismatics, glyptics, sphragistics, epigraphy, and iconography, besides an acquaintance with painting, sculpture, monuments, and the Oriental languages, all of which come not by chance, but by patient study and the experience of years of thoughtful exploration and comparison of observations. With this general equipment, and a disposition to search the records in stone, the author's labor will be in vain unless he is an expert in interpretation, which is the end of all investigation. He must be more than a fact-hunter and a fact-finder: he must be able to relate facts to one another and combine them into systems; reason from fragments to completed forms, and interpret the testimony fairly and forcibly in support of the truth involved. This will tax the archæologist not a little. For instance, the evidential value of mosaics will depend upon the caution and judgment of the explorer. Dr. Bennett (p. 116) says: "Such is the nature of the materials, the permanence of the colors, and the ease with which insertions can be made that experts may be deceived." Again, the chronology of frescoes, epitaphs, basilicas, and monuments may not be clear even to a wise man, and the inferences may be misleading. If we would rely upon an archæologist, he must be competent in every particular, vindicating his work by its results, and the evident carefulness that marks his observations and buttresses his inferences. Fortunately, this author, from wide observations in the archæological field, an intimate acquaintance with all the departments belonging to the science, and a long and skillful experience in interpretation, fulfills every qualification needed for authorship, and his work may be commended as trustworthy and sufficient for its purpose.

Of the book itself, its plan and arrangement, the subjects of its chapters and their contents, the size and mechanical appearance, we can only write in a general way. It is a member of the "Library of Biblical and Theological Literature," edited by Dr. Crooks and Bishop Hurst, forming a neat companion with those already issued. As the publishers excel in this kind of book-work, this goes forth as a credit to the house. The book executes its plan, being well illustrated by engravings, plates, and maps, besides containing an "Addenda" that includes a "Glossary," translation of inscriptions, and the literature of Christian archæology, all valuable and relevant.

Though opinion is divided among archæologists as to the chronological limits of the subject, the author adopts the more authoritative view of commencing with the first century and ending the archæological examination "with the second Trullan Council of Constantinople, A. D. 692," though in some instances he finds it serviceable to travel into the eighth century for his facts. Thus restricted, he considers the great subject under the four aspects of Christian art, to which more than one half of

the volume is devoted, the constitution and government of the early Christian Church, sacraments and worship, and the archæology of the Christian life. In treating of Christian art he very properly discusses the relation of religion to art; first the Jewish law and custom, then the Christian teaching and practice, which on the whole was favorable, as seen in the symbols, paintings, sculpture, and epigraphy, but the admixture of pagan elements was a degradation of the Christian idea, all of which is clearly set forth and established.

Until the author takes up poetry and music he is strictly and scientifically archæological, but he is more literary than monumental in discussing these topics as a part of the "art" of the early centuries. The documentary evidence of Syrian, Greek, and Latin hymnology is satisfactory, but is it sufficiently archæological? The exceptional monumental inscriptions of Damasus (p. 288) do not weaken our statement. Few ancient hymns (p. 276) have come down to us, the monumental evidence of their existence having also disappeared. As to Christian music no evidence of its origin is presented, and the testimony relating to it is documentary rather than monumental. This deviation from the strict standard is perhaps because the standard is ours and not the author's.

Books II. and III. under a strict construction, belong to Church history, though the "monumental" character of the "books" occasionally appears, and the "monumental" intention of the author may have always been present in their preparation. The definition of the New Testament idea of the Church; the description of the apostolic Church, with its fine distinctions of officers, including a clear-cut discrimination between πρεσβύτεροι and ἐπίσκοποι; the setting forth of the post-apostolic constitution, including a discussion of the Ignatian episcopacy, the theory of Irenæus, and the influence of Cyprian; the rehearsal of synods and councils, with the systems of discipline for offenses that were established, constitute available historical reading necessary to fill up the outline in the author's plan; but little of it is strictly archæological, except in the broad and unscientific sense that archæology includes all ancient history. The modern cast of these pages is reflected in the use made of "The Teaching of the Twelve Apostles" and the development of the episcopal idea.

The subject of worship and the sacraments is in an historical frame, occasionally relieved of a necessary documentary uniformity by a fresco or an engraving of furniture; but the reader is distressed over the absence of monumental teaching on such subjects as pædobaptism, the Lord's Supper, and Christian worship.

In conceding that the baptism of John's disciples and of the Jewish proselytes (p. 396) was ordinarily by dipping or immersion he is at variance with a strict exegesis of the Old Testament, which does not allow immersion to have been a religious baptism at all, and he is compelled to acknowledge (pp. 406, 407) "that from the second to the ninth century there is found scarcely one pictorial representation of baptism by immersion." The archæology, such as it is, is against his position.

In Book IV. the author recovers his grasp on archæology proper, or dis-

covers new material, discussing the Christian life in its varied branches, and furnishing passports to faith in the conditions of slavery, labor, civil and military life of the times by testimonials drawn from monuments as well as documents. Tombs and catacombs are abundant enough to illustrate not only the burial customs of the early centuries, but the family relation, and the difference between the Christian faith and paganism.

As archæology is playing no unimportant part in the theological conflicts of the present day, this volume, written in a dignified style, and embracing probably all that can be presented from the single stand-point, is worthy of a place in the library of the ecclesiastic, the layman, and the student, in this and other countries. The pen may answer the pen, but the testimony of a tomb, a coin, a seal, a bust, a mosaic, a painting, a sculpture, cancels the affidavit of the unbeliever. The tread of facts from caverns, excavated cities, and from the dust of three continents is loud enough to be heard by an American professor, who in turn sends out the echo into all the world, and really turns it upside down as to error, and right side up in its faith and knowledge of the truth.

The Social Influence of Christianity, with Special Reference to Contemporary Problems. By DAVID J. HILL, LL.D., President of Bucknell University. The Newton Lectures for 1887. Pp. 231. Boston: Silver, Burdett & Co. Cloth, gilt, $1 25.

A book that grasps the direct and indirect influences of Christianity, considering less its religious power than the social revolutions it instigates, is opportune and valuable. The religion of the Bible is an operating factor in the world's activities, and if it does not regenerate the individual it does inject a transforming influence, sometimes imperceptibly, but in such a case all the more certain of effecting a result, into the enterprises, legislations, occupations, and social organizations of men. Christianity is both a regenerator as applied to the individual, and a reformer as applied to society. President Hill, without forgetting its higher function, has sought in his book clearly and vigorously to represent the reformative and leavening power of the Christian religion in society. For this task he has eminent qualifications, having spent several months in central and southern Europe studying the subject, and having been a teacher of sociology—the department that is in review in this book—for ten years. The volume, as given to the public, is made up of eight lectures delivered before the Newton Theological Institution in May, 1887, and is published at the request of the president, faculty, and students, with such enlargements or modifications as he judged important to make.

Logically, he first considers the underlying problem of the nature of human society, and then closely and systematically points out the effect of Christianity upon it in all its varied conditions, relations, responsibilities, and activities. Two views of the source of society have prevailed since the days of Plato and Aristotle; views not exactly antagonistic, and yet opposite in character, and which have determined the ethical theories of the different schools of philosophy and theology, showing the impor-

tance of a right beginning in all thinking as well as in all doing. The pagan idea was naturalistic, grounding the social organization in nature's laws or man's environment, in an outward impulse or force that ordained gregarious habits, customs, societies, and laws in animals, birds, fishes, and men. None have more beautifully set forth this paganism than Plato and Aristotle, the former in particular, with all his idealism gravitating to an obvious realism in his conception of society. In modern times Montesquieu, Condorcet, Immanuel Kant (who eulogized absolute freedom as the masterpiece of his metaphysics), Quetelet, the Belgian mathematician, Buckle, and Herbert Spencer have adopted the pagan idea, amplifying, but neither beautifying nor strengthening it. Spencer holds that "sociology is simply an extension of biology;" Buckle, that "the moral actions of men are the product, not of their volition, but of their antecedents;" and Kant, that "human actions are determined in great part by general laws of nature." The bearing of the naturalistic theory on ethics is self-evident.

On the other hand, the idealistic theory, or the recognition of man's individuality, his free will, his personal accountability, and his higher relationship to God, was first broached by the ancient Hebrews, expanded and authenticated by the divine Master, and permeates all modern theology, except those heterodox forms that would gladly find some scientific support for the theory that man is a machine, the moral effect of which is seen at a glance. Quite briefly, Dr. Hill enumerates these conflicting theories with trenchant comments, and answers his question, What is human society? as follows: "It is a composite product of (1) natural wants, (2) human wills, and (3) moral ideals." The answer comprises every essential factor, and is the basis of the just regulation of society by human laws, and its impregnation by divine teaching and influence.

His lectures are not tangents, but constitute a circumference around the central idea, every lecture being a display of a special faculty or preparation of the author. His analytic power is transparent in the attempt to characterize the effects of Christianity upon society; its relation to labor and the laborer; to wealth and its uses; to marriage and woman; to children and education; and to methods of punishment. In fact, these are the problems that absorb the thought of the author, and must command the attention of the reader. Recognizing that the severest problem of the day arises from the unequal distribution of wealth and the outspoken dissatisfaction of the laboring classes, he grapples with it in an undisguised manner, suggesting Christian principles as potent remedies for the social distractions and discomforts of the modern situation. The problem is chronic, but the remedy is sure. If wealth were considered but a "means, not an end;" if the socialistic schemes for equalizing wealth would be abandoned as hostile to the purpose of society; and if Christian beneficence and decentralizing agencies would prevail, the solution would at last be realized. He is not less emphatic in the treatment of the correlated subjects of marriage, education, and legislation, the chief facts of the social order; nor less skillful in the discussion

of punishment as a social fraction. While punishment is not ethically based on retribution, it is not so clear that it is not ethically based on utility. The author maintains that it is ethically based on repression, but repression is a phase of utility. If punishment were not in any sense useful, it would not be inflicted. The Christian conception of punishment is opposed to the retributive function, but it is not opposed to those advantages that accrue to the criminal and society. Just here the author is exposed to unnecessary criticism, for he might have joined his chapters on utility and repression in perfect agreement. The book is worth owning and reading for its historic information, its scholarly presentation of issues, its maintenance of the Christian standard of right and wrong in the study of social disturbances and inequalities, its keen insight into social dilemmas, and its profound settlement of them all by a reference to particular truths intended for particular evils from the foundation even to the end of the world.

Systematic Theology. A Complete Body of Wesleyan Arminian Divinity, consisting of Lectures on the Twenty-five Articles of Religion. By the late Rev. THOMAS O. SUMMERS, D.D., LL.D., Professor of Systematic Theology in Vanderbilt University. The whole Arranged and Revised, with Introduction, Copious Notes, Explanatory and Supplemental, and a Theological Glossary, by the Rev. JOHN J. TIGERT, M.A., S.T.B. In two volumes. Vol. ii. 8vo, 519, 52. Nashville, Tenn.: Publishing House of the Methodist Episcopal Church, South. Price, $2 per vol.

Dr. Summers was the theological primate in Southern Methodism. Of its many learned men none was better qualified by education, temper, environment, and the possession of an acute historical and exegetical mind to enter the field of authorship on the subject of this octavo. He was penetrating in insight, broad in comprehension, courageous in resolution, combative in spirit, and independent in judgment and the expression of conclusions. In a qualified sense this work is monumental, and therefore worthy of possession. An analysis of the second volume exhibits the personal predilections of the author quite as clearly as it establishes his theological plans and convictions. His idea of a *system* of theology appears on the title-page. He makes the twenty-five Articles of Religion so many texts for homiletical and confederated discussion of the occult or surface theology in them, a plan that does not commend itself, since it does not embrace all the doctrines at issue, nor does it open the door to suggestive scientific elaboration of the truths in hand. Until studied the book seems to be a commentary on certain beliefs, or a creed, rather than a comprehensive opening and entering of the entire theological realm. Notwithstanding this unimpressive introduction the work grows in interest and establishes itself as an authentic exposition of a phase of theology acceptable to a growing school of thinkers. It is "Wesleyan Arminian," a double notification of a specialty in orthodoxy which the author uncompromisingly maintains to the "finis." As the reader learns from the editor, Dr. Summers had repeatedly delivered the material of these volumes as lectures to his classes in Vanderbilt Univer-

sity, often recasting the pages as new facts came to him or changed conditions in the denominational mind were observed. In its present form the volume is the product of the lecture-room, partaking of the ready, and at times of the colloquial, style of rhetoric and argument, making it easy reading and an elegant entertainment in theological disputation. The typography contributes to a comfortable study of the general subjects, for which the reader will thank the publishers. In contents this volume considers Anthropology, under which appear such subjects as Birth-sin, Free-will, Justification, Good Works, Works of Supererogation, and Sin after Justification; Ecclesiology, with notes on Purgatory, Image-worship, and the Sacraments; and Christian Ethics, in which the relations of the Church and the State, Communism, Almsgiving, and Oaths are sufficiently unfolded. The glossary of Theology and Philosophy is indispensable to the appreciation of ecclesiastical history.

Theologians, of whatever school, are usually combative. The theological spirit awakens antagonistic impulses, arraying one against all those who interpret the Scriptures differently from himself, and sometimes inflaming the defender of his creed to red-hot indignation toward those of opposite or unwilling tendency. Usually a book on theology is a battle-field. Dr. Summers's work is peculiarly belligerent in its defense of Wesleyan Arminianism. He is muscular in stroke and unpitying over the ruin he has wrought upon his adversaries. He does not seem to seek victory for its own sake, but for the sake of truth, which invests his task with an air of sincerity, and justifies the splendor of his enthusiasm in his Goliath-like approaches to error. Armed with historical and theological weapons, he is fearless in attack, rapid in execution, a scorner of opposition, and a shouter in triumph. Quick to discover a weakness in doctrine, he advances without circumlocution, and strikes for the center without skirmishing with the outposts. One of the distinguishing features of the work is its grapple with religious errors, or the attempted overthrow of the traditions, idolatries, and superstitions of the Greek and Latin Churches, and the exposure and attempted confutation of well-intrenched heresies in Calvinistic and High-church bodies. In this specialty the book abounds in antistrophes, ingenious defiances, guttural denunciations, and orthodox affirmations such as express the deepest conviction and an earnest intellectual devotion to the truth.

Admitting the excellences of this work in these particulars, the appearance of a new book on theology raises an anticipation of something new in doctrine, or proof, or presentation, lacking which it can hardly sustain the right to publication. We therefore propose to examine the work from this stand-point. The Church is supposed to be beyond the elementary stages of theological announcement, and is devoutly waiting for enlargement of the truths it has sincerely, but in some instances ignorantly, accepted. Is enlargement—a new horizon, a new perspective—given us in this work? While conceding that the Arminian theologian must still contend with Pelagianism, Augustinianism, and Roman Catholicism as stumbling-blocks to rapid spiritual progress, it is

clear that his whole duty is not performed with an attack on these repellent forms of faith. Methodism has always rejected the semi-Pelagianism of Limborch, the birth-sin conception of Augustin, the Tridentine theory of justification, the old leaven of Novatianism, and the unsupported errors of purgatory, image-worship, the five pseudo-sacraments, baptismal regeneration, and transubstantiation. A theology that wages war with only these errors is at a stand-still, and fails to avow itself as a progressive science, with something more to do than to discharge catapults from old battlements by old soldiers. Science has assailed the Bible, challenged the dogmas of the Church, and shaken the faith of multitudes in traditional truth and the value of ceremonial piety. A theology that rakes with consuming fire the errors of Romanists and Calvinists is philanthropic, but the defense of the citadel from scientific assault and undermining is an imperative obligation upon the advanced theologian. In fairness to truth it must be said that Dr. Summers, brilliant and brave, is successful only in the slaughter of religious errors, but is oblivious to scientific daring and misinterpretation, thus furnishing no new weapons for the conflict with modern or scientific and philosophic unbelief. He says (vol. i, p. 19) that "systematic theology . . . is the scientific form of the truths of revelation;" but he fails both to cast these truths in a scientific form, which in itself would repel scientific attack, and to meet those scientific objections to religion that are more dangerous than the ecclesiastical problem of apostolical succession or the sacthood of the Romish Church. The value of this treatise is, not that it is progressive in discussion or presentiment, but emphatic of accepted truth; not that it is new in statement or development, but vigorous within orthodox limitations and hopeful of orthodox assimilations; not that it is thinkably Arminian in form, but that it is logically harmonious with Wesleyan articulated theology.

The Names of God in Holy Scripture. A Revelation of His Nature and Relationships. Notes of a Course of Lectures. By ANDREW JUKES. Pp. 226. New York: Thomas Whittaker.

The author is not justified in confessing the "imperfectness" of his volume. If imperfect, readers will discover it; if otherwise, it is an indirect method of soliciting sympathy which an independent mind will not render, or a way of alleging humility that does not commend itself. Bating this exception, the book will be accepted in the theological realm as an honest and valuable attempt to extract from the scriptural names of Deity their inner beauty and meaning, and in general to establish the intrinsic excellence of the divine word in a manner not usual to commentators or logicians. Upon reading the title one might be impressed that this, as some other publications, is a theological curiosity, a book dwelling upon fanciful and ingenious word strictures, and that the writer himself must be eccentric, and possibly an expert in the subtleties of interpretation. This impression gives way on reading the Preface and the Introduction; and as the seven or more distinct names in Hebrew literature

are analyzed and transformed into the English sense one feels *en rapport* with the author and his subject. His chief guide was Parkhurst's Hebrew Lexicon, which he regarded as superior to others, though the almost exclusive use of one lexicon will disparage his work in the estimation of those who follow other lexicographers. By its use the author gains in uniformity, but loses in broadness and variety of signification; but, rising above such suspicions, it must be granted that the names—"Elohim," or God, "Jehovah," "El Shaddai," or God Almighty, "El Elyon," or Most High God, "Adonai," or Lord, "El Olam," or Everlasting God, "Jehovah Sabaoth," or Lord of Hosts, and Father, Son, and Holy Ghost, as here interpreted, are authentic revelations of the nature and relationships of God. In the judgment of the author "Elohim" represents the unchanging love of God; "Jehovah," righteousness and truth; "El Shaddai," that he is a giver or pourer out of himself for others; and "El Elyon," that though Most High he is of a kindred nature with us. The other names represent more avowedly the relationships of God, "either to men or angels, or to the differing and successive ages in and through which he works his purposes," as the preceding names specifically represent his nature. The chapter on the Father, Son, and Holy Ghost, all too brief for its design, nevertheless is suggestive of arguments in support of the doctrine of the Trinity that are not at once answerable. For instance (p. 174): "First, then, the 'name of the Father, and of the Son, and of the Holy Ghost,' is *one name*, not three or many. Our Lord did not say, 'Baptizing them into the names,' but 'into the *name*, of the Father, and of the Son, and of the Holy Ghost.'" God's name is threefold, but he is not three disconnected individualities. "Elohim" is plural in form; Adonai is plural in form; the one is translated God, the other Lord; but both are providential etymologies, expressive of the pluripersonality of God. In the "Appendix" the author attempts to answer the "objections which have been urged against the unity and divine inspiration of Holy Scripture," based chiefly on the plural forms of the divine names; but he is scarcely equal to the task—or rather, is too devotional in spirit to assume the role of a theologian if he would meet successfully the scientific criticism that stands in his path. On the whole, the book is scholarly, of pleasing style, regular in its development, and will be satisfactory to those in quest of logical and comforting proofs of the divine wisdom in the inspiration of the divine names.

Faith Papers. A Treatise on Experimental Aspects of Faith. By S. A. KEEN, D.D. Introduction by SHERIDAN BAKER, D.D. Pp. 144. Cincinnati: Cranston & Stowe.

This monograph deserves a wide circulation, both on account of the intrinsic worth of the subject and the lucid manner in which it is presented. Ten papers discuss the various aspects of faith "in the terms of experience rather than those of doctrine." Hence, the book is not the theology of the particular doctrine of faith, but the devotional discussion of the experience, with an application of the truth to the varied

states of the mind in its relation to religion. As a whole, "they are spiritual specifics for the cure of some form of unbelief. The first five treat of saving faith, and the last five of special faith." The author aims at clearness of distinction between spiritual conditions, and simplicity of expression in definition, so that the unlettered disciple of the Lord will have no difficulty in apprehending the teaching, or deriving strength and comfort from it. To the unbelieving he makes plain the way *to* faith; to the believing he discloses the way *of* faith; and, spiritually-guided, to all he proclaims the witness and fullness of faith, indicating the proofs of the experience, with characteristics and effects so fully portrayed as to satisfy the longing inquirer after the truth. Faith as a gift, and the relation of prayer and faith, are beautifully set forth, answering many questions without a resort to dogmatics, and awakening the purest spiritual impulses without the seeming attempt to do it. Didactic in substance, skillfully avoiding the one-sidedness of experts in doctrine, transparent in meaning, devotional in spirit, and withal scriptural in the unfolding of every aspect of faith, the small volume is a *vade mecum* in its specialty and to be commended to believers in heart-searching living. Dr. Keen deserves the thanks of the heavenly-minded in the Churches for giving to these papers the permanent form of a duodecimo.

The People's Bible. By JOSEPH PARKER, D.D., London. Vol. iii, O. T. Series. 1 Kings xv–1 Chron. ix. New York: Funk & Wagnalls, 18 and 20 Astor Place. 8vo, cloth. Price, $1 50.

In this volume Dr. Parker displays the same originality of thought, the same insight into the hidden meaning of Scripture truth, the same adaptation to popular reading, though possibly not quite the same thoroughness of preparation, as the other volumes of the series exhibit. As he comments on the First and Second Books of Kings and the First Book of Chronicles, he necessarily discusses several historic characters, as Elijah, Ahab, Elisha, Jehoram, Jehu, Hezekiah, and Zerubbabel, analyzing deeds with a critical sagacity, and representing human nature under the license of evil and the restraints of providence and grace. The volume is an illustration of the erection and downfall of character—*a character lesson book.* Single sentences show this tendency, as: "Out of the ruins of Luther the monk, Christ will build Luther the Protestant reforming teacher;" "Elah lives in every man who has great chances or opportunities in life, but allows them to slip away through one leak in the character;" "Zimri still lives in all persons who take advantage of the weaknesses of others;" "Tibni and Omri are both living in the persons of those who divide public opinion respecting themselves;" "in Ahab, Obadiah, Elijah, and Jezebel we see a fourfold type of human society: there is the speculator, the godly servant, the far-seeing prophet, the cruel persecutor." And so every Bible character is made the type of modern character in some of its better or worse phases. In this department of analysis and application Dr. Parker excels.

His treatment of miracles may not be open to criticism, since it is not

profoundly theological, but it is objectionable to designate the principal events of 2 Kings iv as "Elisha's private miracles" (p. 116), since a miracle is not supposed to have been wrought "in a corner." They were domestic miracles, a knowledge of which became public, and created despair in the reigning house of Israel. With this slight exception the volume is valuable in its contents, and sustains its interest to the last page.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Capitals of Spanish America. By W. E. CURTIS, late Commissioner from the United States to the Governments of Central and South America. Illustrated. 8vo, pp. 715. New York: Harper & Brothers. Cloth, extra, $3 50.

The statement is not far from the truth that to know the capital is to know the country. Paris is France; Constantinople is Turkey; Jerusalem is Palestine; Berlin is Germany; London is the British Empire. However dependent upon the country for bread and population, the city exercises indisputable leadership in all that pertains to national character and development. The exception is a country without cities and without capitals of average proportion and influence. The city is the focus of the country's greatness; the scholar, the inventor, the commercialist, the theologian, is prone to seek the patronage and associations of metropolitan life, deeming them necessary to the fullest realization of plans and hopes. Spanish America furnishes no exception to the general observation, for every capital is both historic and the heart-center of national movements and individual enterprises. The late commissioner from this country to South America has produced a volume of rich information regarding every country on the continent, it being accompanied with the unsigned but truthful indorsement of the late President Arthur, an indorsement not specially needed, since the book is its best recommendation. As Mr. Curtis visited these capitals and countries in his official capacity he had unusual opportunities for close and accurate observation, and, without doubt, saw things not exactly lawful for an outsider, such as he was, to utter. He is thoroughly realistic in his descriptions, and courageous enough to write with no sense of responsibility to that continent. Considering that he undertakes to disclose the political, social, and religious conditions of seventeen countries, interspersing bits of geography as necessary to the completed picture, he writes under restraint, but attains a brevity that makes the book readable and worthy of preservation.

The volume is a panorama of great cities with interstitial countries, much being seen that is not fully portrayed. The following sentence from "Mexico" illustrates his style and our comment: "The country within whose limits can be produced every plant that grows between the equator and the arctics, and whose mines have yielded one half of the existing silver in the world, is habitually bankrupt, and wooden effigies of saints stolen from the churches are sold as fuel for locomotives purchased with the proceeds of public taxation." Illustrations of palaces, cathedrals,

trees, beggars, etc., greatly aid in a conception of the country as it is, and with the text expose the deplorable results of the rule of Jesuitism and political chicanery in that materially well-endowed country. Thus he proceeds from capital to capital, or from country to country, depicting manners, customs, laws, political animosities and unities, and religious tendencies and aspirations. As to Guatemala, he says that "under a compulsory education law public schools have been established in every department of the republic," with free tuition and text-books, "the expenses being borne by the government."

In Honduras "there is said to be a greater variety of medicinal plants than in any country on the globe, and the botany of the country contains nearly every tree and flower and shrub known to man;" in Nicaragua "most of the people live in towns;" San Salvador, with a sea-coast of one hundred and fifty-seven miles, is without a harbor; Costa Rica is volcanic, and noted for "illegitimate births;" in Bogota there are no roads, the streets are named after the saints, and "the police do duty only at night;" Venezuela is without any "natural advantages," but it seems to us that if it has three zones, or three climates, it has more advantages than most cities; Quito is noted for filth, a narrow-gauge street-railway, and imports annually amounting to $10,000,000; Lima is Roman Catholic, no Protestant missionary effort ever having been made in that city; Santiago is jealous of the United States, but with her wealth, her shops of diamonds, her Alameda, her statuary and fountains, her Irish-descended citizens, her military bravery, her women hotel-keepers and milk-stations, and the favorable struggle now going on between the Catholic Church and the Liberals in her midst, her jealousy is as unnecessary as her vanity is wicked. A carefully written account of Buenos Ayres, telling us that "there are more daily papers in Buenos Ayres than in New York or London;" that the city maintains a board of trade, nine theaters, several race-courses, and uses gas, and trades with many nations, compensates for the reading. Perhaps there is no more interesting chapter in the book than the last, which is a vivid description of life in Rio de Janeiro. The Liberal element is in antagonism with Roman Catholicism; the emperor's power is limited; the currency of the country is "irredeemable paper shin-plasters;" the people are economic of apparel; and the great problem of the country is that of labor. Excerpts like these may indicate the character of the volume, which should find a place in the library of the student, whether minister or layman, as it is superior in its class, and without a rival for comprehensiveness.

Hildebrand and His Times. By W. R. W. STEPHENS, M.A., Prebendary of Chichester and Rector of Woolbedding, Sussex, Author of *Life of S. John Chrysostom*, etc. Fcp. 8vo, pp. 230. New York: Anson D. F. Randolph & Co. 80 cents.

This biography of the greatest genius in papal history, written by a careful investigator of the subject, deserves the considerate reading of all who would have an accurate representation of the man himself and the times that produced him. Possessed of the skill and power of an organizer, he

cannot well be separated from the age that called into exercise the strongest faculties of his mind and heart. It was the age of William of Normandy, Henry III. of Germany, the Countess Matilda of Tuscany, the expulsion of the Saracens from Europe, the beginnings of scholastic philosophy under Anselm, the elevation of the middle classes, and of fresh developments in language and literature. The papal Church, in conflict with the nascent national spirit every-where in Europe, was confronted with the alternative of surrendering its political control or making it more secure by strengthening its ecclesiastical prerogative and influence. Emperors on the one side, popes on the other—these are the front lines of the conflict. None saw more completely the situation than Hildebrand, none was as able to grapple with it as this man of iron nerve. He made and unmade popes; he was the terror of corrupt priests, bishops, and cardinals, and ruled when kings and popes dared not move. He was the power in Europe before he was invested with authority. Familiar with the papal programme by reason of his nearness to the pontifical chair, he discerned its weakness and inability to reduce the obstinate conditions of civilization. Equally posted as to imperial purposes by reason of his citizenship, he saw the opportunity to reconstruct the relation of the Church to the State, and, suddenly seized with the idea of a providential duty, he bent himself to the task of accomplishing the supremacy of the papal power in Europe. Crowned pope himself A. D. 1073, he completed his ideal in the consolidation of all power in the papacy, and crystallized the Church in the infallible authority of the successor of St. Peter. Hildebrand's scheme was colossal, magnificent; Hildebrand himself was pure and pious; his motives were religious, and supported by intelligent conviction; and to him more than to any other single mind is the Romish Church indebted for its organization and its idea of supremacy in all the affairs of the world.

He who reads Mr. Stephens's book will be rewarded with facts that constitute an historic period of surpassing interest to the general Church. His sources of knowledge have been abundant, and his delineation of events is characterized by a brevity that is attractive, but which is not inconsistent with the fullness of details necessary to a comprehension of the period in all its branches and relations. He is a compact writer, and endowed with the historic sense that enables him to discriminate between the accidental and the essential, thus giving to his book the character of a sifted treatise, and therefore valuable in proportion as it has been compressed. A map of central Europe, a chronological table of some events referred to in the volume, and a full index add to the merits of the book.

The Russian Peasantry: Their Agrarian Condition, Social Life, and Religion. By "Stepniak," Author of *Russia Under the Tsars.* Pp. 401. New York: Harper & Brothers.

The relation of the peasantry of Russia to the revolutions going on in the empire is not fully understood. The spirit of rebellion to the iniquities and the tyrannies of the Czarish government originally expressed itself in

the colleges and among the educated classes generally. Since, however, the great emancipations of 1861 and 1866, by which the rural populations were made free, the tendency to self-assertion, a desire for governmental reform, and a democratic purpose strong with hope has been as intense among them as formerly it was among the students and professors of the institutions. The uneasiness among them has been stimulated by a literature partly of their own creation, and partly the product of the higher teachers anxious to promote revolution among them. Such writers as Professor Yansen, Mrs. A. Efimenko, Gleb Uspensky, Yousoff, Shapov, and others have excited the noblest motives in the breasts of the peasantry, who now join hands with the educated multitudes in resisting the odious reign of the czar and in demanding unconditional reformation of his policy and legislation. "Stepniak," in the book before us, says: "Russian peasants are passing through an actual crisis—economical, social, and religious—and the future of our country depends upon its solution." He undertakes to show the existence of a "deeply-rooted dualism" in the life of the peasantry, or a death-struggle in which the "inner consciousness of the masses" is on one side, and the hostility of the outside power on the other. It is not difficult to calculate the momentum of the movement against the autocratic power when it is remembered that the agrarian populations constitute eighty-two per cent. of the census enumeration, or about sixty-three million souls. These united against oppression will be invincible, and the union of this mighty host under their own leadership, inspired by the sympathy of the educated brotherhood, is daily approaching reality. Progress in Russia will not be achieved by aggression on England's territorial rights in Asia, or by collisions with the neighboring Moslems, but by adjustment of the State to the popular demand for democracy. In nine chapters carefully written, and a few reprinted from London papers and magazines in which they first appeared, the author unfolds the condition of the masses, showing what place rationalism, sectarianism, and the "popular religion" occupy in the political fermentation now proceeding, and all along is directly or indirectly suggestive of the remedy for Russia's internal woes. This is the third book from the author on the general subject, the others being not a whit more interesting or more valuable than this one. In matter it is comprehensive; in diction forceful and learned; in style almost unblemishingly rhetorical; in interest profound and sustained to the end. It may assist the reader's appreciation of the book to be assured that "Stepniak" is probably none other than Mikhail Dragomanoff, quondam professor of Kiev University in South Russia, who for alleged political offenses in 1876 was, as were many others, expelled from Russia. His exile has been spent chiefly in London, where, finding sympathy and encouragement, he has in book-form exposed the weaknesses of the government of Russia, and contributed not a little to the political revolution no human power can successfully stay.

FICTION.

The publishing house of Harper & Brothers, New York, may be justly regarded as the fiction-publishing center of the country. Possessed of unusual facilities and resources, which enables them rapidly to execute their work; always careful in the selection of writers, and keenly critical of novels submitted to them for publication; the imprint of the house a guarantee of excellent mechanism on their part, and accomplished service on the part of authors, the books from their presses, 12mo or 16mo, paper-covered, cloth, or morocco bound, pass muster and enter at once into public circulation. Of the many recent issues from the house we may mention *The Mystery of Mirbridge*, an English tale, by James Payn, a prolific if not excessive novel-writer; *Wessex Tales*, the chief of which is "The Distracted Preacher," by Thomas Hardy, who excels in the portraiture of character; *Strange Adventures of a House-Boat*, by William Black, a prince of novelists; *Virginia of Virginia*, the story of a bold but finally penitent girl, by Amélie Rives, a writer of good English and pure thought; *The Fatal Three, or the Tracing of the Powers of Fate in Human Life*, by M. E. Braddon, who is of a philosophic cast of mind; and *Mr. Meeson's Will* and *Maiwa's Revenge*, the first a weird and pathetic biographical combination, the second a repetitive narrative of *King Solomon's Mines*, with modifications and additions sufficient, however, to establish its individuality, by H. Rider Haggard, who, as a new writer, is exceeding popular, and whose books, spun from a strange imagination, are readable, and are read by the multitudes.

So far as these novels attempt to unravel the intricacies and incongruities of human life, teaching a high moral end in incident or the drift of the narrative, they may be recommended to the sober-minded as a relief from the taxing study of life in its theologic and philosophic aspects.

MISCELLANEOUS.

Tales from English History in Prose and Verse. Selected from the Works of Standard Authors. Edited, with Notes, by WILLIAM J. ROLFE, A.M., Litt. D. Illustrated. 16mo, pp. 166. New York: Harper & Brothers. Cloth, 56 cents.

This is one of a series of English classics edited by an eminent *littérateur*, furnishing pleasant summer reading. The selections are excellent, Macaulay, Sir Walter Scott, Tennyson, Southey, Thornbury, B. Taylor, A. de Vere, Cowper, and Wolfe being the principal authors quoted. More important, however, than these are the "Notes" of the editor, which are biographical, historical, and explanatory of lines, references, and phrases in the text. The index is also an aid to the enjoyment of the classic.

The Holy Spirit the Conservator of Orthodoxy. A Sermon by Daniel Steele, D.D.

The remedy for infidelity, agnosticism, heterodoxy, or intellectual departures from the truth is the indwelling Holy Ghost. The sermon is explicit in statement, historical in its proofs, and convincing in its presentation.

Housekeeping Made Easy. By CHRISTINE TERHUNE HERRICK. 16mo, pp. 313. New York: Harper & Brothers. Price, cloth, $1.

Many readers will thank this author for the practical teaching of this book. It is not philosophical, but it is adapted to every-day life in the home, from the kitchen to the parlor, and from the beginning to the end of every week. She is minute sometimes beyond the necessity of the case, leaving nothing to the invention or judgment of the inexperienced, or poor, or indifferent housekeeper; but she writes from an extensive experience, and hopes to be useful. The chapters are a reprint from *Harper's Bazar*, in which they first appeared, and now they go forth in the more permanent form of a book.

The Pastor's Private Marriage Record. Arranged by GEO. VAN ALSTYNE, D.D. 8vo. $1 50.

This "Record" is so complete as to make it desirable, and is large enough to last the average pastor several years. It "aims to provide the pastor with the means for keeping, with the least possible inconvenience to himself, a correct record of all the marriages which he may from time to time perform."

Hymns and Tunes as Sung at St. Thomas's Church, New York. Music composed and adapted by GEORGE WILLIAM WARREN. Small 4to, pp. 93. New York: Harper & Brothers. $1 25.

This music-book is commended by the Rev. Dr. Morgan, the rector of the church. The hymns are devotional, the tunes appropriate, and the book will be regarded as a treasure by those who are inspired by church music.

Inauguration of the Rev. Benjamin B. Warfield, D.D., as Professor of Didactic and Polemic Theology. Princeton Theological Seminary.

The Inaugural Address of a scholar who is broad enough to acknowledge that theology is a science, and is therefore progressive, as other sciences are, under well-stated limitations, and that it can fulfill its function only by development along the lines of revelation.

Character. A Sermon by Bishop JOHN P. NEWMAN, LL.D.

Scholarly in texture, eloquent in treatment, bristling with fundamental truth.

The India Watchman.

Catalogue of Garrett Biblical Institute.

Catalogue of Sunday-school Publications of the Methodist Episcopal Church, South.

Council Bluffs District Methodist. W. T. SMITH, Editor.

The Co-operative Index to Periodicals. W. I. FLETCHER, Editor.

METHODIST REVIEW.

NOVEMBER, 1888.

ART. I.—LEA'S MEDIÆVAL INQUISITION.*

THE thought uttered by the greatest of ancient orators, by way of apology for his tardy discussion of the disastrous blunders committed by the Athenian commonwealth, was both just and wholesome: that, although the time of the occurrences in question had long gone by, the time for the consideration of such matters is never past in the estimation of sensible men.

There is much talk respecting the propriety of doing away with the discussion of the issues of the past, and of confining attention to what are called the burning questions of the hour. Most of this talk is unphilosophical, much of it is pernicious. If the moral questions that deeply agitated the men of other centuries had been both fairly and fully discussed, and had then been met in an answer universally accepted as ultimate and conclusive, there might be propriety in the course recommended. In most cases, however, there has been nothing of the kind. The war of words was suspended only because of the exhaustion of the strength or patience of the contestants, who abandoned the field reluctantly with scarce suppressed expressions of dissent upon their lips. The fire may seem to have burned itself out, through lack of combustible matter at hand; it left an abundance of glowing coals beneath the ashes, quite ready on occasion to burst forth again into flame. There

* *A History of the Inquisition of the Middle Ages.* In three volumes. 8vo. By HENRY CHARLES LEA, Author of "*An Historical Sketch of Sacerdotal Celibacy*," "*Superstition and Force*," "*Studies in Church History*." New York: Harper & Brothers. 1888.

is no safety for the world so long as a single error in morals remains unrefuted in the judgment of any considerable body of historic thinkers and others.

We have been led to this train of thought by taking up the three solid volumes of which the title stands at the head of this article. Why, we asked ourselves, so long a time of study as was requisite on the part of the author in preparation? Why so many days of patient reading as the eighteen hundred pages demand of the student who would thoroughly master the result of his researches? Is not the Inquisition either obsolete or too harmless an institution to deserve notice? If the palace of the Inquisition still stands at Rome in the shadow of St. Peter's, is not the power of the "Holy Office" so thoroughly departed as to be beneath contempt?

The answer to such objections is to be found in the fact, that the Inquisition stands forth throughout its entire history as the visible embodiment and representative of the doctrine of the right and duty of those who claim to be in possession of the truth to exact conformity of belief and practice of all others, by a resort to physical as well as moral force. It may be true that you can go through the ancient halls of the Inquisition at Rome or at Avignon without seeing a single instrument of torture, but the intolerant principle which there found expression is not dead beyond the possibility of a resurrection; if, indeed, we ought not rather to say that it still retains its vitality but little impaired. It will do the world no harm—it may do it an inestimable good—to rehearse in the ears of the present generation the story of former struggles to obtain a clear and undisputed right to the freedom of religious thought and religious profession.

The author of the volumes before us has come to his theme with a full equipment for the discussion of the important historical questions which it involves. By close and patient study of the original sources, as well as of the extensive modern literature that has sprung up bearing upon the subject, he has obtained a very exact acquaintance with the period under consideration. From time to time he has, within the past twenty years or so, published some special results of his researches. In 1867 he gave to the world a sketch of the growth of priestly celibacy in the Christian Church; two years later,

under the title of *Studies in Church History*, appeared three essays from his pen, treating of the rise of the Temporal Power, the Benefit of Clergy, and Excommunication; besides which, in his *Superstition and Force*, he has discussed such themes of antiquarian as well as of legal and general interest as the Wager of Battle, the Ordeal, etc. No one of these books, however, compares in importance with the comprehensive historical work which is now for the first time given to the press. As the title indicates, Professor Lea has found it impracticable to treat of the entire existence of the Inquisition within the compass of a single work. The present volumes confine themselves to the Mediæval period, or from the institution of the dread tribunal in the first half of the thirteenth century to the time of the great Reformation of the sixteenth century. There still remains a no less important story to tell —that of the activity of the "Holy Office" in the vain effort to suppress the revolt of the human intellect and heart against superstition and the degrading yoke of the Roman Catholic Church within the bounds of what we style the Modern Age. We doubt whether the just treatment of this subject would demand a smaller number of volumes than have been devoted to its predecessor. The author, in his preface, informs us that he has collected much material for this necessary supplement to his work, and gives us reason to hope that he will undertake its preparation at some future date.

Meanwhile, if the portion of the general theme which is thus deferred is that which is likely to prove of the greater general interest, we can thank the author for a work, complete in itself and covering a field marked off by well-defined boundaries, which is an honor to American scholarship and of substantial benefit to all lovers of history. The *Inquisition of the Middle Ages*, for breadth and thoroughness of investigation, for clearness and accuracy of exposition, and for fairness and impartiality of treatment, is not unworthy of a place among the best fruits of the historical labors of our day. Professor Lea uses a dignified and straightforward style, which never lacks in strength, while it never betrays any evidence that the writer is striving to produce an effect. His object being to instruct, and not to move, his manner is calm even when dealing with scenes most adapted to touch the sensibili-

ties; and if he never indulges in extravagant praise he never, on the other hand, gives the rein to unmeasured condemnation. Under this treatment, the facts are made, for the most part, to speak for themselves, and the reader, with mind clear of impressions made by the glowing rhetoric of the passionate advocate, is permitted to form his own conclusions with a state of mind as nearly as possible free of all prepossessions. The references to the authorities are conscientiously given at the close of almost every paragraph, and the reader is thus furnished with the means of judging of the course of the author's study, as well as of pursuing the investigation, if desired, still further in any given direction.

With regard to the scope of the entire work, it may be noticed that it is much wider than the title might lead one to suppose. There were few great intellectual or religious movements of the Middle Ages with which the Inquisition was not concerned in some way or other. The charge which Edgar Quinet brought against the Jesuits in modern times was measurably true of the Inquisition from the time of its institution. Every step that humanity attempted to take in the direction of improvement, physical or moral, was opposed by the Inquisition, and, if successful, its success was obtained in spite of the Inquisition. Nor is this strange. Innovation of any kind was the object of the inquisitor's special aversion. It was no accident that the inquisitor, when he convened the people of a district for the purpose of calling upon them to assist in ferreting out concealed heretics, uniformly commanded them to bring him the name of any person who "differed in life and morals from the ordinary conversation of the faithful." If difference there was, certainly it was much safer for the person in question that the distinction should be in the direction of greater vice than in that of greater conscientiousness and purity of deportment; for the Inquisition dealt primarily only with heretical sentiments, and, according to the views it held, sinful indulgence of the passions might be compatible with orthodoxy, while extraordinary purity of life almost of necessity implied the acceptance of a higher code of morals than that which the priests inculcated and their flocks observed. It was, therefore, by no means absurd that in the early days of the Inquisition a certain Jean Teisseire, when summoned before the

tribunal of Toulouse, defended himself by what seems at first a most remarkable plea: "I am not a heretic. . . . I eat flesh, and lie, and swear, and am a faithful Christian." *

Of Professor Lea's three books, each of which is co-extensive with a volume, the first is devoted to "The Origin and Organization of the Inquisition," the second to "The Inquisition in the Several Lands of Christendom," and the third to "Special Fields of Inquisitorial Activity." To a few of the salient points we shall direct attention as our space may admit.

Had the Inquisition been established as a means of reforming the clergy, there would have been more justification for its existence than can now be found. The state of the professed ministers of Christ at the close of the twelfth century forms the subject of the first chapter of the history. The picture presented is dark and forbidding, for the men who had entered into the fold in the guise of shepherds of the flock had lost every trait of resemblance to the primitive spiritual guides. Disqualified for teaching the truths of the Gospel by their own ignorance of its very first principles, at least they did not pretend to undertake an impossible task. The ribald Abbé de Brantôme, writing about four centuries later, somewhere gives us his ideas on this subject, when he expresses his astonishment that any one should deem preaching of much importance in the Church. Sermons, he tells us, may be a very good thing for winning over pagans and making Christians of them; but of what possible use they could be to those already within the pale he could not conceive. Evidently holding the same notion, the clergy of the twelfth century did not even expect the parish priest to preach at all—that duty, if it fell to any body, belonged to the bishop. His duty was to recite the service, to hear confessions, to baptize, and celebrate the mass. By means of a religion of forms and ceremonies, the objects of superstitious respect, and supposed to possess some sort of magic power, he and his superiors ruled the people with a rod of iron. Their office was a ministry or service only in name. In reality, the sole purpose of every rank in the hierarchy was the acquisition of power and wealth. Between the religion of the age and personal morality the divorce was complete. The celibacy of the priesthood had by this time not only become

* Lea, i, 98.

general but enforced. That its results were not such as the advocates of the system had promised was clear enough from the circumstance that, while the spectacle of a village curate living virtuously with a wife would have horrified the faithful and caused them to rise in open revolt, the immorality of the great majority of their priests had become a fact so notorious as to create no surprise, and to be accepted, for the most part, as a matter of course.

With a ministry that had lost all sense of its true functions; with popes and bishops who spent their time in the chase and in luxurious living when they were not engaged in unseemly disputes or in actual warfare; with priests whose object was to wring from the people the largest amount of money possible for their support by means of tithes and fines and fees of every kind, the outlook of the Christian world throughout Europe was dark and forbidding. Happily, when all seemed to be going to ruin, men were raised up by God to protest against and oppose the almost resistless current. The Church stigmatized as heretics the men who undertook to lay bare and correct the existing evils; they were in reality the Church's saviours. To what lower depths of infamy she might have descended but for their interference it is beyond the power of man to say. The Roman Catholic Church has as yet erected no monuments of gratitude to the Albigenses or to the Vaudois, as she has reared no statues to John Huss, to Wiclif, or to Luther; but that does not diminish the truth of the statement that those early reforming sects, like their successors, the Reformers of Bohemia, of Oxford, and of Wittenberg, supplied the salt without which the seething corruption of the ecclesiastical mass would long since have brought about its complete destruction.

The two leading opponents of the clergy in its degenerate condition were undoubtedly the Waldenses and the Cathari, better known, from their connection with a particular district of France, as the Albigenses. Respecting the tenets of the Waldenses, Professor Lea's views do not differ from those of previous writers. To use his words (i, 80), theirs was "a simple-hearted endeavor to obey the commands of Christ, and make the Gospel an actual standard for the conduct of daily life." Starting with the principle of faith that the authority of God alone, as expressed in his written word, is to be regarded as

supreme and to be implicitly obeyed, they rejected all that they found in the organization, the belief, and the practice of the Church of that age which was in conflict with the Holy Scriptures, especially the doctrine of a purgatory, and of the masses, prayers, and alms for the dead. Thus they laid the ax at the root of the most profitable source of priestly revenue. As they furthermore held that the commission to preach the Gospel was originally given not to the ministry alone, but to laymen as well, and even to women, and as they taught that sincere prayer to God is as effectual in a private house or in a stable as in a consecrated edifice, their opposition to the hierarchal system could scarcely have been more pronounced.

The majority of modern scholars reject the theory that the Waldenses have maintained themselves as a distinct body of believers ever since the time of the apostles. Professor Emilio Comba, the most distinguished Waldensian historian of our day, has distinctly taken the opposite view in a remarkable article published in the *Rivista Cristiana* some six years ago, as well as in his later history. He sees no sufficient proof of the existence of the Waldenses or Vaudois previous to the rise of Peter Waldo, of Lyons, in the twelfth century, and to the translation of the New Testament from the Latin Vulgate into the Romance dialect, which was made in consequence of his efforts. Professor Lea, as also Dr. George P. Fisher, in his *History of the Reformation* (p. 57), accepts this conclusion.

While of the orthodoxy of the Waldenses there can be no reasonable doubt, it is otherwise as to that of the Cathari or Albigenses. Professor Lea unhesitatingly adopts the view that the latter were Manichæans, and traces the historical origin of their religious belief back to the disciples of Paul of Samosata. He has given us a long and not uninteresting account of the tenets of the western sect, and has shown wherein he maintains that they substantially agree with the doctrines of the Oriental heretics. The Albigenses believed in the existence of two distinct and warring principles, the one the author of spirit and of all good, the other the former of the material universe and the author of evil. They rejected the Old Testament as the product of the latter, and as opposed in its principles to the teachings of the New Testament, which they professed to hold in the highest veneration. They substituted sacraments of their

own in place of those of the Christian Church—a benediction of bread in place of the Lord's Supper, and an imposition of hands, supposed to confer the influences of the Holy Spirit, which they termed *consolamentum*, and which the inquisitors nicknamed "heretication," in place of baptism. They believed that the *consolamentum* had the effect of removing all guilt and securing salvation. They even believed in some sort of transmigration of souls after death.

Thus far our author admits without question the accusations of their enemies. For that the allegations are based upon these almost exclusively appears from the fact that the "extensive popular literature" of the Albigenses "has utterly perished, saving a Catharan version of the New Testament in Romance and a book of ritual" (i, 101, 102).* But he repudiates as incredible the wild stories of nocturnal orgies at Albigensian gatherings which have been handed down to us on the pages of hostile chroniclers. He interprets as conclusive on this point the silence of the interrogatories of the Inquisition, a silence scarcely less eloquent than the positive assertion of St. Bernard:

> If you interrogate them, nothing can be more Christian; as to their conversation, nothing can be less reprehensible, and what they speak they prove by deeds. As for the morals of the heretic, he cheats no one, he oppresses no one, he strikes no one; his cheeks are pale with fasting, he eats not the bread of idleness; his hands labor for his livelihood.†

Professor Lea does full justice to the wonderful missionary ardor of the Albigenses, which no difficulties could daunt, no disappointments quench. He testifies to their singular truthfulness, their "supernatural" conscientiousness. He is led to wonder what there was in their faith to inspire men with the

* "The only known literary relic of the Albigenses is a manuscript in the library of the *Palais des Arts* at Lyons. It consists of a translation of the New Testament in a Provençal dialect closely related to the Spanish, and a liturgical appendix. . . . Nothing, it seems, in this translation would suggest the heterodoxy of its authors; that it should contain the apocryphal Epistle to the Laodiceans will surprise no one who is acquainted with the unsettled state of opinion in the mediæval Church with regard to this epistle. It is the appended ritual which betrays the Catharic origin of the manuscript, and that more by its formulas for certain religious acts than by any positive doctrinal statements. It interprets, however, Jude 23 in a dualistic sense, and applies a series of passages to the baptism of the Spirit in such a way as tacitly to exclude water baptism."—*London Quarterly Review*, No. vii, p. 5.

† Lea, i, 101.

enthusiastic zeal of martyrdom, and he confidently declares that "no religion can show a more unbroken roll of those who unshrinkingly and joyfully sought death in its most abhorrent form in preference to apostasy." "If the blood of the martyrs were really the seed of the Church," he somewhat cynically adds, "Manichæism would now be the dominant religion of Europe" (i, 104).

The last sentence strikes us as being even more significant than it was intended to be. Was it a mere accident that the particular regions in which the Albigensian "heresy" flourished, and from which it was violently uprooted in the thirteenth century, partly by war, partly by the most cruel of persecutions, were the very regions where the truths of the Reformation were most gladly received two hundred or two hundred and fifty years later?* Was it a fortuitous circumstance that the stronghold of the Albigenses became the stronghold of the Huguenots? Evidently some seed sown long since had sprung up, and the seed is wont to give rise to a plant of the same kind as that which produced it. We suspect that the last word has yet to be spoken concerning the Albigenses; we imagine that were the truth fully known it would be found that Manichæism was by no means so generally prevalent among them as their enemies would have us believe, and that the type of doctrine and practice among the masses approximated far more nearly than those enemies would have us believe to the religion of the unquestionably orthodox Waldenses.†

The story of the crusades against the Albigenses is a familiar one; it is told with spirit and picturesqueness by the writer before us. It is unnecessary to advert to it further than to call attention to the circumstance that the comparative failure of

* The *auto da fé* at which Pierre Autier was burned, and which, as Professor Lea states, may be said to close the bloody drama of Catharism in Languedoc, occurred in April, 1310, and the last Albigensian victims of the Inquisition were executed in 1329 (Lea, ii, 107, 108). The death by slow fire of the Protestant lawyer, Jean de Caturce, at Toulouse, took place in the summer of 1532.

† The opinion of M. Alexandre Lombard appears to have probability in its favor: "Nous persistons à croire . . . que les Albigeois pris dans leur ensemble n'étaient pas proprement des Manichéens, mais seulement des partisans d'un système mixte et confus, oscillant entre l'Evangile et le dualisme, et que sauf quelques rares exceptions, on ne saurait renfermer leurs vues dans une formule absolue et bien définie."—*Pauliciens, Bulgares et Bons-Hommes en Orient et en Occident* (Genève, 1879), 146, 147.

those savage wars to effect their object—the annihilation of "heresy"—served as the occasion for the establishment of the Inquisition. All open resistance to the Papal See had been overcome by the triumphant arms of Simon de Montfort. No Count of Toulouse dared longer interpose his shield between his unoffending subjects of a different religious creed and the thunderbolt of pontifical vengeance. No Catholics of more tolerant disposition could now be found to make common cause with the heretics with whom they had long lived upon terms of amity and forbearance, and whom they had come to respect, if not to love. Had not the Catholics of Béziers been allowed to perish undistinguishably from their Albigensee fellow-citizens, while the papal legate looked on, unconcerned about their fate, because, as he said, the Almighty would know his own? But there were many thousands, in every diocese of Languedoc, infected with the contagion of "heresy," whom it was difficult to discern, and whom, consequently, the sword could not reach. How should they be detected and punished?

For that they must be punished for their erroneous views in matters of religion few, if any, at that time seem to have doubted. The reluctance and hesitation which, as Professor Lea shows (i, 218), had been evinced in the eleventh century, about the infliction of the death penalty, had all disappeared. He that was guilty of "treason to God" must not be spared, any more than the man who had committed treason to his earthly king. And yet the Church felt some repugnance to doing the bloody work itself. It had no scruples about finding the accused guilty, but it must leave to others the sentence of death and the execution. That it desired, that it was resolved that the heretic should be put to death, was not even left to be inferred. The secular magistrate was warned that he would be derelict to his duty, he was himself threatened with the divine vengeance, should he fail to avenge the injuries committed against God. And yet here we have a precious piece of indirection (to use the mildest word our vocabulary affords), in the uniform practice of the Roman Catholic Church even down to the present time. Every time that the Church turns over a culprit under its laws to the "secular arm" it is with an express recommendation to mercy, which the "secular arm" is already warned by the general legislation of the Church he

cannot comply with save at his peril. At every instance, these many hundred years, of the "degradation" of a clergyman who has been handed to the secular arm and put to death, these words have been pronounced, and they are still enjoined to be used: "Lord Judge, we entreat you, as affectionately as we can, as well by the love of God as from pity and compassion, and out of respect for our prayers, that you do this wretched man no injury tending to death or the mutilation of his body." *

Up to the time of the Albigensian wars the supervision of the orthodoxy of their dioceses had been regarded as the function of the bishops exclusively. They alone were responsible for the freedom of their flocks from the stain of heresy, and they alone were expected to ferret out the teachers of erroneous doctrines. True, for a considerable period there had been little call for their activity in this direction.

> The stupor of the tenth century was too profound for heresy, which presupposes a certain amount of healthy mental activity. The Church, ruling unquestioned over the slumbering consciences of men, laid aside the rusted weapons of persecution and forgot their use. †

But now that persecution was to be called into requisition as never before, the bishops were ill adapted to the performance of a work that belonged to them from time immemorial. Chosen without regard to fitness for the discharge of the spiritual functions of their office, the bishops, as a general thing, were as worldly and ungodly as any members of the body politic. They might now and then take part in some great church festival (though usually they deputed their duties of this nature to others better qualified for their discharge), but they were far more at home on the battlefield than in the cathedral, and the helmet and sword became them better than the miter and crozier. It was evident that if left to them alone the work of discovering and punishing heretics would

* Here is the original: "Domine judex, nos te omni quo possumus studio rogamus, cum propter Deum, tum etiam propter dona pietatis ac misericordiæ nostrasque preces, ne in hunc miserum atque infelicem hominem aliquid mali constituas, quod ad mortem, aut mutilationem corporis ejus pertineat." The formula was pronounced before the execution of Jean Châtellain, in 1525. See J. Crispinus, *Actiones et Monimenta Martyrum*, ed. 1560, fol. 46. They are found under the proper office in the last edition we have consulted of the *Pontificale Romanum*.

† Lea, i, 218.

never be performed. The clumsy device had been tried of selecting seven men of mature age and approved integrity in each parish—*testes synodales*, or synodal witnesses, they were called—who were sworn upon relics to reveal whatever irregularities they might be able to discover. But even this worked unsatisfactorily. In fact, the episcopate of the province of Languedoc in particular was quite ready to be rid of the burdensome duty of inquiring into the orthodoxy of the people, and to hail any scheme that would afford it relief.

At this juncture the pontifical see bethought itself of the possibility of utilizing the youthful energies of the newly established Mendicant Orders. In 1214 Domingo de Guzman had founded the order henceforth to be known as the Order of St. Dominic. In 1221 Giovanni Bernardone, nicknamed by his youthful companions Francesco, gathered the first general chapter of the rival Order of the Franciscans.

The Holy See was thus provided with a militia, recruited and sustained at the expense of the faithful, panoplied in invulnerability, and devoted to its exclusive service. In order that its usefulness might suffer no limitation, in 1241 Gregory IX. granted to the friars the privilege of freely living in the lands of excommunicates, and of asking and receiving assistance and food from them. They could, therefore, penetrate every-where, and serve as secret emissaries in the dominions of those hostile to Rome. Human ingenuity could have devised no more efficient army, for not only were they full of zeal and inspired with profound convictions, but the reputation for superior sanctity which they every-where acquired secured for them popular sympathy and support, and gave them an enormous advantage in any contest with local churches.*

It is well known that the story that Dominic was the founder of the Inquisition and the first inquisitor-general is a myth. True, the historians of the Dominican Order stoutly assert it, and Sixtus V. pronounced in favor of it *ex cathedra* in his bull *Invictarum*. But even the dogma of papal infallibility cannot save the tradition, inasmuch as Dominic died in 1221, and the Inquisition cannot be said to have been organized until more than ten years later. Nor, indeed, can the Dominican Order lay exclusive claim to such honor as it might derive from being the sole instrument in organizing and perfecting the Inquisition.

* Lea, i, 274, 275.

One of the most important chapters of Mr. Lea's book is that which treats of the organization of the new institution. This was at first extremely simple and unostentatious. In fact, through its whole history the Holy Office studiously avoided display, and sought rather to "paralyze with terror" than to dazzle men's eyes by splendor. One or two inquisitors whose activities were limited by the bounds of a province of the order to which they belonged, took up their residence in the chief town or city, and made that their center. Their web, however, reached to the farthest extremities of the province, and was only the more dangerous that its threads were almost invisible. Ever and anon the friar, dressed in the simple habit of St. Dominic or St. Francis, made a quiet foray or inquest to obtain information. A few days in advance of his coming he would notify the ecclesiastics of a given town or village to assemble all the people in the church to gain an indulgence of twenty or forty days, as he might elect, which he was empowered to grant to them. On his arrival he preached to the gathered multitude a sermon, and dwelt upon the necessity laid upon every true believer of coming to the help of Mother Church. He bade all to come to him, at his place of sojourn, in some convent or other house in the town, and, within six or twelve days, reveal the name of any person respecting whom they might have learned or heard any thing tending to create a belief or suspicion that he might be a heretic or defamed for heresy, or that he might have spoken against any article of the faith, or that he differed in life or morals from the common conversation of the faithful. Compliance with this command secured an indulgence of three years. Those who neglected to comply with it were, by that very neglect, excommunicated, and their excommunication could be removed by the inquisitor alone. At the same time a promise of mercy was extended to any heretic who, within a certain time of grace, would voluntarily come, acknowledge and abjure his errors, and denounce by name the partners of his heresy.

All this was very simple; but it was very effective. At the close of his short visit, the inquisitor went back to his headquarters as quietly as he came, but with a precious budget of accusations that might keep him profitably occupied for months, and might cost a community the ruin of many homes and the

loss of many lives. Of the terror produced by the inquisitorial foray and of its results, Mr. Lea says:

> No one could know what stories might be circulating about himself which zealous fanaticism or personal enmity might exaggerate and carry to the inquisitor, and in this the orthodox and the heretic would suffer alike. All scandals passing from mouth to mouth would be brought to light. All confidence between man and man would disappear. Old grudges would be gratified in safety. To him who had been heretically inclined the terrible suspense would grow day by day more insupportable, with the thought that some careless word might have been treasured up to be now revealed by those who ought to be nearest and dearest to him, until at last he would yield and betray others rather than be betrayed himself. Gregory IX. boasted that, on at least one such occasion, parents were led to denounce their children, and children their parents, husbands their wives, and wives their husbands. We may well believe Bernard Gui when he says that each revelation led to others, until the invisible net extended far and wide, and that not the least of the benefits thence arising were the extensive confiscations which were sure to follow.*

The industry of the tribunal of the Inquisition was amazing. Every thing was committed to writing; every question and every answer of the interrogatories; every judgment, whether preliminary or final—all passed under the hands of the notary and were carefully preserved. A prodigious mass of papers was accumulated in every center of inquisitorial activity—the whole arranged and catalogued with scrupulous nicety. Indeed, it would seem that a duplicate of all important documents was made for preservation in some safe place as a safeguard in case of the destruction of the originals by accident or by the concerted action of those who might fear the damage their compromising contents could do. As the inquisitor in any one province was or might be in constant communication with the inquisitors of every other province in Christendom, he stood ready at a moment's notice to furnish copies or abstracts of documents or simple indications respecting any suspected person. In the Decisions of the Holy Office of Toulouse between the years 1307 and 1323, which were rescued from oblivion and published nearly two centuries ago by the Dutch preacher and professor, Philip a Limborch,† and which still rank among the

* Lea, i, 372, 373.

† *Historia inquisionis cui subjungitur liber sententiarum inquisitionis Tholosanæ ab anno* 1307 *ad annum* 1323. Amsterdam, 1692, folio.

most valuable material for a history of the operations of the Inquisition, we have the record of the trial of 636 culprits, and at the end an index of the names "grouped under their places of residence alphabetically arranged, with reference to the pages on which their names occur, and brief mention of the several punishments inflicted on each, and of any subsequent modifications of the penalty, thus enabling the official who wished information as to the people of any hamlet to see at a glance who among them had been suspected and what had been done." *

No wonder that with so complete a system it appeared to be utterly impossible to escape from the meshes of the dreaded tribunal. No spot in the civilized world was too distant or too obscure to be reached by the Inquisition; it seemed to be endowed with the attributes of omnipotence and omnipresence. No lapse of time could protect from its terrible revelations; it never forgot. The sins of childhood were remembered and visited upon old age after the lapse of fifty years. The misdeeds, or, still worse, the heresy, of the grandfather was unearthed to prevent the advance of the grandson to posts of honor or trust. It was commonly believed, indeed, that no man was safe from the records of the Inquisition; for if no record was to be found that was to his disadvantage the guardians of these books of fate would not hesitate to fabricate documents such as would serve their purpose.

The Inquisition was not the first tribunal to resort to torture as a means of discovering the truth; nor was it, unfortunately, the last to abandon what has well been styled "a devilish invention brought from hell for the purpose of tormenting men." † Employed in ancient times, even by the cultured Greeks in dealing with witnesses that were slaves, and by the Romans in their examination of those that did not possess the coveted citizenship, its long course of misery, every step marked by groans of agony coming from the human breast, did not end until the very beginning of the present century. Even so late as in 1777 the learned and upright Verri found it necessary to write his *Observations* to prove to his countrymen that the time had come for the abolition of torture. And

* Lea, i, p. 379.

† "Inventum diabolicum ad excruciandos homines de tormentis infernalibus allatum." Weisenbeck, in Pietro Verri, *Osservazioni sulla tortura*, § 14.

he was at the pains to demonstrate not only its intrinsic futility as an instrument for reaching the truth, but its intrinsic injustice.* But, though others have used torture, it was reserved for the Inquisition to secure the highest refinement of cruelty. To the Inquisition, too, rightfully belongs the credit of superior ingenuity in circumventing the more decorous legislation of the Church. The ecclesiastical authorities have always been averse to the application of torture or the shedding of blood by a person in orders. A priestly judge might without reproach find a culprit guilty of a crime such as heresy; but he must hand him over to the "secular arm" to be put to death. Even a barbarous age could not close its eyes to the incongruity that arose when a professed minister of the Gospel of peace assumed the office of the common executioner. Strictly, therefore, the Inquisition should have relied upon the "secular arm" to apply torture. This, however, was found extremely inconvenient, and tended to awkward delays. A happy thought occurred to the ingenious friars. For a clergymen to apply torture was indeed "irregular;" but "irregularities" might be committed and afterward pardoned. A bull was obtained from Alexander IV., in 1256, authorizing inquisitors and their associates to absolve each other and mutually grant dispensations for irregularities. Nor was this the only point in which the shrewdness of the "Holy Office" stood it in good stead. It was a rule that torture should not be twice applied. To avoid the necessity of doing so, the process was not terminated, but merely suspended, on each occasion, and might be resumed just as often as necessary. So, too, there was some objection to making use of admissions wrung from a prisoner when on the rack or suffering from the thumb-screw; they might seem to be the result of constraint. It was more prudent and decorous to obtain an independent repetition of it, some hours later, when the victim was no longer in the presence of the instruments of torture, but still had a very vivid memory of his excruciating torments.

* The treatise of the great Italian novelist, Alessandro Manzoni, on the history of the "Colonna Infame" of Milan—a monument erected to commemorate the horrible trial and execution of the supposed authors of the spread of the plague in that city in 1630—is rendered doubly valuable by the Appendix, which contains the whole of Verri's essay.

We have confined ourselves in our comments thus far to the rich matter found in the first of Professor Lea's volumes, for the reason that this part of his work is of a more general character, and that the subsequent portions deal with particular themes, of which the cursory view which we might give could convey no adequate idea. The eight chapters of the second volume, in which the operations of the Inquisition in Languedoc, in the rest of France, in the Spanish Peninsula, in Italy, among the Slaves, in Germany and in Bohemia, against the Hussites, are successively described, every-where display great fairness and careful investigation, although of necessity all parts are not equally interesting to the reader who is not a specialist. The pages containing the condemnation and death of Bernard Délicieux (the great enemy of the Inquisition, who declared that against its insidious methods St. Peter and St. Paul themselves would stand no chance, were they arraigned on the preposterous charge of "adoring" a heretic), and the passages respecting the French Waldenses in chapter ii, and the Hussites in chapter viii, strike us as particularly valuable. The last two chapters of the volume may be read profitably in connection with the first two volumes of Mandell Creighton on the *History of the Papacy*, published six years since.

The third volume is devoted to some special departments of inquisitorial activity which could not conveniently be considered under the geographical distribution of the preceding book. The titles of the chapters are the "Spiritual Franciscans," "Guglielma and Dolcino," "The Fraticelli," "Political Heresy Utilized by the Church," "Political Heresy Utilized by the State," "Sorcery and Occult Arts," "Witchcraft," and "Intellect and Faith." It will be seen that the author's plan leads him to the discussion of some subjects which might seem to belong rather to a general history of civilization than to a work specifically devoted to the fortunes of the Inquisition; but no scholar will find fault with their introduction in these volumes, where, in the very nature of the case, the part which the Inquisition played can be elucidated and set forth at a greater length than would be proper elsewhere. In illustration we may refer to two famous incidents of the fourteenth and fifteenth centuries respectively—the trial and condemnation of the Templars at the instigation of Philip the

Fair of France, and the judicial murder of Joan of Arc, which together occupy not far from one hundred and fifty pages. Both cases are stated with much force. It is almost needless to say that so candid an historian as Professor Lea elsewhere shows himself to be, acquits the Templars on every one of the monstrous charges for which they were tried, and of which they were most unrighteously found guilty. Corrupt in manners and morals the Knights of the Temple may have been, and indeed undoubtedly were, but it was not their heterodoxy but their wealth that effected their downfall.

We trust that the life and health of Professor Lea may be spared, and that he may be permitted at some future day to bring out the other volumes, of which he gives us the promise, devoted to the history of the Inquisition since the time of the Reformation. Although there are points in his religious views where we can by no means agree with him, and some statements arising from those views which we have been sorry to see in the present work, we welcome the results of his laborious and conscientious study as an extremely valuable addition to our American historical literature. From a perusal of his book no earnest Protestant can rise without a feeling of renewed thankfulness that he was not born within the fold of a corrupt Church whose course for the past one thousand years has been characterized by as much cruel oppression and bloodshed as its doctrines are marked by a lamentable departure from the truths contained in the Gospel. Nor will he forget to bless God that his lot has been cast in the nineteenth century, instead of the thirteenth or the fourteenth. It will not be amiss, however, if, with the sense of gratitude to Heaven for the superior enlightenment of the age in which we live, there should be associated a recognition of the fact that vigilance is the only price of safety; that the same tendencies that gave birth to the Inquisition, with its brood of attendant evils, still exist; and that, as the acute author of *The Errors of Romanism Traced to their Origin in Human Nature* has so clearly shown, the deceitful heart of man is at any time quite capable of repeating its mistakes and its crimes, in the same or in different forms, but with no less disastrous results.

HENRY M. BAIRD.

Art. II.—IS THE BOOK OF JONAH HISTORICAL?

The Book of Jonah is unique; a prodigy in literature, and a tax on the sincere faith of the race. In many regards it is so different from any other book in the canon that it is not at all wonderful to find some besides German Rationalists who have difficulty in accepting it as literal history. Probably no other forty-eight verses in the Bible contain so much of the marvelous and miraculous. Yet the mere fact of its being very different from all other books in the Bible is no certain, if any, evidence against its genuine historical character. As in the book of nature there are no two objects precisely alike, so also in the Bible no two miracles are identical in every particular. For God has revealed himself not only "by divers portions," but also "in divers manners." We, who believe in the supernatural and miraculous, have no valid reason for not accepting this book as historical simply because of the dissimilarity of the miracles therein recorded to the other miracles of the Bible; for all miracles are alike easy to the Omnipotent. And there may have been the necessity of precisely this kind of a wonder to convince the stubborn prophet of his duty to obey the heavenly command, and to overcome the hatred which he, in common with his race, shared for other nations. If we were to admit of degrees in miracles, of greater divine power in one than in another, there are certainly some recorded apparently requiring more effort on the part of God than those related in the Book of Jonah. It would be equally impossible for a man to create the lowest worm creeping at our feet as to create a lion or an elephant. But there can be no difficulty of this nature for God. As we look at things it is a greater miracle to preserve a man in the fiery furnace than in the stomach of a fish, and certainly greater than either to call a dead man from the tomb. So, then, if we cannot accept the story of Jonah as purely historical, let us see to it that our objections against it are based on something stronger than the strangeness of the incidents and miracles recorded in his life. And let no one abandon the old view regarding this book without a diligent examination of the objections urged against its historical nature. It is far too common in this age of haste and superficiality to

accept mere theories as positive conclusions, sometimes without any, and often with but little, examination or weighing of the facts involved in the case, when possibly a little earnest study would have brought us from darkness into light.

Without doubt, the story of Jonah as related in the book bearing his name is very strange; nevertheless much of that which at first sight appears marvelous will on closer study disappear. Here, as with most disputed points in biblical criticism, it would require much more faith to believe some of the explanations proposed than to accept, without an if or a but, the literal historical character of the events recorded in the book; for "the great majority of them are clumsy and far-fetched, doing violence to the language and despite to the spirit of revelation; distinguished, too, by tedious adjustments; laborious combinations, historical conjecture, and critical jugglery." *

From what has been said the reader will understand that there are several theories regarding the nature of our book. Some † make it an historical allegory describing the fate of Israel, and more particularly of Josiah and his grandfather, Manasseh, kings of Judah; "Tarshish representing Lydia; the ship, the Jewish republic, whose captain was Zadok, the high-priest; while the casting of Jonah into the sea symbolized the temporary captivity of Manasseh in Babylon." Others, like Bunsen, think that the prayer of Jonah, or rather the thanksgiving hymn (chap. ii), is the only genuine portion of the book. This is taken as an expression of the prophet's gratitude for deliverance from the perils of shipwreck. The remainder of the book is regarded as fictitious, a kind of a frame-work about the psalm of praise. Less,‡ in order to diminish the miraculous as much as possible, insists that Jonah was not swallowed by a real fish, but that, having been thrown overboard, he was picked up by another vessel happening to be near, which had a large fish for a figure-head. Others, again, as Abarbanel (fifteenth century) and Grimm,§ consider the events recorded as a mere dream; the former finding confirmation for this view in the fact that Jonah is said to have slept on the sides of the

* McClintock & Strong's *Cyclopædia*, art. "Jonah."

† Herrmann von der Hardt, *Jonas in Luce*, etc.

‡ *Vermischte Schriften*, vol. i, pp. 161, 162. § *Uebersetzung*, pp. 61, *ff.*

ship. Anton* resorts to a most singular explanation, arguing that Jonah was preserved in a dead fish, which chanced to be floating near the place where the prophet was thrown overboard, and was washed ashore by the waves. Others, again, follow Bishop Jebb,† who thinks that the prophet was preserved not in the belly but in the mouth of a rorqual, or rather in the longitudinal folds of its throat. Jahn ‡ and Pareau § think the book nothing more than a parable, while Blasche ‖ and many others are contented to regard it as a vision. There are some, again, like Hitzig, ¶ who do not hesitate to declare the whole book a fable and nothing more. Hitzig, as Keil justly remarks, "not only denies every miracle, but mocks at the guidance of a special providence, and ignores the known characteristics of the shark and kikayon." ** Other advanced Rationalists, as Gesenius and De Wette, †† have gone so far as to derive the story of Jonah from popular legends, such as the two well-known heathen myths of Hesione and of Perseus and Andromeda. This theory is very justly rejected by Bleek,‡‡ who believes that instead of the Hebrews having borrowed from the Greeks, the reverse must have been true. Winer§§ also, in speaking of these myths, says: "Though the abhorrence of the pre-exile Hebrews for every thing foreign (*Heidnischem*) must not be regarded as great as that of the Jews, yet it is very improbable that a Hebrew writer should have felt himself prompted to put the materials of a Philistine myth into an Israelitic form."

There is also a large and respectable class of theologians who differ in some particulars from some of the above views, regarding the book as didactic in its character, not, however, a pure myth or simple fiction, but having a substratum of historical truth; in other words, a story based upon facts, but highly colored and embellished; written, as we have it now, from oral traditions, centuries, it may be, after the prophet's time. This view has been, and is still, held by the majority of Old Testament scholars on the Continent, and also by some English and

* Rosenmüller, *Prolog. in Jona*, p. 328. † *Sacred Literature*, p. 178.
‡ *Einleitung*, Band ii, p. 527, *ff.* § *Inst. Interpr. Vet. Test.*, p. 534.
‖ *Commentar. ueber d. Hebräer Brief.* ii, p. 756. ¶ *Kleine Propheten*, p. 157.
** *Introd. to Old Test.*, vol. i, pp. 398, 399. †† *Einleitung in das Alte Test.*, § 236.
‡‡ *Einleitung in das Alte Test.*, p. 577. §§ *Biblisch. Real Wörterbuch*, art. "Jonas."

American theologians, and is fully stated by Davidson, from whom we abridge as follows:

> It is possible that a true prophetic tradition may lie at the foundation of the book. . . . We believe that Jonah was a real person and a prophet. . . . Most of the historical circumstances he gives are unlike those of real history, and appear to be employed with no other object than a didactic one. Hence we consider the much greater part of the book fictitious.*

In this country as well as in Great Britain, on the other hand, the great majority of biblical students regard the book as a narration of actual history, and even in Germany many of the most learned critics agree with Keil, that "its contents are neither pure fiction, allegory, nor myth; nor yet a prophetic legend wrought up poetically with a moral and didactic aim, embellished into a miraculous story, and mingled with mythical elements; but with all its miracles it is to be taken for a true history of deep prophetico-symbolic and typical significance." †

At this place we may inform the reader that there are some theologians, even in the Methodist Episcopal Church, like Dr. Harman, who do not feel bound to subscribe to the historical nature of the story of Jonah. For Dr. Harman, after stating some of the difficulties in the case, concludes by saying, "The book, with all its historical details, may be as literally true as Kiel supposes, but evangelical Christianity makes no such demand upon our faith. ‡

One thing is very clear; all the various theories above enumerated, as well as many others, just as diverging, not touched upon, have been occasioned by the miraculous account of Jonah's deliverance by the means of a fish. This is the rock upon which expositors split; for while the most evangelical have no difficulty, generally, in accepting the historic origin of the book, we find that the most ardent advocates of the mythical and fictitious theories are those who disclaim the possibility of any or of all miracles. And those who are unable to regard the events recorded in the book in the light of actual history advance very much the same objections, which may be grouped

* *Introduction to the Old Testament*, vol. iii, pp. 279, 280.

† *Ibid.*, vol. i, p. 395.

‡ *Introduction to the Study of the Holy Scriptures*, pp. 400, 401.

together, and for convenience' sake divided into four classes, as follows:

1. The improbability of Jehovah sending his prophet to preach to the Ninevites.

2. The improbability of a prophet of Jehovah acting as Jonah is said to have done.

3. The improbability of Jonah's deliverance from the storm in the manner described.

4. The improbability of the people of Nineveh repenting, in so short a time, at the preaching of a foreigner.

These are the principal objections urged against the historical character of the book. Let us examine each of them, and see whether they are as conclusive or formidable as some of their advocates regard them.

1. *The improbability of Jehovah sending his prophet to preach to the Ninevites.*—We have read the Bible carelessly unless we have observed that revelation was gradual, or progressive, and that God had a chosen people, a separate race, to whom he communicated his truth in an especial manner ages before he did to other nations. Though "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him," yet the fact is patent that the Jews were for centuries a separate race, peculiar to the Lord, and that the conversion of the heathen, according to the Hebrew prophets, was not to take place till the advent of the Messiah. The Hebrews, however, were not at any period of their history entirely separated from other people. They were never an absolutely pure race, for even when they left Egypt "a mixed multitude went up also with them." Exod. xii, 38. And then, as at every stage of their history, strangers could, by conforming with certain ceremonies, be received into the congregation. Exod. xii, 48; Gen. xxxiv, 14; Josh. viii, 33; Josephus, *Ant.*, xiii, 9, 3. The account of the Kenites, so conspicuous in Hebrew history, as well as that of the Gibeonites, are familiar examples of strangers or foreigners uniting themselves to the people of Israel. The names of Doeg the Edomite, of Araunah the Jebusite, and many others, show most clearly that any foreigner, on certain conditions, could be received into the congregation of Israel. But the sending of a prophet by Jehovah on a mission like that of Jonah to

the Ninevites is a very different matter, and stands alone in Old Testament history. The missions of Joseph and Moses to Egypt, of Elisha to Syria, or of Daniel in Babylon, are no analogies, though urged as such by no less distinguished and devoted a scholar than the late Dr. Pusey.* The Old Testament does not afford another instance of a Hebrew prophet, divinely commissioned, who was requested to leave Israel in order to offer salvation or preach repentance to a foreign nation. The words of Dean Stanley on this subject are apposite:

> Jonah is the first apostle, though involuntary and unconscious, of the Gentiles. The inspiration of the Gentile world is acknowledged in the prophecy of Balaam, its nobleness in the Book of Job, its greatness in the reign of Solomon, but its distinct claims on the mercy and justice of God are first recognized in the Book of Jonah.†

It is certainly surprising that there are scholars of some repute who do not readily concede the above. If Dr. Pusey's position, already referred to, be untenable, how much more the following, from a modern writer. In commenting upon Jonah's mission to Nineveh we find these wonderful sentences:

> Another funny item of traditional interpretation is that which makes Jonah to have been the first foreign missionary. This perhaps would be a harmless fancy were it not for its ignoring the important truth that the religion of Jehovah, as described in the Old Testament, was a missionary religion from the beginning. To represent Jonah's preaching to Nineveh as a new departure in this direction is to make a representation which may be hurtfully misleading.‡

Until the learned professor offers some proof for his bold assertion we must consider his statement, if not "hurtfully misleading," certainly "a harmless fancy." For, to my mind, this apparent anachronism in the history of revelation, this premature mission of the prophet Jonah, is the strongest argument that can be urged against the historical character of the book bearing his name.

Does it help matters to call it a myth or a fiction? What is objected to is, that the sending of Jonah to Nineveh was too early by several centuries, and not in accordance with the historical development traceable in the plan of revelation.

* *Com. on Jonah*, Introd., p. 372, Funk & Wagnall's ed. † *Jewish Church.*

‡ Professor W. J. Beecher, D.D., in the *Old Testament Student*, Nov., 1885.

But why should we find more advanced ideas in regard to God's dealings with the Gentiles in a work of fiction than in actual history? No reason can be assigned for that, for the fictitious theory is no less improbable than the historical; therefore this apparent anachronism in the plan of revelation must be explained in some other way. There is also some danger of carrying this point too far. Though the spirit of particularism was deeply rooted in the Hebrews, though they sought but little intercourse with other nations, and though several tribes of the accursed Canaanites as well as the Ammonites and Moabites were excluded, yet, as Oehler remarks, "Even from the stand-point of Mosaism the theocratic exclusiveness was not absolutely exclusive."* And, finally, is it not possible that this departure of Jehovah from his ordinary ways was done partially to spur on and to condemn the Hebrews for their hard-heartedness and obstinate perverseness in their rebellion against God, and to teach them a lesson of repentance from the prompt action of these heathen people?

2. *The improbability of a prophet of Jehovah acting as Jonah is said to have acted.*—This is another of the staple objections urged against the historical character of the book. It is not as weighty as the preceding, and its triviality will become manifest upon a little reflection upon human nature in general, not only in Jonah's time, but down the ages to the present. Both sacred and profane history will furnish us plenty of parallels. One great hinderance to a correct interpretation of the sacred volume, and not at all uncommon, especially among certain classes of readers, is to regard Old Testament or Bible characters as something superhuman, incapable, almost, of disobedience or other forms of sin. How much valuable time has been spent needlessly in exonerating these old worthies and justifying certain of their actions! So there have been those who cannot accept this real Jonah. But if they stumble at the Jonah of history, how much more ought they at the Jonah of fiction. History must give facts, fiction may conceal all faults. But, after all, Jonah is not so much worse than other men. Moses was not exceedingly anxious to return to Egypt, even though it was to deliver his own people from their oppressive bondage. And did not the great Elijah shudder at the thought of meeting the dia-

* *Old Testament Theology*, §§ 82, 83.

bolical Jezebel? Why, then, should it be considered a strange thing that Jonah should, at first, refuse to go to wicked and heathen Nineveh? The mission of Moses was to deliver Israelites; that of Elijah to reclaim the chosen people of Jehovah, his brethren according to the flesh; but Jonah was commanded to go to preach repentance to a heathen people, the natural enemies of his own beloved Israel. When we remember that Jonah was a Hebrew of the Hebrews, a nation taught and commanded in the law not to have intimate relations with the surrounding nations, it is not marvelous that he should not have heeded the first summons. His mental struggle must have been severe. He must have soliloquized something after this manner:* 'Am I really commanded to depart on such an errand of mercy to this despised people? Do I indeed hear the voice of Jehovah in this call? I, Jonah, a prophet of the living God, commissioned to preach to the rapacious and violent inhabitants of Nineveh, that corrupt and powerful city of the north-east, the natural enemy of my dear native land! Have I not foretold the restoration of a part of Israel?† How then can I do any thing to prevent the downfall of our enemy? Has not the prophet Hosea‡ prophesied that "my people shall not dwell in the Lord's land, but that they shall eat unclean things in Assyria?' I preach to such a people! Have we not been taught in our sacred books to keep aloof from other nations? And again, supposing I could reach the great city, and succeed in arresting their attention long enough for them to consider their evil ways, and feel repentant for their violence:—O, Jehovah, thou art a gracious God, so full of compassion, thou wilt forgive them: thus not only my preaching would prove false, but thy most holy name would be disgraced and dishonored by my false prophecy."

When we stop to consider that some thoughts like the above must have passed through the prophet's mind, we are no longer surprised at his actions. His conduct is far from being without a parallel. Do we not find a similarity between Jonah and ourselves in this regard? God has commanded men in every age, but only to be disobeyed. He commands men today to one thing, and, alas! we not only disobey, but do the exact

* We doubt whether Jonah thus soliloquized.—EDITOR.

† 2 Kings xiv, 25. ‡ Hosea ix, 3.

contrary. Jonah was asked to go east, but he turned around and went due west. So have we also under slightly modified circumstances.

3. *The improbability of Jonah being delivered from the storm in the manner described.*—There are other miracles in the book, besides the one whereby he was rescued from the sea, to which objections have been urged. But beyond controversy the story of the great fish is the stumbling-block of the book. The story in itself has nothing incredible about it. It is the singularity of the miracle that has occasioned such a variety of interpretation; and much of the discussion has arisen through a mistake in our English version, which makes our Saviour say in the gospels that Jonah was swallowed by *a whale*. The Greek word used is κῆτος, which does not necessarily mean whale, but according to the best lexicographers may be translated any sea-monster or huge fish, as a seal, sea-calf, shark, tunny, or whale. The new version, with its usual conservatism, retains the word whale in the text, but has sea-monster in the margin. We may emphasize the fact that the word whale is not found at all either in the Hebrew or English version of the Book of Jonah, but simply דג גדול, or great fish. Thus we are no longer required to demonstrate that the gullet of a whale is large enough to admit the body of a man, or that there are, or have been, at any time, whales in the Mediterranean Sea. Nevertheless, in order to show how reckless and unscientific some skeptical writers are, we ought to say at this point that as distinguished an authority as Thomas Beale observes, in speaking of the spermaceti whale, that "the throat is capacious enough to give passage to the body of a man, presenting a strong contrast to the contracted gullet of the Greenland whale."* We may also call attention to the rorqual, that is, whale with folds, found in the Mediterranean, and may add that Cuvier designates this species by the name *Rorqual Mediterranensis*.† But though there are whales large enough to swallow a man, yet it is a fact that they generally live on small animals, such as the medusa and crustacea.

We may also state that there is now a general agreement among commentators that the word κῆτος ought not to be

* *Observations on the Nat. Hist. of the Spermaceti Whale*, p. 294. London, 1839.

† See Règne *Animal*, vol. i, p. 342.

translated *whale*, but that it should be rendered a great fish, as in the Old Testament. Most probably it was a shark. The white shark (*carcharias vulgaris*) is very voracious, and large enough not only to swallow a man but much larger animals. These are also quite common in all seas. The German natural historian Müller* gives an instance, which is quoted and indorsed by the two great theologians, Drs. Pusey† and Keil,‡ of a sailor during a storm falling from a ship into the Mediterranean Sea, who was swallowed by a shark. A gun was immediately discharged at the fish; upon being struck it spewed out the sailor alive. The fish was caught, dried, and presented to the sailor, who afterward went around Europe exhibiting it. Dr. Pusey, in his *Commentary on Jonah*, devotes much space to the discussion of this question, giving many instances of sharks swallowing different large animals. Blumenbach§ claims that there have been sharks of the enormous weight of ten thousand pounds, and that even "horses have been found whole in their stomachs." Ruysch‖ mentions one case where the complete body of a man in armor was found in a shark. Dr. Baird,¶ of the British Museum, was himself an eye-witness to a shark in the Hooghly, not far from Calcutta, "swallowing a bullock's head and horns entire."

There is another fact well known to students of natural history, mentioned by Dr. Smith, worthy the attention of the reader, inasmuch as it bears directly upon the question, namely, that sharks very often throw up again, whole and alive, the prey they have swallowed.** The following from Mr. Darwin ought to be of weight. Says he: "I have heard from Dr. Allen of Forres that he has frequently found a diodon floating alive and distended in the stomach of a shark."

4. *The improbability of the Ninevites repenting in so short a time at the preaching of a foreigner.*—This is the greatest miracle of the book. Dr. Pusey is right in emphasizing this point, and in saying that it is "unexampled in the whole revelation of God." Call it conversion or repentance, as you please,

* *Vollstandige Natursystem des Ritters Karl von Linné*, Thom. iii, p. 268.

† *Commentary on Jonah*, Introd., p. 385.

‡ *Biblischer Commentar ueber die Zwölf Kl. Propheten*, p. 285.

§ *Naturgeschichte von Squalus, Carcharias.* ‖ Smith's *Bible Dict.*, art. "Whale."

¶ *Cyclopedia of Natural Sciences*, p. 514. ** Couch's *History of Fishes*, p. 33.

it stands a most prominent monument of God's power and mercy. In comparison with it the conversion of three thousand on the day of Pentecost was insignificant, and the physical miracles recorded in Jonah sink into almost nothingness. In our days, when these physical miracles have been thoroughly investigated, and made to appear most probable, it is not surprising that sceptics have changed their tactics and leveled their guns at the crowning miracle of the book. They cannot believe this stupendous miracle, hence the effort to take it out from the sphere of actual history and call it fiction. We must not forget that both in repentance and conversion, whether of an individual or a multitude, the work is not human but divine.

It is very possible, though we have no direct evidence to that effect, that a report of Jonah's miraculous deliverance might have preceded him into Nineveh. Be that as it may, it is more than probable that the prophet himself, on reaching that city, would have spoken of it. If that were so, it must have produced a sensation. We ought to make one fact prominent, namely, the difference between the inhabitants of an Oriental city like Nineveh, 700 or 800 B. C., and the people of a large city like New York, Chicago, or Boston in our time. And as Layard says:

> So prone is Oriental nature to extremes, the king might believe him [Jonah] to be a special minister from the supreme deity of the nation, [for it was only] when the gods themselves seemed to interpose that any check was placed on the royal pride and lust. . . . It was not necessary to the effect of his preaching that Jonah should be of the religion of the people of Nineveh. I have known a Christian priest to frighten a whole Mussulman town to tents and repentance by publicly proclaiming that he had received a divine mission to announce a coming earthquake or a plague.*

Compare again the words of Darius:

> Then Darius the king wrote to all the people, nations, and tongues, who dwelt in all the earth. May your peace be multiplied! By me is a decree established that in every principality of my kingdom [men] shall tremble and fear before the God of Daniel, for he is the living God and endureth forever, and his kingdom shall not be destroyed, and his dominion shall be unto the end.†

* *Nineveh and Babylon*, p. 632. † Daniel vi, 26, 27.

These are not parallels to the account in Jonah, but they do furnish a proof of the power of an Oriental monarch. The history of Israel offers many examples of the extreme fickleness of Oriental minds. How vacillating, how changeable! Only a few months after the miracles of Egypt, the Red Sea, and the Wilderness, the golden calf was formed at the very foot of Sinai, even while the great law-giver was communing with God! How wonderfully swayed were the people by the lonely prophet on Carmel in spite of Jezebel and all court influence! How did the people throng after John the Baptist and repent at his preaching! How easy it was for the multitude in less than one short week to change its hosannas in honor of Jesus into "Crucify him! Crucify him!"

The scanty references we have in the Bible to the city of Nineveh warrant us in concluding that it was a very wicked and corrupt place, and that its principal sins were violence and rapacity. Nahum (ii, 11, 12, iii, 1) compares it to the dwelling-places of the hungry, ravenous, food-providing lions. "Woe," says he, "to the bloody city! it is full of lies and robbery." It is easier to work upon the feelings of a tyrant and move him to pity than to move other classes of sinners to repentance. In the hour of danger or death, the recollection of having wronged a fellow-being is more powerful than that of having sinned against one's self. See this weird-looking prophet, naturally hostile to the Assyrians, filled with the memory of his recent miraculous deliverance from the very belly of sheol, forced, as it were, to deliver his awful message; see him traversing the streets of the city; listen to his short but terrible sermon: "Yet forty days and Nineveh (shall be) overthrown." What marvel that these people were terrified, confounded, and thrown into a panic? The king and his princes, the most violent and tyrannical of all, share in the general consternation. A fast is proclaimed, and universal penitence ensues. And now, the heart and conscience of the king having been touched, how natural it would be for the whole city to repent.

Those who do not accept the book as pure history think that they have some justification for their conclusions inasmuch as this great event is not corroborated by any other prophet or Old Testament writer, nor is there any reference to it upon the Assyrian monuments. As to the monuments,

we know not what a day may bring forth; a tablet or some inscription corroborating the Scripture account of this great miracle may yet be discovered. But should there not, what of that? The Assyrians were not given to record religious matters upon their monuments. Wars, triumphs, and conquests figure upon these. And as to other Scriptures, there are those, like Hävernick,* who see a clear reference to Jonah's mission in Ezek. iii, 5, 6, where the prophet is told, "For thou art not sent to a people of a strange speech and of a hard language, whose words thou canst not understand, but to the house of Israel." But granting that there is not a singler eference to Jonah elsewhere in the Old Testament nor upon the monuments, that proves nothing, for precisely the same objection might be urged against some of the best-known miracles of our Saviour, such as the raising of the widow's son at Nain and of Lazarus at Bethany.

Among other minor objections we might mention a few more which are urged by Davidson.† He would like something "more definite—circumstantial details—than what is given in the book." He would like to know the very spot where Jonah was "vomited forth" by the fish; how the city was to be destroyed; what became of Jonah after his preaching at Nineveh; not only what was the name of the king, but also something about his person and character. What a pity that the author did not tell the exact place, the very hour and day of the month, the name of Jonah's next circuit or station, and various other particulars! As to the king's name, it is barely possible that the prophet did not know it; for the word king would be then, as now, quite as definite as if the very name was given. Are there not many educated Americans in our day who cannot give the names of the five leading monarchs of Europe, to say nothing of the rulers of Asia? What is the name of the Prince of Wales or of the Sultan of Turkey? I have been asked, "Did you see the queen when in London, or the emperor while in Berlin?" How much more definite would it be to ask, "Did you see Queen Victoria or Kaiser Wilhelm?"

Others, again, cannot easily conceive the possibility of Jonah composing the psalm contained in the second chapter of the

* *Einleitung in das A. T.*, p. 344. † *Introduction to the Old Testament*, p. 274.

book. The art and eloquence in that beautiful song of thanksgiving are, they claim, such as to render its composition in the manner and under the circumstances described highly improbable. But those of us who can believe that Jonah was preserved three days in the bowels of the fish will have no difficulty in regard to this psalm.

What are the chief arguments in favor of accepting the book as purely historical?

The ancient Jews entertained no doubts on this point. Its position among the other prophetical books is an evidence of this fact. Reindl asks very appropriately: "Had the collector of the canon not believed in the historical truth of this fact—had he beheld only religious truth in the garb of the allegory or fable in this book—why did he not place it among the Hagiographa?" * There are several references to Jonah in the non-canonical Jewish writers; and they always speak of him as if he was a real person. We have two or three references in the Apocrypha, as follows: "Go unto Media, my son, for I surely believe those things which Jonas the prophet spoke of Nineveh. . . . And now, my son, depart out of Nineveh, because those things which the prophet spoke shall surely come to pass." † And again: "When Jonah was pining away in the belly of the sea-bred monster, thou didst look upon him, O Father, and recover him to the sight of his own." ‡ Jonathan ben Uzziel, in his targum on Nahum i, 1, written about the time of Christ, says that Jonah the son of Amittai prophesied against Nineveh. Fürst says that the Book of Jonah was considered historical by the Talmudists. § Josephus ‖ also incorporates the book almost verbatim in his writings, evidently cherishing no doubts as to its historic truth. Both Jewish and Christian writers, down to a comparatively recent date, have viewed the book in the same light. The opinions of church fathers, the early Christian writers, or of the ancient Jewish writers, do not necessarily establish the historical character of the book; nevertheless, until confuted, they are worthy of some consideration.

Its historical character is, again, made probable by the straightforward and matter-of-fact style in which the book is written;

* *Die Sendung des Propheten nach Nineveh.* † Tobit xiv, 4, 8.
‡ 3 Maccabees vi, 8. § *Ueber den Kanon*, p. 33. ‖ *Ant.*, ix, 10, 2.

or, as Keil puts it, "by the psychologically truthful delineation of the perversity of the prophet as well as of the other persons, the mariners and the Ninevites."* The hero of the book, though an Israelite, is described in no flattering terms; his narrow-mindedness and lack of charity are painted in dismal colors; there is no effort at concealment or palliation; on the other hand, his disobedience and revengeful spirit are made prominent. Jonah, though a prophet of Jehovah, appears at a disadvantage when compared with the heathen sailors or the wicked Ninevites. If the book were a mere fiction, what reason could be assigned for a Hebrew author to place the hero of the story in such an ignoble position? For it is evident to the most careless reader that the writer ascribes to these heathen sailors a nobility of character superior to that of Jonah, and to the idolatrous inhabitants of Nineveh a readiness to accept the word of Jehovah and repent which a Hebrew would hesitate to attribute to any people outside the pale of Israel.

Again, if this be a mere fiction without any historical basis, why is the Prophet Jonah selected? Why make this historical character play so contemptible a role? For those who favor the allegorical, mythical, or fictitious interpretation do not attempt to deny that the Jonah of our book is not the same as the prophet of that name in 2 Kings xiv, 25. This point is so generally conceded as to require no discussion. It may be added that the names Jonah and Amittai are found nowhere else in the Old Testament, except in the two books already referred to. Taking it, then, for granted that our Jonah is the same as the Jonah of the time of Jeroboam,

We deem it altogether improbable that any Hebrew writer could have the audacity to portray a prophet of Jehovah as being so full of "bitterness and meanness" in a pure work of fiction. Such a proceeding is worthy only of the journalist of our own period. Besides, what gain could there have been in that selection? and how easy it would have been to have invented a name for the occasion, or to designate the hero simply as a prophet or a man of God.

Another reason often assigned in favor of the fictitious origin of the book is, that the noble and elevated thoughts

* *Introduction to the Old Testament*, vol. i, p. 397.

therein contained regarding the salvation of the heathen city are so far in advance of the contracted ideas of the Israelites as to make them historically impossible. But if the book is inspired it is God who commands. And how much easier to conceive of the Lord endeavoring to enlarge the cramped ideas of the Hebrews regarding his dealings with Nineveh and his love for the heathen nations by a direct appeal to one of his prophets in the very manner recorded—viewing all the transactions as purely historical—than to fancy that these lofty ideas should originate with some unknown person, so far in advance of his age and people as to necessitate the clothing of his elevated and enlarged views of the divine goodness and mercy in the garb of fiction. But are there not those who will believe any interpretation, no matter how absurd or incredible, rather than accept the plain, simple facts recorded in the holy Scriptures?

Not until all other solutions have failed should we regard the story of Jonah as fiction. And we must not forget that a purely fictitious composition is uncommon in the Old Testament, and contrary to the genius of Hebrew literature.

See again the simplicity with which the particulars are given. There is certainly no effort at the sensational or dramatic—a mere narration of events. Several of these allusions are fully corroborated both by sacred and profane writers. For instance, the people of Nineveh are said to be unbearably wicked (i, 2; iii, 8). Compare Nahum ii, 8; iii, 1, *ff*. Nineveh, according to the Book of Jonah, is "a great city," "exceedingly great," or, more literally, "great even to God;" not only great in man's eyes, but also in the sight of God. It is a city of three days' journey, "wherein are more than six score thousand persons that cannot discern between their right hand and their left hand;" evidently referring to children under the age of responsibility. This is not the place to enter minutely into this subject—to attempt to determine the exact dimensions of the city or the probable number of its inhabitants. We simply wish to state that its great size is fully corroborated by profane historians. "Traditions of the unrivaled size and magnificence of Nineveh were equally familiar to the Greek and Roman writers and to the Arab geographers." * Diodorus Siculus

* McClintock & Strong's Cyclopædia, art. "Nineveh."

says that this city formed a quadrangle 150 by 90 stadia (sixty miles), surrounded by a wall 100 feet high, broad enough for three chariots to drive abreast upon. Strabo claims that it was larger than Babylon.

Take again the peculiar custom — I think not elsewhere mentioned in the Bible—in which animals are made to share in the general mourning: "Let neither man nor beast, herd nor flock, taste any thing, but let man and beast be covered with sackcloth" (iii, 7, 8). There may not be an exact parallel in profane history, yet we must call attention to an incident recorded in Herodotus (ix, 24). He says: "When the horse reached the camp the whole army, and Mardonius, most of all, mourned the loss of Masistius, cutting off their own hair and that of their horses and beasts of burden, giving themselves to unbounded lamentation." Plutarch also, in speaking of the death of Pelopidas, tells how the Thessalians mourned for him, and, among other things, that "they cut off their horses' manes as well as their own hair." *

And again, on the very next page, we read the following: "Alexander the Great, at the death of Hephæstion, not only cut off the manes of his horses and his mules," etc. Take one more example from Euripides, which bears upon the same subject: "And all the Thessalians over whom I reign I enjoin to share in the grief for this lady. . . . Harness your teams of horses to your chariots, and cut from your single steeds the manes that fall upon their necks." † The pomp and show displayed on the trappings or external decorations of horses, camels, and elephants are well known to those at all familiar with Oriental customs. But why should we look back the ages or travel to the distant Orient? Do we not, in seasons of grief and mourning, drape not only animals, but also houses, carriages, and locomotives? And who has not seen horses covered with black cloth at funerals?

But, finally, to us who believe in the inspiration of the Bible, the reference of our Lord to the preaching and deliverance of Jonah ought to be conclusive. His words are plain: "For as Jonah was three days and three nights in the belly of the whale [margin, sea-monster], so shall the Son of man be three days and three nights in the heart of the earth. The

* *Plutarch's Lives*, Pelopidas. † *Alcestes*, line 429.

men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold a greater than Jonah is here." Matt. xii, 41, 42. Here it is clearly affirmed that Jonah was in the belly of the fish three days and nights, and that the people of Nineveh repented at his preaching. It is in vain to assert, as Davidson, that "it was no part of Christ's mission on earth to teach criticism or to correct erroneous opinions held by the Jews regarding their own Scriptures." * Even were we to regard our Lord's reference to Jonah and the monster as an acquiescence on his part in the current belief of the Jews without accepting or setting the seal of his approval upon it, as we, by way of illustration, often refer to mythological or poetical characters, ancient or modern, it would indeed require some imagination and a very loose method of interpretation to believe that these imaginary Ninevites will arise in judgment to condemn the contemporaries of our blessed Lord. This point is well stated by Archdeacon Perowne, who says:

> Is it possible to understand a reference like this on the non-historic theory of the Book of Jonah? The future judge is speaking words of solemn warning to those who shall hereafter stand convicted at his bar. Intensely real he would make the scene in anticipation to them, as it was real, as if then present to himself. And yet we are to suppose him to say that imaginary persons, who at the imaginary preaching of an imaginary prophet repented in imagination, shall rise up in that day and condemn the actual impenitence of those his actual hearers; that the fictitious characters of a parable shall be arraigned at the same bar with the living men of that generation. †

W. W. Davies.

* *Introduction to the Old Testament*, vol. iii, p. 270.

† *Cambridge Bible for Schools*, Introd., p. 15.

ART. III.—IDEALISM AND CHRISTIANITY.

A DREAD of the materialistic philosophy of the present day has inclined many Christian thinkers to look to some phase of idealism as more in harmony with the principles of Christianity. As a reaction from gross, earthly materialism, this tendency of Christian thought is very natural, and it is not strange that many have passed over to the very opposite extreme. It is legitimate to inquire whether Christianity has any thing to gain from an alliance with idealistic philosophy.

It is no easy matter to give a precise definition of Idealism, since the system of philosophy that bears this name has taken on a multitude of phases which, nevertheless, have somewhat in common. Webster defines Idealism as

> 1. The system or theory that makes every thing to consist in ideas, and denies the existence of material bodies. 2. The doctrine or theory that teaches that we have no rational grounds to believe in the reality of any thing but ideas and their relations.

Worcester's definition is not so radical. He pronounces it:

> The doctrine that in external perceptions the objects immediately known are ideas; opposed to Realism. It has been held under various forms, particularly under that which denies the existence of matter, and makes every thing consist in mind, with its different states and ideas.

These definitions are not altogether satisfactory, since they take no account of the different meanings that have attached to the word *idea*. Without aiming at precise and comprehensive analysis, it may be said that Idealism is the philosophy which, starting with doubts respecting the reality of matter, tends to annihilate all material substance and all personality, and to resolve all things into ideas. Some expounders of this philosophy have stopped at one station on the road and some at another, while others have pushed relentlessly on to the ultimate goal.

Philosophical speculations in recent times have been rather sharply drawn along two lines, the one materialistic the other idealistic. The former gives special emphasis to matter, and strongly tends to reduce every thing to matter—God and man are lost in the material universe. The latter denies the reality

of material things and magnifies the supremacy of mind, often losing sight of personality, and leaving nothing but thought or idea as the ultimate reality.

The tendency of both these systems is toward pantheism—if, indeed, they stop short of atheism when pushed to their logical conclusions. Pantheism is the theory that the sum of all things constitutes God, and it may be broadly divided into materialistic and idealistic phases. The materialistic form of statement is, that the universe is God; the idealistic phrase is, that God is the universe. Materialism wipes out the great supreme Spirit, and resolves every thing into the universe; Idealism expunges the universe and leaves only the supreme personal Spirit. In each case God is the only reality, whether he be regarded as a personal spirit or a diversified universe.

Materialistic pantheism is only another name for atheism. The material universe is every thing; the supreme mind, as well as finite minds, are merely attributes of matter. Idealism promptly tends to a spiritualistic pantheism, which denies the reality of every thing but God; nor does it stop here, but drifts on to an atheism which rejects the reality of personal spirit, and leaves only abstract ideas.

It is not the purpose of this paper to give an extended account of the speculations of Idealism, but to call attention to some of its more prominent phases, and raise the inquiry whether Christianity is likely to derive any benefit from the system.

Idealistic notions seem to have first appeared in the philosophy of Pythagoras, his doctrine that number is the essence of all things containing the germ of the system. Numbers were regarded, not as attaching to real things, but as being themselves the only reality, while the so-called real things are but pictures of the numbers. The Eleatics, and especially Parmenides, carried the notion much further, and "sacrificed to their principle of pure Being the existence of the world and every finite existence." The Sophists, likewise, entertained idealistic conceptions, Protagoras going so far as to occupy the ground of the extreme subjective Idealism of modern times.

Plato, however, has commonly been regarded as the father of Idealism, his "doctrine of ideas" establishing a permanent philosophical current in this direction. In discussing his

theory he seems constantly inclined to deny all reality to matter, but is as often confronted with the form of things, and the result of his speculations is confusion and contradiction. His tendency undoubtedly was, to find the reality of a thing in its idea, and to construe the sensible form as merely appearance. The theory of Plato was an attempt to allay the absurdities and contradictions that gather about the Eleatic principle of the non-existence of matter, and in substance is, that every concrete thing has a perfect idea behind it after which it is modeled. The perfect idea is real, but he could not make up his mind whether or not the imperfect concrete thing has a real existence. He at least raised a doubt respecting the reality of the material, and that doubt has floated down the stream of philosophical thought to the present time.

Neo-Platonism revived the idealistic notions of the Platonic philosophy, emphasizing the idea of the transcendence of Deity, and laying a basis for the philosophy of scholasticism. During the scholastic period philosophy was compelled by external pressure to conform to theology. If any rash speculator was led by his logic to traverse any doctrine of the Church the hand of authority was quickly laid upon him. Cramped as it was by its subserviency to the Church, the scholastic philosophy, nevertheless, shows a decided leaning toward idealistic pantheism. Johannes Scotus, the founder of this strange system of religious philosophy, at once attempted an accommodation between the conceptions of Neo-Platonism and the doctrines of Christianity. Creation was explained as a series of emanations from Deity—flashes of light from the great central sun. God alone possesses substance—concrete things are but emanations from him. The material universe and finite beings spring forth from Deity like jets of hydrogen gas from the sun, only to return again to their source. The Church put the seal of condemnation on such teaching.

In ancient philosophy Idealism was not developed into a system, but in modern times it has taken on more systematic form, and assumed greater prominence. Modern philosophy begins its career with the extreme dualism of Descartes. Mind and matter stand over against each other so distinct that no relations and interactions are possible. But philosophy could not give up the search for these relations, and so the problem has been

revived, and solutions sought by magnifying one or the other of the factors. Malebranche at once proclaimed his theory that all things exist in God. Material things have only an ideal existence, and minds have their place in Deity. Leibnitz, in his doctrine of monads, hovers between an affirmation and a denial of the reality of matter. The monads are the real substances, while material things are but phenomena. His definition of monads is obscure, and not easily grasped. They are not the material atoms of former philosophers, nor are they living souls in which material phenomena inhere. Neither matter nor spirit, they are a cloudy something between the two—metaphysical points, centers of activity, mirrors of the universe. This utter vagueness of conception results from an attempt to cut loose from a belief in the substantial reality of material things and at the same time hold to something objective. The material universe stands over against the human mind as something to be explained. If its reality be denied the appearance is yet to be interpreted, and the doctrine of monads was an attempt to construe the phenomenal world. He found place in his system for finite spirits, which are living monads, and for God, who is the primitive substance and source of all things. It has been claimed, however, that the existence of a personal God is inconsistent with monadology. Schwegler says:

> It was for Leibnitz a very difficult problem to bring his Monadology and his Theism into harmony with each other, without giving up the premises of both. If he held fast to the substantiality of the monads, he was in danger of making them independent of the Deity; if he did not, he could hardly escape falling back into Spinozism.*

Kant, in his *Critick of Pure Reason*, attempts to demonstrate the impossibility of a knowledge of any objective reality. The "thing-in-itself" of the material universe must forever remain unknown; human knowledge is necessarily limited to phenomena. Carrying his principle further, he asserted that psychology has to do only with mental phenomena; the existence of mind, the immortality of the soul, are beyond the reach of human knowledge. It was necessary to take one step further, and deny the possibility of any knowledge of the exist-

* Schwegler, *History of Philosophy*, p. 217.

ence of God. He gave the weight of his great intellect to break down the validity of the usual arguments on which Theism rests, and rendered respecting the existence of matter, finite spirits, and God, the unsatisfactory verdict "Not proven." In a later work on the *Practical Reason* the great philosopher aimed, in some measure, to restore what he had previously destroyed. A belief in the existence of God and finite spirits is allowed to stand, on the insufficient ground that it cannot be disproved, and is necessary as a vindication of morality. Thus theoretically he denies the existence of minds, finite and infinite, while practically he accepts it. The theoretical reason denies what the practical reason affirms. The mind is divided into faculties which are at war with each other, and bring conflicting reports respecting the reality of things. It is the prevailing opinion that the two sides of the Kantian philosophy cannot be made to harmonize, and subsequent speculations have tended to emphasize the irreconcilability.

The theories of idealism have tended to range themselves along two lines—subjective and objective. Subjective Idealism emphasizes the thinking subject, and inclines to evolve every thing from the human consciousness. On the other hand, objective Idealism, while also emphasizing the ego, at the same time recognizes something objective—although the object is far from being what it seems to be.

Bishop Berkeley has commonly been regarded as a subjective Idealist. He taught that we have no grounds for belief in the reality of the material universe. The things we see about us are only phenomena, but whether these phenomena have their grounds in the human mind or the divine he does not so clearly unfold. He has been generally interpreted, however, as holding that the universe is the creation of the human mind. And, after all, the difference between objective and subjective Idealism is not so important as many suppose. If matter be construed as merely phenomena, it is not of great consequence how the phenomena are interpreted. Both systems in the hands of fearless speculators have been pushed boldly on to Atheism. In either case the foundations of our knowledge of the material universe are broken down, and this is the beginning of a serious mischief. Bishop Berkeley deliberately set about shaking the faith of mankind in what they see

and hear about them, without discovering the grave consequences that must inevitably follow. And this attempt was made in the interests of religion. He considered a gross materialism the greatest danger threatening the Church, and tried to counteract it by the radical method of denying the existence of all material things. If matter could only be disposed of materialism must fall, and spirit alone remain. Thus the obstacles in the way of theism and a general acceptance of Christianity would be removed. But when philosophical speculations once begin to destroy the validity of human knowledge there is no established limit to the process, and the only logical stopping place seems to be an absolute agnosticism. Hume carried the principle further, and by the same species of reasoning landed himself in universal skepticism.

Having denied the conception of substance, Hume was led also to deny that of the ego, or self. If the ego, or self, really exists, it must be a substance possessing inherent qualities. But since our conception of substance is purely subjective, without objective reality, it follows that there is no correspondent reality to our conception of the self or the ego.*

By a similar process he was led to deny the existence of God.

Subjective Idealism is perhaps best represented by the theories of Fichte during the earlier part of his career. According to his system all things are evolved from the consciousness of the ego. Things exist only in the thinking subject. If a man enters a room and finds a table there, the table came with the man, and will depart with him. When the man is not in the room there is no table there. The table is in the man's eye. As the opposite pole of objective Idealism, subjective Idealism draws forth the universe not from the Absolute, but from the human ego. It has been said, not altogether inaptly or unjustly, that under this system of philosophy, instead of God's creating man man creates God, as well as the material universe. The tendency ever is for God and matter to vanish, and leave man alone in his glory. Very naturally, Fichte found no place for a personal God. The only God he discovered was the moral order of the universe.

The living and operative moral order is itself God; we need no other God, and can comprehend no other. There is no ground

* Schwegler, *History of Philosophy*, p. 200.

in reason for going outside of the moral order and assuming, as the result of an inference from the caused to its cause, the existence of a particular being as the cause of that order. . . . To him who will reflect for an instant, and frankly confess to himself the result of his reflection, it cannot be less certain that the conception of God as a particular substance is impossible and contradictory, and it is lawful to say this plainly, and to put down the prating of the schools, in order that the true religion, which consists in joyously doing right, may come to honor.*

The great subjectivist was reprimanded and dismissed from his place in the university for teaching atheism, and yet he considered his system of philosophy harmonious with the principles of Christianity. To common-sense thinkers it seems to undermine all religion, and relegate man to a worship of and a responsibility to himself. No one dreams to-day that Christianity can have any alliance with subjective Idealism.

Starting with the Fichtean subjective Idealism, Schelling, through many transitions, passed over to an objective Idealism, founded on a system of identity. Matter and spirit, object and subject, are one in the Absolute. He mediates their differences in himself. The ideal and the real unite in God and find their solution in him. The objection was at once raised that his theory must terminate in pantheism and atheism, but Schelling endeavored to defend himself from these charges. He professed belief in a personal God, but found no grounds for the incarnation, and regarded the Bible as the great hinderance to the development of the true system of religion. He considered some of the ethnic religions superior to Christianity, and looked for the coming of a higher form of religious thought in which philosophy should play a conspicuous part.

A half century or more ago the idealism of Hegel was heralded as a philosophical system in which all the doctrines of Christianity could find a resting place. The trinity, the atonement, and all the articles of the catechism were to have a philosophical vindication. The philosophy of Hegel has for its starting-point the doctrine of Schelling, that subject and object are identical, and consequently is called subjective-objective, or absolute idealism.

According to this system finite things are not (as in the system of subjective idealism) simply phenomena for us, existing only in

*Fichte, quoted in Ueberweg's *Hist. Phil.*, vol. ii, p. 210.

our consciousness, but are phenomena *per se*, by their very nature —that is, things having the ground of their being not in themselves, but in the universal divine idea.*

The "universal divine idea" is every thing, all else being but a manifestation of this. And in this "idea" not only are material things and finite beings lost, but a personal God is engulfed also. Professor Bowne well says of this philosophy:

> There is throughout a failure to name the thinking subject, apart from which neither truth nor reason has any significance. The concrete and living person disappears, and in its place is put the abstraction of an idea or a system of ideas.†

We find in this system the conclusion to which logic is always relentlessly pushing Idealism. The reality of matter is denied; the existence of finite spirits is shattered by the same arguments; and, finally, there is no need of a personal God. Nothing is left but an abstract idea—the most barren phase of idealistic pantheism.

Hegel did not live to realize the extreme consequences of his system, and no doubt honestly supposed he was serving the cause of Christianity. But some of his disciples pushed stubbornly on, and found no stopping place short of atheism. Christian thinkers have ceased to look to the philosophy of Hegel for any assistance in establishing the doctrines of the Bible.

The phase of Idealism most prominent in recent times is that developed in the philosophy of Hermann Lotze, and expounded, in most charming diction for American readers, by Professor Bowne, of Boston. It is termed objective idealism, the phrase being not very definite, and serving mainly to distinguish the system from subjective idealism like that of Fichte. The objectivity of Lotze's idealism is only phenomenal. The appearances of the material universe have not matter for their basis, but spirit; they are phenomena, not of a material substance behind them, but of God, the great supreme Spirit. When we consider how slender is the distinction between a thing and its phenomena, the close affinity of this system with idealistic pantheism will be apparent. In order to bring to light its tendencies it will be necessary to define the position of matter and of man in Lotze's philosophy.

* Ueberweg's *Hist. Phil.*, vol. ii, p. 231. † *Metaphysics*, p. 485.

Matter is not a real substance, created by God and distinct from him, but is a manifestation, or modification, or state, or mode, or phenomenon of the infinite Spirit.

Now, such an assumption offers itself to Idealism in a conviction which we have already reached by another path—the conviction that all individual things are thinkable only as *modifications* of one single Infinite Being. . . . Finally, being actively efficacious in all individual minds, as a power which in the whole spirit-world has assumed innumerable harmonious modes of existence, the infinite brings to pass the exhibition of these same universal laws by the totality of the various world-pictures which arise in various individuals; and, moreover, the constant activities which appear in every individual mind as the real points of contact and intersection for the events within its world are exercised by the infinite with such accord in all that the same things—or, at any rate, the same world of things—appear to all as a common object of intuition, as an external reality common to all and connecting all. . . . Idealism, it will be said, denies that things have realness, and regards them as being by their nature incapable of detaching themselves from the Infinite, of which they are *states*, and attaining complete independence, whereas the last mentioned view allows realness to things in that it regards them as having minds.*

The "view" referred to in the last sentence is the theory of hylozoism, which is well stated in a single paragraph:

We are accordingly constrained to adhere to that view which formerly showed itself merely as a possible one, and to conceive extended matter as a system of unextended beings that, by their forces, fix one another's position in space, and, by the resistance which they offer—as if to the intrusion of a stranger—to any attempt to make them change place, produce the phenomena of impenetrability and the continuous occupation of space.†

Professor Bowne rejects hylozoism,‡ but maintains substantially the same position respecting the phenomenal nature of matter, and presents his views with a remarkable distinctness of expression which is not found in the writings of Lotze. A few quotations from his *Metaphysics* will suffice, although the same phraseology abounds in all his other published works:

Of the finite two conceptions are logically possible. We may view it merely as a *form of energizing* on the part of the infinite, so that it has a purely phenomenal existence; or we may view it as a substantial creation by the infinite.—P. 137.

* *Microcosmus*, vol. ii, pp. 640, 641, 643, Scribner & Welford's edition.

† *Microcosmus*, vol. i, p. 358. ‡ *Introduction to Psychological Theory*, p. 29.

Every constant phenomenon tends to be viewed as a thing. Now, the world owes its substantial existence entirely to this tendency. This substantive character is merely the *form* under which certain objective *activities* of the infinite appear to us. The idealist then proposes to replace the nouns of realism by certain constant *forms of activity* on the part of the infinite.—P. 459.

In addition, the discussion of interaction has shown that the impersonal finite can lay no claim to existence. For, as impersonal, it is without subjectivity, and, as finite, its objective action is mediated by the infinite, that is, it is done by the infinite. It has, then, no longer any reason for existence, and there is no longer any ground for affirming its existence. It does nothing, and is nothing but a *form of thought*, based upon the activity of something not itself.—P. 465.

In treating of matter and force we found ourselves compelled to deny true substantiality to the elements, and to reduce them to mere *acts* of the infinite. Only in the finite spirit can we find any substantial otherness to the infinite. From this stand-point the ontological *reality* of matter disappears entirely.—P. 400.

We must say, then, that only selfhood suffices to mark off the finite from the infinite, and that only the finite spirit attains to substantial otherness to the infinite. Apart from this there is nothing but the infinite and its manifold *activities*. The impersonal finite attains only such otherness as an act or a thought has to its subject.—P. 137.

Combining the results thus reached with the outcome of previous reflection, we come to the conclusion that the world in itself, apart from mind, is simply a *form* of the divine *energizing*, and has its complete existence *only* in *thought*.—P. 472.

According to this system of philosophy only the Infinite Spirit and finite spirits have reality. All things, then, must be included in these two categories. The material universe falls under the head of either finite spirits or the Infinite Spirit. It exists only in the thought or either God or man—it is either God or man, for as "the impersonal finite" it has not "otherness." If it is merely human thought, we land in subjective idealism. Man creates his own universe—in thought. But the Lotzean philosophy rejects subjective idealism, and there is nothing left but the conclusion that the material universe is not other than God, for "only in the finite spirit can we find any substantial otherness to the infinite," which is simply idealistic pantheism.

Nor is this conclusion vitiated by speaking of the universe as the "form" of the divine "activities." A man's mental activ-

ities are not apart from the man, and the activities of God are not apart from God. Realists hold that the *product* of divine activity may be something other than God, but the "form" of his "activities" is not any thing outside of the divine mind. The divine "thought" and "act" spoken of do not reach results in creating and arranging something apart from the thinker and actor, as a man might think out and then construct a cathedral; but, according to this system, God has not created matter as something apart from himself, for the material universe does not attain "otherness;" the "thought" and "activity" are simply energizing within the divine mind. It is the cathedral thought out, but not built; and, by some inexplicable psychological process, man is enabled to perceive this "activity" of God without its having been objectively constructed. It seems clear that the Lotzean philosophy abolishes matter, and places God in its stead.

But a more vital question is, What position does man occupy in this system? Have finite spirits any surer basis of existence than material things? It seems not. Lotze very clearly construes finite spirits as states, or modes, or manifestations of Deity. Two passages will exhibit his position:

> He, therefore, who, constrained by necessity, regards *minds as well as things* as being *states, thoughts*, or *modifications* of God or of the infinite, yet as not serving merely to propagate the logical results of the nature of the infinite from point to point, being connected among themselves as links of a chain, but as also feeling that which they do and suffer as their states, in some form of relation to self (*sich*), as events experienced by their self (*selbst*) —he who assumes this, and yet believes in addition that for these living minds, immanent in God, he needs to prove an existence external to God, in order that they may be real in the full meaning of the word, does not, it seems to us, know what he is about —he does not know that he already possesses the kernel whole and complete, and that what he painfully seeks is but the shell.*

In a later work he expresses the same sentiments in the following words:

> It is intelligible, further, that finite spirits, who are not the Absolute itself, but only *modifications* or *fragments* of the same, and yet likewise possess all their existence only through this Absolute, do constantly, in case they reflect upon themselves, suppose that they find an obscure germ in their own being—to wit, just this

* *Microcosmus*, vol. i., p. 646.

power of the Absolute itself. This power it is which works through and through them, and, without their own assistance, prescribes for them the universal forms of their spiritual activity, their sensation, imagination, judgment, etc., and which permits them only within narrow limits to dispose further of this dowry, and to pursue their special ends. That is to say, therefore, "Personality" is in *them* only very imperfectly accomplished.*

It is Lotze who places the word "them" in italics, to indicate that the personality lies in God and not man. These passages are necessarily taken out of their connections, and are quoted solely for the purpose of showing that in Lotze's system finite spirits are merely "states," "thoughts," "modifications," or "fragments" of "God, or the Absolute." The same terms are applied to them as to material things, and they can in no valid sense be distinct from God. The argument respecting man, like that respecting matter, leads to idealistic pantheism.

Professor Bowne does not speak so frankly respecting the status of finite spirits, but remarks are dropped in various parts of his writings which seem to lead to the full conclusion of Lotze, while other passages indicate that he desires to stop short of that conclusion. He says:

> The finite spirits must be excluded entirely from the cosmic process as being no part or phase of it. In one sense the finite mind belongs to the system, and in another sense it does not. When by the system we mean the totality of the infinite's *activity* and *manifestation*, of course the finite mind is a part of it.†

In this passage finite mind is distinguished from matter, and yet included with matter in the "activity and manifestation" of the infinite, which is the extreme position of Lotze. Professor Bowne says again:

> In any case the infinite appears as the real objective ground of our sensations, and we have seen that if these sensations were given the world of finite *persons and things* might fall away without our missing them. Hence we have to say that God is the most certain fact of objective knowledge, and that knowledge of the objective finite must rest for its assurance on an ethical trust in God.‡

But brave as are these words about disingenuous farces, they do not serve to repress the question as to the real ground of our faith in the existence of other persons like ourselves. We have seen that the infinite mediates all interaction of the finite, and hence that all affections of ourselves are immediately from the

* *Philosophy of Religion*, p. 67. † *Metaphysics*, p. 477, *sq* ‡ *Ibid.*, p. 480.

infinite. God is the cause of causes, and the true objective ground of our changing states. But if these states were given in their present order we should as certainly construct *a world of persons as we do a world of things. If the world of persons should drop away we should never miss them*, but should continue to have the same apparent personal interaction and communion which we have at present. If, then, God had any interest in deceiving us, he could as easily impose upon us an unreal world of persons as an unreal world of things, and in neither case would there be any psychological or metaphysical method of detecting the deceit. What, then, is the real ground for admitting the existence of persons? . . . The true reason can be found neither in psychology nor in physics, but only in ethics. Our belief rests ultimately upon the conviction that it would be morally unbecoming on the part of God to subject us to any such measureless and systematic deceit.*

In these quotations from Lotze and Professor Bowne the words characteristic of the system are placed in italics in order to fix attention upon them. The last passage quoted, and others of the same purport, plainly declare that we cannot know the world of persons any more surely than the world of things. He admits that we are deceived respecting the world of things, and sees no other ground for retaining the world of persons than the ethical belief "that it would be morally unbecoming on the part of God to subject us to any such measureless and systematic deceit." It is becoming on the part of God to deceive us respecting the world of things, but "unbecoming" to deceive us respecting the world of persons. This seems like a very unsatisfactory philosophical basis for a knowledge of the reality of finite spirits. The logic of the system would place man on the same unstable foundation as matter, but Professor Bowne apparently shrinks from following Lotze to this radical conclusion. It is difficult to see what benefit Christianity is to derive from the philosophy of Lotze. He emphasizes, to be sure, the idea of a personal God, but in doing so obliterates the notion of personal finite spirits. If we are "modes," or "modifications," or "fragments" of Deity, it is of little consequence that the idea of a personal God is magnified. God does not need to emphasize his own personality for the information of a "fragment" of himself.

Idealism in our own day has reached two results, the one

* *Metaphysics*, p. 457.

sublime in its speculations, the other ridiculous in its serious interpretation of the principles of the system. The former is the charming volume of Professor Drummond on *Natural Law in the Spiritual World;* or, more accurately, as he himself admits, *Spiritual Law in the Natural World*. Extreme Idealism is the secret of this book. The material world is unreal. The laws which we behold in nature are but the laws of the spiritual realm flashed upon the vision of men. A single passage in the introduction is the key to the entire discussion:

> How the priority of the spiritual improves the strength and meaning of the whole argument will be seen at once. The lines of the spiritual existed first, and it was natural to expect that when the Intelligence resident in the unseen proceeded to frame the material universe he would go upon the lines already laid down. He would, in short, simply project the higher laws downward, so that the natural world would become an incarnation, a visible representation, a working model of the spiritual. The whole function of the material world lies here. The world is only a thing that *is;* it *is* not. It is a thing that teaches, yet not even a thing—a show that shows, a teaching shadow. However useless the demonstration otherwise, philosophy does well in proving that matter is a nonentity. We work with it as a mathematician with an x. The reality is alone the spiritual. It is very well for physicists to speak of matter, but for men generally to call this a material world is an absurdity.—P. 56, *sq.*

The conclusions of this book are easily reached by the path of idealism. If the material world is unreal, if the spiritual world is every thing, then those laws which we have mistakenly attached to the material universe are only projections of the laws that regulate the spiritual realm. There are no material laws because there is no matter; all laws are necessarily spiritual.

The ridiculous phases of Idealism have appeared in our times in the system of "metaphysical healing," or "mind cure," that has deluded so many of the people. Mrs. Glover Eddy, who claims to be the founder of the system, in her work on *Science and Health*, shows that the principles of extreme Idealism are at the foundation of the entire scheme. A denial of the reality of matter opens the farce. She says:

> The conservative position that both matter and mind have place and power is untenable. Science is thorough and permits no halfway positions. My original conclusion in 1866 that mind is all in all—that the only realities are the divine Mind and its ideas—this conclusion is not seen to be supported by sensible evi-

dence till the inquirer masters the principle and rule upon which the conclusion rests. This principle once learned, no other conclusion can be reached. . . . Few will deny that a higher Intelligence forms and governs the universe and man. It is self-evident that this Mind, or divine Principle, can produce nothing unlike Itself, Himself, Herself. Sin, sickness, death, are comprised in a belief in matter. Because spirit is real and harmonious, every thing inharmonious—sin, sickness, death—is the opposite of spirit, and must be the contradiction of reality, must be unreal. . . . The science of mind shows conclusively how it is that matter seemeth to be, but is not. Divine science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas.—Pp. 14, 15.

The conclusions of this system are naturally drawn from its basal principle with a woman's directness and utter disregard for consequences. If matter is unreal, then pain and suffering and sickness, which inhere in matter, must be unreal; and if men can only bring themselves to think so, they have no physical infirmities. Sick persons are cured by convincing them that, philosophically, they are not and cannot be sick.

The system of Mrs. Eddy goes further, and effectually extinguishes finite spirits:

Spirit is God, soul; and soul, or spirit, is not in man, else God would have but one representative, namely, man, and man would be identical with God. Man is but the reflection of God, and God is not in his reflection any more than a man is in the mirror which returns his likeness. Man should have no other mind than God. In reality he has not. It is only a delusion that he seems to have another mind.—P. 23.

The term *souls*, or *spirits*, is as improper as the term *gods*. Soul or spirit signifies Deity, and nothing else. There is no finite soul or spirit.—P. 404.

Man is but the "reflection" of God, and bears the same relation to reality that the reflection in the mirror bears to the object reflected.

But God himself, according to this system, is not a personal being, but is merely principle or thought.

Man, in the likeness of his Creator, reflects the central light of being, the impersonal God.—P. 72.

The divine principle, not person, is the father and mother of man and the universe.—P. 139.

It follows that Deity is not a person. He has countless ideas, many sons and daughters, but they all have one principle or father.—P. 444.

Because of the human ignorance of the divine principle the Father of mortals on earth and in heaven is represented as a personal Creator.—P. 502.

Man is but the impersonal reflection of an impersonal God, and as such it is not reasonable that he should be subject to aches and pains. The system of "metaphysical healing" seems to be developed, in a crude way, from the absolute idealism of Hegel, which resolves every thing into thought. Surely Christianity will not find an adjunct in this system.

It would seem that Idealism ought to maintain the reality of spirit in denying the reality of matter, and become a bulwark of Theism, but this is by no means necessarily the case. The drift of the system is to resolve the manifold into unity, and that unity may be either human or divine, or a mere idea. Either God or man must yield the right to exist, if not both. Subjective Idealism, in evolving every thing from the human ego, emphasized, to be sure, the existence of finite spirits, but found no place for a personal supreme Spirit. The objective Idealism of Lotze, on the other hand, resolves all things into God, and by so doing greatly magnifies the idea of a personal absolute Spirit, but at the same time undermines the foundation of our belief in the existence of finite spirits. The absolute idealism of Hegel goes even further, and shakes our faith in all personality, identifying being with thought, and leaving us but the barren abstraction of an idea. God and man both disappear in the bewildering speculation, and thought is left without a thinker. Thus Idealism strongly tends to be true to its root-meaning, annihilating, by various processes, matter, man, God, and leaving an abstract *idea* as the sum of all things. And when once the first step is taken in denying reality to matter there seems no rescue from the final and awful conclusion. If there are valid grounds for questioning the reality of any thing that impresses man as profoundly and universally as the physical universe, surely it is not strange that the existence of God and man has been doubted and denied on the same grounds.

The religion of the Bible will not derive any benefit from affiliation with Idealism; and Christian thinkers, in reacting from gross materialism, will find no philosophical necessity to swing over to an opposite extreme that is equally dangerous. That Idealism has no necessary connection with theism, or a

belief in the reality of finite spirits, is illustrated in more recent times in the philosophy of J. S. Mill. He defines matter as a "permanent possibility of sensations," and mind as a "permanent possibility of feeling." If these definitions and others found in his writings do not annihilate God and man and matter, and land us in something like absolute Idealism, then his phrases are greatly liable to be misunderstood.

The Bible goes on the assumption that matter, man, and God have an actual existence, and it is a confession of cowardice for philosophy to deny the reality of one or all of these because grave difficulties arise in explaining their relations. The discovery of the content of matter and spirit, with their relations and interactions, constitutes the great problem which God has given his intelligent creatures to solve; and it is no solution of the problem to eliminate any of its factors. This is merely dodging the issue, and confessing weakness. Let men resolutely grapple with this problem, and, though they may not at once reach a solution, they will yet vastly expand their intellectual faculties in the contest, and will attain a glorious conception of God and his universe.

The Bible may not aid them much in the struggle, for it is not a book of metaphysics, but its clear assumption is that God created something separate from himself, as a manifestation of his wisdom and power. The Scriptures, in their underlying philosophy, seem to run precisely along the line of human intuition and experience. Man, undisturbed by philosophical speculations, never doubts the reality of himself and his fellows, the material universe and God. The teachings of the Bible entirely harmonize with these notions of the common mind. If any thing else is found in human thought or the word of God, it must be as a result of bewildering speculation.

To the common mind such passages as the following from the Bible seem exactly in the face of Idealism in all its phases:

In the beginning God created the heaven and the earth. Gen. i, 1.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind. Gen. i, 21.

And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind. Gen. i, 25.

And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him. Gen. i, 26, 27.

All things were made by him; and without him was not any thing made that was made. John i, 3.

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. Col. i, 16.

To plain people these passages seem to teach that God, a being having an actual personality, made other beings somewhat like himself, and distinct from himself; that he created a variety of living animals distinct from himself; and that he constructed a material universe, which is a creation of Deity, but no ways to be confounded with its Creator. The teaching of these Scriptures does not seem at all to harmonize with the theory that the material universe, and God himself, may be merely creations of human fancy, or that the various forms of nature and human beings are but "modes," or "manifestations," or "parts" of the one supreme Spirit, or that God and man and matter may all be evaporated to an abstract idea. The meaning on the face of these passages clearly is, that man and matter were created by God, are upheld by God, and yet are distinct from God and from each other.

The philosophy that accords with the Bible must cordially recognize the reality of both the universe and the great personal Spirit—both the creation and the Creator. God is the Creator of the universe, is immanent in it, and yet clearly distinguished from it. Gilfillan, in stating the Hebrew conception of God's relation to the universe, formulates the true philosophy in a single phrase, "All things are full of, yet distinct from, him." For the present, Christian thinkers can perhaps do no better than take the Scripture account of the matter.

HENRY GRAHAM.

ART. IV. — LANGUAGE-CULTURE: A SYMPOSIUM.

IMPORTANCE OF A KNOWLEDGE OF GREEK.

IN asking my presence in the symposium on "Language-Culture in Relation to the Ministry," the Editor has invited me to a very appetizing banquet. Perhaps my table-companions and the listening crowd may better appreciate what I have to say if, by his politeness, I should be introduced not as a scholastic recluse living in a grotto lined with classical lexicons, and dining so exclusively on Greek roots as to have an overweening estimate of this noble language, but rather as an active and laborious itinerant preacher who has set up his lares and penates beside fifteen churches to which in succession the great wheel of Episcopal Methodism has borne him. It is but just that I should also be introduced as quite emphatic in my advocacy, first, last, and always, of that indispensable qualification for the ministry of the Gospel which John the Baptist calls the baptism of the Holy Ghost, which St. John the apostle calls perfect love, and John, the founder of Methodism, calls Christian perfection. Hence our argument for a classically educated ministry is based upon entire consecration to Christ as an indispensable prerequisite.

1. It is not our purpose to dwell upon the obvious advantage to the Greek scholar which comes from his ability to discern, when studying the great text-book of Christianity, those fine shades of meaning which our English fails to express—those perpetual remainders of precious truth left untranslated because no two languages are exactly commensurate in the realm of abstract and complex ideas, in which realm revelation dwells.

2. The candidate for the ministry should remember that the era of Christian apologetics in which we now are will not end so long as there is a human will in rebellion against the Son of God. For that impenitent rebel will endeavor to justify his disloyalty, before the bar of reason, by the plea of difficulties and discrepancies, discrediting both the prophetic and the historic record on which the demand for loyalty to Christ is based. The so-called "higher criticism" will keep the Bible in

its crucible for ages to come, applying its solvents in order to prove its gold to be an alloy. The analytical processes of these destructive critics will become more and more subtle as ages roll by. They must be met, in every age, by invincible defenders of the word of God of scholarship so profound as to enable them to countermine every mine beneath the foundations of revealed truth. There must always be in the Christian camp Greeks to meet Greeks; and the larger this army beneath the banner of the cross, the more certain the final triumph of Christ.

Nor has the age of polemical theology passed away. It will continue so long as one fundamental error disfigures Christianity. There are within the citadel of the Church lurking foes in the uniform of soldiers of Jesus Christ, erudite, subtle, unscrupulous, and skilled to make the worse appear the better reason. These may be grouped in two great classes:

1.) The self-styled Liberals, who are sapping the walls from within by an ingenious perversion of "the unpleasant parts of Christianity," and the construction of a soft theology to suit lax professors. These erroneous doctrines must be met by a scholarly advocacy of the truth in the theological chair, the pulpit, and the press. Here is a crying demand for Greek scholarship in constant use.

2.) The Papists, while professedly defending the fortress of revelation, are really trusting to a stronghold of their own founded on pretended apostolic authority, cemented by successional ordinations, and buttressed by human traditions. In the inevitable collision of Romanism with Protestantism in America in the near future, the one will wield the Vulgate version, while the other will parry the thrust and deal a deadly blow with the broadsword of the original text: the one will rally his allies, the Latin Fathers, and the other, if warring wisely, will be able triumphantly to pit the grandfathers against the Fathers—the older and truthful Greeks against the later and corrupt Latins. What an arena this will be for Greek scholars! Hark! The skirmish lines are beginning the Gettysburg battle between the Latins and the Greeks on American soil.

3. The knowledge of the Greek tongue is no small advantage in the mastery of the terminology of theology, which, like that of every modern science, is derived almost wholly from the lan-

guage in which St. Paul wrote his epistles. To those who object to weighting theology with such long and hard words as "anthropomorphism," "soteriology," and "eschatology," we reply, that to the liberal scholar these words are not weights but wings, aiding his rapid traverse of the broad domain of Christian truth: they are concise symbols of large sections of that domain. Again we reply, that since theology is the mother of all the sciences, and since all these array themselves in the cosmopolitan Greek nomenclature, it is certainly not fitting that the daughters should outshine their mother in the dignity of their vesture. As the Athenians were accustomed very frequently to invest their patron goddess, Minerva, in a new and splendid πέπλος from a Grecian loom, in order that their mistress might neither be eclipsed by some showy rival nor fall into disrepute by reason of her faded attire, so the votaries of theology, in preparing the robes in which she shall sweep through the ages and the millenniums abreast, yea, in advance, of all the philosophies, have enrobed her in vestments from the same loom which will never need renewal, because, like all the Grecian arts, the form is perfect and the colors are fadeless.

At a painful disadvantage does the mere English student acquire the Greek terminology of any science, especially of theology. It is by an effort of arbitrary memory unaided by the supports of etymology, the root-word, the simples united in the compound, and the grammatical terminations. It is a dead-lift of sheer mnemonics, a task like mastering the unalphabetic words of the Chinese language. A few may succeed where the vast majority fail. The objection that the preacher does not need these terms in the pulpit is not valid, for he does need to know them at sight, if he would understand any respectable treatise on theology, and would not be graveled by the trifling difference between *homoousios* and *homoiousios*—an *iota* large enough to distinguish orthodoxy from heterodoxy to-day, and through all the generations to come. But if by dint of Herculean effort the non-classical student masters this terminology, he will be apt to use it in popular address all unmindful that he is preaching in the unknown tongue of the theological seminary. (For the smatterer is always a pedant. The thorough scholar is easily simple.) When a Greek term comes to his tongue he instantly recognizes it as a foreigner, and substitutes

a pure Saxon word in its stead. Hence the wit and wisdom of the caveat of the poet,

"A little knowledge is a dangerous thing."

4. But we have not yet touched the core of our theme, language-culture as a qualification of the legate of the skies. Culture is as much broader and deeper than knowledge as the Iliad is superior to the Homeric lexicon. We know that in some circles culture is an abused term, because it is forced to bear a burden for which it is not sufficient—the deliverance of the race from sin, and the inspiration of eternal life. But when labor is applied to a soul into which the Holy Spirit has breathed life divine, stimulating, enriching, refining, and strengthening it for the highest possible efficiency in the proclamation of salvation to a dying race, it defines a culture which has a lawful right to exist as long as progress is the beneficent law of man's being.

This brings us to the best instrument of intellectual and æsthetical culture to one already quickened into spiritual life and well grounded in Christian ethics and versed in biblical knowledge. Is it not the consensus of the whole civilized world for more than two thousand years that it is that language which is itself almost a synonym for culture, the tongue in which

"The blind old bard of Scio's rocky isle"

entranced all the listening generations, and the great trio of tragedians educated Athens, and the Stagirite philosopher hewed out the channels in which human reasoning will ever flow, and the most illustrious pupil of Socrates uttered his "divine peradventures," and the unconquerable king of the *bema* swayed at will the fierce democracy of Attica? For it is indisputably the most effective instrument for the discipline of the imagination, taste, and expression to be found outside of Christianity. But why should a preacher go outside of Christianity for his full equipment? In addition to reasons already enumerated we adduce the fact that "the fullness of time," before God sent forth his Son, embraced the universal spread of Hellenic culture as the best propædeutic for that religion which was designed to be universal. Does not this providential preparation of the race—both Jew and Gentile—for the reception of the Gospel, point directly to the best

equipment of the preacher of that Gospel? Let the career of the greatest apostolic preacher answer. St. Paul, educated in the Greek language and literature in the university of Tarsus, the greatest center of Hellenic learning east of Athens, was providentially raised up and fitted by his broad and high culture to save Christianity from being smothered to death in its Hebrew cradle by a burdensome ritual and an intolerable bigotry. As certainly as Jesus was the author of the glorious Gospel Paul was its saviour. He skillfully and heroically cut its umbilical cord, detached its Jewish integuments, and gave to it that consciousness of freedom and catholicity which sent it forth to universal conquest. Only less striking was the salvation of Christianity in the dark ages through that Greek culture whose rays shot across the darkness of Europe from fallen Constantinople, revived letters, and fell upon the cradles of Martin Luther and William Tyndale. When, still later, the almighty Spirit would "create a soul beneath the ribs of death" in the Church of England, it was not fortuitously that he chose a fellow of Oxford University, a lecturer on Greek, to kindle the flame of Methodism which all the nations fires. Others, as John Nelson, the stone-cutter, had grace and grit for such a work, but John Wesley had Greek as well as grace and grit, and Greek was necessary to steady and direct the movement of an army of lay preachers, to clear their theology from mediæval errors, and to give them a translation of the New Testament antedating nearly all the excellences of the Revision by more than a century and a quarter. Dr. Vincent, in urging that vast flock of which he is now one of the chief shepherds into the pastures of a broad and liberal culture, is fond of reminding them of the time, not long ago, when all the Methodists read Greek. We hope that he will live to see the stream, so far as the ministry is concerned, rise to the level of its fountain, the Oxford "Holy Club." It is possible that the laity may not rise to that altitude till the second or third centennial of the Chautauqua University.

5. If grace is the proper dress of truth, it is a disgrace to clothe her in garments ragged or ill-fitted. The preacher often deals with those with whom manner is more impressive than matter. Hence the need of diligent studies in rhetorical form and oratorical expression, as well as in logical exactness. But

form and expression are acquired by imitation. This requires faultless models. Where shall they be found? The Greeks were the world's teachers in the art of expression. The motto of all in ancient times who aimed at perfection in all the humane arts was εἰς Ἀθήνας, *To Athens.* The Greek taste has been regarded by all cultivated nations as the standard from which there is no appeal; whoever falls short or goes beyond is weak, or confused, or tawdry. This is as true of oratory as it is of poetry, painting, or sculpture.

The success of the Christian minister lies largely in his ability to sway men in public address. He should understand that eloquence is not a beautiful gift dropped from heaven upon a few favorites, but that it is a talent laboriously acquired by a will perseveringly directed to that end. To what faultless model for both the acquisition and the exemplification of the art of persuasive speech shall the preacher turn with the utmost confidence that he will not copy deformity? To Greece, not to Rome; not to pompous Cicero, but to his *beau ideal*, Demosthenes, "who alone towers above all men in every kind of oratory." He then adds, "So that no higher eloquence can be required." The brilliant and magnetic Bossuet, no mean critic of oratory, pronounced the Oration for the Crown "the greatest work of the human mind," while our own American Legaré styles his orations "the true and only models of popular eloquence for all times and all nations." Demosthenes was the impersonation of force; a whole Niagara, whose awful, thundering flood nothing could resist. In him eloquence appears in its highest living power. He who would realize the greatest benefit from the study of this faultless model must master the pure Attic in which this Titan forged his thunderbolts. He must obey the precept of Horace in his *Ars Poetica:*

> "Vos exemplaria Græca
> Nocturna versate manu, versate diurna."

For the amplification of this theme I refer the reader to my articles in *The Methodist Quarterly Review*, "The Bema and the Pulpit," January, 1862, and "Æschines and Eloquence," April, 1863.

But there is another model of prose style which the preacher cannot afford to neglect. The dialogues of Plato, after more

than twenty-two centuries, charm us with their transparent periods. The gentleness of the chief speaker, his humility, love of truth, and scorn of shams, inspire in us the desire to acquire the same character. They are a panorama in which the very spirit and essence of philosophy move in beautiful forms before our eyes. Both Socrates and his pupil seem to be eminently spiritually minded, either by nature or because, in the words of Dr. Bushnell, "they had been regenerated by a special mission of the Holy Ghost." The Christian element in this Athenian philosopher has drawn many thoughtful minds to Christ, from the age of Augustine to that of Neander. The advantage to the literary taste arising from the study of such exquisite productions is of no small value to a writer and speaker. Says Professor W. S. Tyler: "No tragedy of Sophocles has a more dramatic structure, no comedy of Aristophanes a more pleasing dialogue, no epic of Homer or lyric of Anacreon more grace and affluence of language, no temple or statue in all Greece a more artistic form and finish, than the dialogues of Plato."

Would the preacher cultivate his imagination, guarding against extravagance? Let him read Homer. "To be Homeric," says Coleridge, "is to be natural, lively, rapid, energetic, harmonious." He is both the fountain and standard of poetry. The afflatus of all the modern poets is breathed by him. The visitor to London will find on the base of that poem in marble, the Albert Memorial in Hyde Park, an artist's conception wondrously beautiful and truthful. It is a group of the world's great poets in life size, among them Virgil, Dante, Chaucer, Shakespeare, Milton, Molière, and Cervantes, all listening entranced to an old bard in the midst who is touching the strings of his lyre. Well may England give the place of honor to Homer, the tutor who has trained in her universities that succession of illustrious statesmen and orators of whom Gladstone is a specimen. This "grand old man" wants to do two things before he dies—give Home Rule to Ireland and prove the identity of Homeric and Hebrew theology. The writers of the golden age of English literature, and especially the giants of the English pulpit till Spurgeon, were nurtured almost entirely on the Bible and the Greek classics. This fact is worth remembering in these days, when we hear the demand for the "new education"—a larger

place for the physical sciences at the expense of Greek. In the decay of faith, through the blight of rationalism, materialism, and agnosticism reducing the per cent. of theological students almost to zero in the oldest American university, it is a natural sequence that the sacred tongues should be dropped from the required curriculum in less than a century after the divine Christ had been thrust out of the creed. The Gospel preserves the Greek is as true as its converse: the Greek preserves the Gospel.

That we may not be considered extravagant in our declaration that the Greek language is the most perfect vehicle of human thoughts and feelings, we quote from the familiar and magnificent apostrophe of that acknowledged master of criticism, Samuel T. Coleridge:

> The shrine of the genius of the Old World, as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength; with the complication and distinctness of nature herself; to which nothing was vulgar, from which nothing was excluded; speaking to the ear like Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of the summer.

Of all modern nations Americans most need to heed the exhortation, "To Athens;" because it is our national trait to exalt the useful to the neglect of the beautiful, instead of "marrying beauty to use," in the felicitous phrase of Whittier. Our American haste in the arts, especially in the fine arts, ends in crudeness, mediocrity, and often in uncouthness.

Of the ministries of all the great American denominations, the Methodist most needs to sound the cry, "To Athens." Following the adage of our founder, "Study is good, but saving souls is better," many of our young men are still rushing as unwisely into the ministry with untrained intellects as thoughtless woodmen haste into the forest with unground axes. Is it not time to pause and inquire whether study and soul-saving, Greek and grace, cannot be more effective when combined than when separated? It is gratifying to learn that the number of those who are attempting to give an experimental answer to this question is steadily increasing. DANIEL STEELE.

STUDY OF HEBREW BY PREACHERS.

We are asked to write a short piece on the advantages of a knowledge of the Hebrew language to the preacher. We do not regard this as a difficult task, and we therefore accept it. We would not think it worth while for us personally to occupy the best of our time in teaching Hebrew to incipient preachers if we did not believe that it would materially assist them in their future sermons; nor would the Church be warranted in founding and maintaining institutions for this, as a part of their purpose, if it did not hope for a tenfold return of its outlay and care; nor would the schools be justified in requiring this as an essential to a full diploma if it were deemed of trifling importance; nor would the students themselves be doing right in delaying to enter upon their career if they did not expect to be abundantly compensated in their superior equipment thereby. Are these arrangements and expenditures judicious and profitable? The question really amounts to that. We are fully convinced by the experience and observation of many years that an affirmative answer is increasingly forced upon us.

Let us not, however, be misunderstood at the outset of our inquiry and claims. We do not assert that a knowledge of the Hebrew language is essential to a measure of success and acceptability in a preacher. On the contrary, we know hundreds and thousands who are very respectable preachers, to say the least, without any acquaintance with Hebrew whatever. There are many who even rise to a high position as pulpit orators with little, if any, familiarity with that language. We are compelled to confess a doubt if our own bishops or doctors of divinity or most eminent ministers, as a rule, could pass a creditable examination for graduation in one of our theological seminaries on this branch of study. But this does not prove the uselessness or unimportance of this information. These justly honored men have achieved their exalted position and reputation not *because* of this non-attainment, but *in spite* of it. Were they as deficient in other departments of qualification as in this they would never have emerged from the level of obscurity. Their extraordinary talents, acquirements, abilities, and exertions in other lines have overcome their disadvantage here; but they would be the last to disparage or discourage

either learning in general or this branch of it in particular. For they are themselves conscious of a defect at this point, and the varied and intense demands made upon them in public service have only corroborated their conviction that they would be still better fitted for their wide sphere of usefulness could they have added this likewise to their other acquisitions.

Again, we readily grant that for certain special lines of evangelization the study of Hebrew is even less important—in fact, quite unessential. For example, Mr. Moody or Mr. Harrison, who make no pretension to this or any scholastic training, are nevertheless pre-eminently useful and popular as revivalists; nor would we detract an iota from their fame and merits. But if they were to preach for five years, or even one year, to the same audiences, and—what is much more to the point—were to become regular pastors, having the oversight of the Sunday-school, the Bible-class, the young and the old inquirers after Scriptural truth among their congregations, they would soon come to know how valuable—rather, how essential—is a more intimate understanding of the Holy Scriptures than can be gained from the Authorized or any other version. Let the earnest Bible study in the schools at Northfield testify to this.

Once more, it is often said by short-sighted and ill-posted objectors that the early Methodist preachers got along remarkably well without Hebrew or schools to teach it. This is a great mistake. The pioneers of Methodism were diligent students of the word of God, and that in its original tongues. We have seen the Hebrew Bible of Bishop Asbury—a precious relic; and it bears marks of careful and constant use; it was carried about by him in his scanty knapsack all over the country. Dr. Clarke, Mr. Benson, Mr. Watson, and multitudes of others in the Old World, and numbers in the New, were not insignificant in Hebrew scholarship. Mr. Wesley himself was a fine adept in it, and it is not too much to aver that, without the deep information and the broad balance of mind which the study of this and of other languages gave him, he would not have been qualified or enabled to erect and consolidate the noble monument of the Methodist Church in Great Britain and America. Only by preachers as devoted and as well-informed as these can its power be perpetuated in the earth.

Finally, among these preliminary remarks, which might be

greatly and profitably extended were we not limited to very close space, we note the objection that Hebrew scholars are not always—grant, if you please, for the sake of argument, not usually—the most eagerly sought or notably successful as preachers. But permit us to ask in reply, Is their knowledge of Hebrew the cause of their inefficiency and unacceptability? Are they dull simply because they know so much? Do they not rather fail because they have not cultivated the other requisites to effective pulpit effort? Would they not be duller still, or indeed wholly uninteresting, if they did not show, at least, this measure and kind of information? Do not find fault with this, if it be the only good thing in their preaching. But there are many examples of good preachers who are also good scholars, and good Hebraists too; and these are amply sufficient to show that Hebrew studies are not incompatible with, but may be made greatly contributory to, inviting and profitable sermonizing. Bear in mind, then, we repeat, that we do not claim that this study will alone or of itself make a good preacher; it may, and we hope to show that it will, nevertheless, aid in that direction, if suitably applied and properly re-enforced.

Having frankly and fully made these important concessions, we now turn to the positive side of our subject; and we will attempt, by a few brief arguments, to show why we advocate Hebrew study as a means of promoting efficiency in the pulpit and the pastorate. We put these two spheres together because we are convinced that they can never be divorced, of right and in fact; for they are wedded by the law of God and man, and, like matrimonial "help-meets," they mutually support and complement each other.

1. *A knowledge of Hebrew, even if quite moderate, will save the preacher from many a serious and humiliating blunder in his discourses.* For the want of this how often is he liable to be caught tripping on some point of philology or exegesis in quoting the Old Testament! We wonder how any man in the pulpit, where he must continually read and expound the whole Bible, dares to venture upon the least criticism of its language or import without some acquaintance with the original. There are always more or less individuals in an ordinary congregation who are able to detect his slips; and he at least knows his uncertainty; his very hesitation is sure to betray

him, even to the unlearned. In the mere matter of taking a text he is never safe, however simple and plain it may be. We lately heard an excellent minister (not of our own denomination) preaching from Psa. xcvii, 12, "Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness," dwell at great length upon the latter clause, to show that the recollection of the sanctity of the divine character and administration is the ground of the most grateful Christian confidence, and the greatest incentive to an imitation of it. The sentiment is a beautiful one, and the doctrine entirely orthodox; but if he had examined the original, or had even looked into the Revised Version, from which he read the Scripture lessons in that very service, and where the phrase in question is rendered, "give thanks to his holy name," but which is literally, "stretch forth hands to the memorial of his sanctuary," that is, *worship toward his temple*, he would have seen that there was no foundation for his remarks in that passage. Many a charity sermon, we presume, has been based upon that familiar text (Psa. xii, 1), "Blessed is he that considereth the poor," etc., without a suspicion that it merely refers to kindness toward the spiritually distressed, the "poor in spirit." It is not enough for the preacher to consult a commentary on his text; if he has himself no knowledge of the original, he cannot appreciate a philological or exegetical criticism of any depth. He must walk with crutches, instead of using his own legs. If he depends upon other people's comments, his lameness will soon appear. While a private Mohammedan of any repute, and especially a *mullah*, or religious teacher, refuses even to read the Koran in a translation, so that all Moslems are more or less acquainted with Arabic, and the educated Jew is proud of his almost vernacular familiarity with "the sacred tongue," it is a shame for any Christian minister to consent to remain ignorant of the original text of the Bible, with such facilities as are now at hand for mastering it. It is little short of "handling the word of God deceitfully."

2. *An acquaintance with Hebrew greatly enlarges and vivifies the treatment of all Scripture themes in the pulpit.* Not only in point of authority and accuracy is the preacher fortified by being able to peruse the original, but there are nice shades of meaning and delicate beauties of expression which no trans-

lation can convey and no commentary will be found to develop. It is like being transported to the very scenes of the Bible, and living them over again in their own home. To talk through an interpreter, especially in public, is a great loss of continuity, fire, and impressiveness; and to read through other men's eyes, or through the imperfect lens of a commentary, is very much the same. The preacher who becomes possessed of the spirit and genius of the Bible through his own direct inspection of its veritable and inspired language cannot fail to render it with a life-likeness and a command superior to the mere second-hand retailer of its divine contents. Try it for yourself, dear reader of these pages, and see if your auditors do not at once appreciate the difference. If all do not, you will at least have the delight of drinking deeper than ever before at the fountain of salvation. You will find the water welling up within you unto eternal life. This is true of the New Testament, where a knowledge of classical Greek is a great help to the preacher; but, as the dialect there is largely Hebraistic, he cannot fully understand it without some knowledge also of Hebrew. Thus illuminated, the whole phraseology becomes transparent with a pertinency and a significance never realized otherwise. There is a mine of illustration and enforcement in Scripture history, poetry, and doctrine which the superficial citation or perusal fails to reach, and which will not spontaneously spring to the lips of one whose mind is not saturated with its inner truth. Flippant quotations of passages never carefully studied or well understood pass over an audience like the rattling of pop-guns; but the heavy shot of a really fresh and sound scriptural thought arouses like the electric peal of thunder. It is the sword of the Spirit that, duly sharpened and truly wielded, is to pierce to the heart of the King's enemies; and it is the same word that, rightly divided, is to yield food for his people. Never fear exhausting the meaning, but "bring forth from the treasure things new and old" for the feast of the Christian household. There is a richer field and a more splendid opportunity for this development of varied and novel exposition in the Old Testament, from the very fact that its language is more peculiar and less generally studied than the Greek. The diligent and judicious scholar who delves into its secrets will find its stores quite as profitable and even spiritual as the documents of later

saints. The narratives of Moses, the experience of Job, and the strains of the prophets can never be superseded even by the memoirs of the Gospels, the records of the Acts, the letters of the apostles, or the visions of the Apocalypse. Both Testaments are equally the heritage of Christendom, for they were alike intended for the edification and delectation of the true children of God through all time. Let their official guardians and administrators see that their wards are not defrauded of any portion or benefit of the patrimony. The Master will demand an account of the deposit though buried in a napkin, and according to the rate of interest developed upon it by painstaking study will be the final award.

3. *The study of Hebrew is highly conducive to the development and strengthening of the mental faculties and to the cultivation of a refined literary taste.* Many persons pass through school, academy, and college merely for these ends, without the expectation of pursuing a professional career; many in actual professional life continue their study of languages, mathematics, science, or literature purely for the love of it, or to keep their minds in a broad channel and in healthy action; and many preachers enter upon an extended course of reading, or maintain these habits of philological, historical, and abstract investigation, in order to sharpen and invigorate their intellectual powers. Why should not Hebrew be a good exercise, as well as Latin and Greek, or as well as French and German? It is simpler, older, and more self-contained than any of these fashionable languages; it has its idioms quite as peculiar and definite; and it has the great advantage of belonging to altogether another stock, requiring a readjustment of the whole process of articulation, derivation, inflection, and combination. Its pursuit is like entering a new world of ideas and expressions; and that the pre-eminently poetical one of Oriental sentiment and imagination. Almost every phrase is a picture, and every word a figure. The brilliancy of coloring is like that of the Eastern sky, and, when rightly apprehended, its clearness, too, is equal to that of the Oriental sun. There is a directness, a simplicity, an earnestness, and a dignity about it that charm and elevate the soul when thoroughly imbued with its temper. Pagan and profane literature has nothing to compare with it in real nervousness and pathos. There are idiomatic problems to

be solved which will tax the utmost skill and acumen of the philologist, archæological questions that will call forth the deepest research and the calmest patience, thoughts of God, the soul, time, and eternity that will swell and test the largest powers of mind. History, poetry, didactics, from the humblest plane of mortal concerns to the loftiest sweep of celestial plans, are there to interest and discipline the student: miracle and vision startle him in one book, and the sweet story of pastoral life beguiles him in another; riddles of providence confront him in Job, idyls of romance and adages of wisdom allure him in Solomon, lyrics of rapture and wails of penitence thrill him in David, weird scenes and far-reaching glimpses into the future awe him in Daniel and Isaiah; and as a deep key-note to all the varied symphony of the many voices, from the Pentateuch to the minor prophets there runs the solemn ring of the divine law challenging his conscience to conform to the behests of infinite purity. It is impossible that such impressions should not be in the highest degree beneficial to the mental, moral, and spiritual nature of any man, and especially clarifying, stimulating, and edifying to the soul of the preacher of the Gospel. We are thoroughly persuaded that if many ministers were as intimately familiar with the writings of Moses, David, Solomon, and the prophets as they seem to be with Gibbon, Shakespeare, Bacon, and the novelists, they would entertain and profit their hearers far more effectually. If they once got a taste of the cool, pure, and deep spring of biblical erudition they would never forsake it for the brackish and muddy waters of secular speculation and fiction. Multitudes of ministers, we fear, read their daily newspapers with more zest and intelligence than their Bibles. How can they wonder that their ministrations in the pulpit are cold and barren? If they understood Scripture as well as some of them do science and politics, and poured the ripeness of their minds and hearts into their sermons, they would not have to complain of empty seats and listless hearers. In these days of sharp competition between rival denominations and neighboring churches, we recommend this method of recruiting their audiences and improving their appointments, rather than a resort to sensational and clap-trap topics announced beforehand in the press. A head filled with religious truth well digested from a close and original contact

with the Holy Scriptures, and a heart warmly alive to human interests through the baptism of the Holy Spirit, is the best recipe that can be given to prevent any preacher, young or old, from reaching prematurely the "dead line" of inefficiency.

JAMES STRONG.

THE STUDY OF THE ENGLISH LANGUAGE.

There is a broad distinction between the study of languages and the study of language. The study of languages is informative, practical in its purpose; the study of language is disciplinal. The one looks toward commerce with one's fellows, toward the business of life; and the student from this stand-point regards the knowledge of languages desirable simply because they are necessary to his pursuits, or for communication with other minds. The study of language, on the other hand, is to train and discipline the faculties of the mind; and, from this stand-point, the student finds a value in his work quite beyond any practical uses to which the information he acquires may be applied. The practical ends of the one pursuit would be fully and satisfactorily attained if, without any mental effort whatever, the student could, by the imposition of the hands of the teacher, have imparted to him the miraculous endowment of the apostolic age, "the gift of tongues and the gift of interpretation." What else, just here, does the seeker after this knowledge want? But knowledge acquired in such a way, however available for missionary purposes, or valuable for business and professional uses, would be destitute of any educational worth. The mind can be developed, its faculties trained, only as the sinews of the athlete are strengthened, by hard, continuous, patient toil. There is no royal road to geometry, or to any thing else that is worth the getting. Says the wise Horace: "He that would excel must first toil long and bear much; he must first swelter in the heat, and shiver in the cold; he must refrain from self-indulgence, and tremble before the schoolmaster." Says the old Greek Epicharmus: "The gods sell all good things to us for labor; they have put sweat over against excellence." Of such a description is the study of language. The achievement of the child who begins with nothing, but in a few years has learned to speak a language, is very wonderful; yet

this colloquial acquisition of the mother-tongue is easy compared with the later critical study of the same language, the mastery of its subjective thought-relations and processes. The child's acquisition is mostly a matter of imitation and memory; the other is the harder work of the inner sense, the exercise of the analytic or reasoning faculties. Most people's knowledge of the language remains of the former character; the more exhaustive study is the work of but few.

Now, it is the difficulty of this very kind in the study of Latin and Greek that chiefly recommends them as an organon of education above our own language, as the latter is usually studied. Of course, the intimate relation of the ancient languages to the languages of modern Europe, and the intrinsic worth of their literature, constitute a sufficient reason for their study as subjects of general literary interest, or of special professional value. But these are not the larger reasons for their study in our schools. We find this larger reason in the fact that these ponderous tongues, which cannot be rendered easy or simple, supply, by reason of that difficulty, so admirable, so unequaled a linguistic drill. And the intelligent educator knows that this difficulty, which has so often been urged against them as a school study, is not only not a valid objection, but is their chief recommendation in this direction. Nay, if we could, at volition, simplify them; if by some pedagogic legerdemain we could make the study of Greek a thing of rote instead of work and thought, we should, for the student's sake, abstain from doing it. We could not do the student a more grievous wrong. The teacher of the classics who understands his work, while he would fain illuminate the path of his pupil and make his toil attractive, would not wish to divest the language of its intrinsic difficulties. Such a wish could come only from a singular misapprehension of the very foundation purpose with which, as a matter of education, we prescribe these studies at all. For our educational work we may well thank the gods that they gave old Athens and Rome languages which not only commend themselves to us for their marvelous structure and their glorious literature, but which our school-boys must learn, if they learn them at all, with the sweat of their brain. The most strenuous opposer of classical studies must at least admit this, that classic students do acquire some scholarly

acquaintance with these languages, and with an immortal literature; but, better still, they acquire a knowledge of *language*, the instrument of all thought, and, through this, a wholesome, sinewy discipline of mind.

But while the study of Greek and Latin quite certainly brings with it this special discipline, and while this study is the accepted, and perhaps the best, route to the most liberal and most practical education, it does not follow that it is indispensable to these ends; it does not follow that a similar, and possibly equivalent, educational discipline may not be secured, if properly attempted, through the study of English. Doubtless the largest part of our people—probably the largest part of our professional men—will never have much other instruction in language than they get in the study of English. Yet this limitation in their studies, though it shuts them out from some special lines of knowledge, need not exclude any who will from the discipline and the culture that come from the study of language; from the study of grammar and dictionary and literature simply as grammar and dictionary and literature. This discipline and culture they can get in the study of the English alone, if not as certainly, as thoroughly and exhaustively, as in the study of the classics, yet as characteristically and as serviceably for the work of life.

We have in our native tongue, if not as perfect an instrument of literary impression as in the classics, yet one adequate to all the demands of thought; and we have in our literature copious models of every kind of literary excellence. The student can find in these—can find in the recent admirable treatises on the history and the structure of our language, can find in his English Bible, his Shakespeare, his Bacon, and his Burke, the requisite helps for the critical study of English quite as surely as he would find helps of the like nature in the study of Homer and Plato, of Virgil and Cicero. Let the aspirant to the acquirement of English study the great masters of his own tongue, as the student in college studies the Greek and Roman masters, and his profiting will be as sure if not as copious; and may be as available for all literary ends.

But it is a work that cannot be compassed in a day. We expect the average college student, with somewhat mature mind, to give five or six years of assiduous study to the Greek and

Latin, not merely that he may learn those languages, but that he may learn *language*. And we are satisfied if, at the end of this course, he becomes a tolerable critic in those studies. Certainly the mere English student should be content with no less pains; he should devote longer and more assiduous study to the powers of his native tongue, its grammar, vocabulary, philology, and to the critical study of its glorious literature, than to any foreign language. One's language is not capable of being exhaustively discussed in a year or two, and then laid aside, as some completed school-study. It is the first thing the child learns, but the last thing the man becomes proficient in.

A critical knowledge of Latin and Greek is a much more common accomplishment than a critical knowledge of English. The reason is because Greek and Latin had been systematically and carefully studied in school, and the English has been neglected or remitted to the chances of miscellaneous reading and writing. The former have to be conned slowly, painfully, with grammar, lexicon, and close construing, with the most concentrated yet discursive effort of the mind of which the student is capable; while our too familiar English is run over cursorily, thoughtlessly, as though needing no pause for the investigation of the grammar, diction, or style. If the student were compelled to pause over his English Shakespeare as deliberately and inquiringly as over his Greek Sophocles; if he should need to dig out his Hamlet and Lear word by word, line by line, sentence by sentence, as Kossuth did when learning English in an Austrian prison, he would reap from such methods, slow and painful at first, the same kind of profit to memory, understanding, discrimination, taste, as in the study of the Greek and Roman classics. The language thus studied would give him the needed drill and knowledge and discipline, of the same kind if not in the same degree, as the tongues of Athens and Rome. There is not a single line of study, no linguistic characteristic, not a single feature, in Greek and Latin, that we do not find, in some measure, if not in full measure, in our native speech. And if the student achieves what is within his reach in his own language, he has, in fact, achieved the great principles which hold for all languages; he has gotten the *philosophy of language*.

In advocating the study of English, I am far from depre-

ciating the study of the ancient languages, whether for discipline or for scholarship. The unanimous voice of learned men points to the remains of Greek and Roman learning as preeminently the model literature of the world. "The great things of poetry and of eloquence," says Lord Brougham, in his Glasgow inaugural, "have been done by men who cultivated the mighty exemplars of Athenian genius, with daily and with nightly devotion." There are in the various walks of life some men whose calling constrains them that they should be classical scholars. The philologer who seeks the lines of learned investigation, the exegete who aspires to be a reliable expositor of the Scriptures, need, of course, to go to the fountains of knowledge. To be an authority in those matters, to have a right to opinion and speech on controverted points, and not to be dependent on the opinions of other men, the easy spoil of every pretentious gainsayer, the minister of the Gospel should be at home in the language in which his Gospel was written. Yet even those specialists in classic learning ought to be still more at home in their native tongue, in all the possibilities of which they must needs find their largest occupation, and in which they teach others.

Every educated person ought to know his own language well enough to speak and to write it correctly, and to read its literature intelligently; and those whose pursuits call upon them to employ the language professionally—the men who teach it or who teach in it, the men who speak it or write it for the public—ought to have, at least, a fair mastery both of the language and of the literature. But this very moderate requirement is far from being met. It has been said that the English is an unknown tongue in England, and it is equally so in our own country. Paradoxical as the saying is, it has a large element of truth. That only can be said to be known which is a matter of intelligent apprehension and comprehension. Certainly the vast majority of our people, the majority even of our educated men, have not much more knowledge of their language than comes from unthinking adoption of the usages of equally inattentive people around them. They merely absorb what comes spontaneously to hand. It would not be difficult to puzzle most classic graduates with a few well-chosen questions on the most elementary and familiar parts of their mother-tongue. Their

knowledge of their own language has never been satisfactory to themselves, nor can they, in cases of doubt or question, give a reason for their own usage.

Nor is the explanation far to seek. Their knowledge of English is not a knowledge that comes from study, as in the case of the classic tongues. They have learned what Greek and Latin they know by specific study of each word in the dictionary and the grammar, and by drill in the lecture-room; they have pondered these words one at a time, singly and in their connections, have mastered their various sources, and measured their applications, until they know them. But the English words that they talk, and occasionally write, they hold in some loose, conventional sense, or senses, and have never stopped to think about them, or to discriminate their several functions well enough to know how to desynonymize them, or to trace out the several senses which lie potentially in each particular word.

And yet this is not very wonderful. It has never been the theory of our systems of education that our native language needed to be studied, or, at least, to be studied with the pain we bestow upon other tongues. Most of us have got our English as Dogberry got his reading and writing, by the sheer force of nature. Is it not the tongue we were born in? Why should young America go to school to learn it? He goes to school to learn something practical, something more useful and available in the market than words. Should he, however, notwithstanding this practical outlook for the main chance, or possibly as incidental to it, get some formal culture in this direction, it consists usually in what ought to come almost last of all—it consists usually in the meagerest elements of grammar; and all his knowledge of the glorious tongue beyond this is the accident of circumstances. Quite generally, and in our common schools especially, this study is pursued with no proper conception of its special worth as a discipline, or as an accompaniment and stimulus to literary culture. In a large number of pupils, and even of teachers of grammar, it accordingly degenerates into a mere scholastic jargon, "like the tale told by an idiot, full of sound and fury, signifying nothing." W. G. Williams.

Art. V.—OUR LORD AND THE REST-DAY.

The commandment of the decalogue in the Mosaic legislation respecting the Sabbath, or rest-day, seems to have been the one law which was observed in our Lord's day with most scrupulous exactness. There is nowhere in the gospels an indication of any tendency to relax any of its provisions or to fritter it away by any lax interpretation. On the contrary, the evident effort was to make its requirements as stringent as possible, and, indeed, to attach to it various traditional expositions which added somewhat to what was necessarily intended by the letter of the law. No liberalistic construction of its provisions was therefore either allowed or sought, and no deviation from the authorized understanding was tolerated.

There was, therefore, on the part of the promulgers of the doctrines of the kingdom of which Jesus was the ruler, no necessity to exhort or urge to its observance or to make any specific mention of it as being to be enforced. There was no need to call men to repentance for the sin of Sabbath-breaking in the sense of infraction of the obvious requirements of the law, or of profaning the sanctity of the day; and, therefore, nothing of the kind is found, either in the Gospels, Acts, or Epistles. To neglect or desecrate the Sabbath seems to have been a matter almost inconceivable to that generation, and therefore requiring but little if any precautionary effort.

Out of this general unanimity of opinion and practice, certain of the enemies of our Lord strove to make capital against him with the rulers and the multitude. His performing of miracles on the Sabbath day, and an incident in the conduct of his disciples, seemed to be exceptions to the rule of its general sacredness, and, in the very face of the customary stringent observance of the fourth commandment, of such serious nature as to demand explanation at least, if not confession and reformation, lest evil should be wrought in the opinions and conduct of the people who were so largely becoming the followers of this new and already renowned Leader.

Objections were now made to his custom of embracing an opportunity, if afforded him, on the Sabbath as well as other days, of healing the sick and thus manifesting the possession of

the power to work miracles; and when on the Sabbath day his disciples on their way through the fields plucked and ate the ears of corn the incident was speedily seized upon as one of great and unheard-of heinousness, and explanation or apology was as speedily demanded. "See," said the Pharisees, pointing to the disciples; "why do they on the Sabbath day that which is not lawful"—that which is not permitted? It is observable that Jesus does not seem to have joined in the act, and therefore his disciples are alone in question. The responsibility is not on that account evaded; neither is the authority of the law at all in any measure questioned, but is evidently admitted as of full force and binding obligation upon the disciples. There is simply a question as to the meaning, the range, and interpretation of the commandment.

The narrative brings out clearly the fact that the disciples were hungry, had great need, and seem to have had at the time no other resource. It was therefore a case of absolute necessity. Jesus shows that their action, in its relation to law just as authoritative as this, was not without sufficient and illustrious precedent. "Have ye never read," said he, somewhat curtly, and with a latent reference to their assumed depth of study and understanding of the law and Scriptures—"have ye never read what David did, when he had need, and was a hungered, he, and they that were with him, how he went into the house of God, in the days of Abiathar [the son of] the high-priest, and did eat the shew bread, which is not lawful to eat but for the priests, and gave also to them which were with him?" If, therefore, David was justified in disregarding the letter of a law on the plea and because of necessity, his pressing physical need, there seemed to be no reason why the same plea, arising from the same cause, should not be a valid defense for them, even granting the unproved assumption that the action of his disciples was in violation of the letter of the sabbatic law. But, further, even on the Sabbath day certain kinds of work may be performed in the most sacred of all places and in the most holy Presence, and yet there be no offense; for "have ye not read in the law, that on the Sabbaths the priests in the temple profane the Sabbath and are blameless? But I say unto you, that a greater than the temple is here;" that is, a greater matter, a principle of action underlying all these statutory enactments,

which is of greater importance to be maintained and observed than is the literal application of the letter of the law as to the abstaining from actual work on the Sabbath day in the temple, namely, the law of mercy, it being greater than the law of sacrifice; "and, if ye have understood what this is," its real meaning, "I will have mercy and not sacrifice," that is, that mercy is more pleasing, more in accordance with my will, than sacrifice, "ye would not condemn the blameless," since this principle would have exonerated them from all guilt. And so this same preference of mercy was afterward illustrated and enforced, as recognized in the Mosaic law and in the practice of the day, in the case of a sheep that had fallen into a pit, which any man, without any desecration of the Sabbath day, would "lay hold on and lift out." For a much greater reason, since a "man is much better than a sheep," help in the misfortunes and for the relief of suffering may be given to a man; whence arises the general principle, "It is lawful on the Sabbath to do well;" that is, to do good, to "save life" or a "soul." Thus there were covered under the Mosaic code the privileges, duties, and labors of the sanctuary, and, no change being made, the same law must also allow that work of the rest-day which is needful and for which it is was largely appointed; and it is not to be construed as prohibiting "the work of faith and labor of love" which falls to the lot of the ministry and the Church of Jesus, the purpose of which is to do good, and to save a life or soul. For confirmation of all this, as the teaching of our Lord, reference may be had to Matt. xii, 1–12; Mark ii, 23–26; iii, 1–5; Luke vi, 1–4.

In closing the conversation which grew out of the objection to his disciples plucking and eating ears of corn, which was not condemned as a wrong in itself, nor as being something to which objection would have been made had it occurred on any other day than on the Sabbath, but only sinful in its relation to the Sabbath day, Jesus laid down the broad propositions:

1. That the Sabbath was made for, or on account of, man.

2. That man was not made for, or on account of, the Sabbath.

3. That the Son of man (namely, Jesus himself) is Lord or Master of the Sabbath day.

Taking up these affirmations in their order, there can be no difference of opinion among those who accept the authority of

Jesus as to this, that whatever they mean is true as to the Sabbath. It is settled once for all time that the Sabbath was made, that is, that it was authoritatively established or constituted. Turning to the oldest records of the race, we find it mentioned among the first things concerning which a record has been made. It is there named as instituted on the seventh day, the day after the six days of creative work, the day after the creation of the first human pair. It was perhaps proclaimed to them as the sixth day declined and merged into the seventh day, so that the Sabbath could be observed in its fullest measure in the primeval purity and fervor of the first full paradisaic day. It was therefore set apart and hallowed as a rest-day when there were but two of human kind upon the earth, and these two the parents of all succeeding generations. It was therefore instituted for the whole race. It "was made for man," that is, for mankind, universal man. And this affirmation made by our Lord comes in very opportunely to fix authoritatively the true interpretation of Gen. ii, 3: "And God blessed the seventh day and sanctified it;" that is, set it apart from the other days, consecrated it, devoted it to his worship and service. It may farther appear that this definite statement that "the Sabbath was made for man" clearly indicates that the time of the instituting or making of the Sabbath to which he here especially refers is this first biblical mention of it in Genesis, which certainly antedated all other enactments or reaffirmations whatsoever of this law.

It was not therefore a merely local ordinance or provision. The authority by which it was made was perfectly competent to make it, and there was not and is not a possibility of questioning the Maker's right or power in the matter. It seems also fairly evident that the pristine man needed this weekly cessation from his horticultural toil, a weekly rest for worship and praise, for true quiet and recuperation after the labors of the secular week. For the very provision made in the "tree of life" seems to indicate that there were tendencies to the wasting of vital force and energy which required compensation; and the recurrent nights might not have then been sufficient for that purpose, as they are not now, but needed to be supplemented by this entire day to keep up the deathlessness of the human body.

What were the specific details which were attached to the order to "keep holy" the rest-day in its first institution can only be surmised from its subsequent history, especially that which is connected with the exodus and wilderness life of Israel. It is not, perhaps, saying too much to affirm that there was only a re-enactment of this institution at the giving of the decalogue. The language used in that case with respect to the Sabbath clearly indicates its previous existence and observance, and the people's knowledge of its obligation. The language by which it is introduced is peculiar to this statute. No other commandment begins with this word, "Remember," and this expression therefore gives to the enactment a special prominence, a prominence characteristic in all Jewish history. It is at once apparent that the statute partakes of the nature of a caution or warning against their falling into forgetfulness and disuse of the Sabbath under the exigencies and peculiarities of their newly acquired freedom and embryonic nationalization, as well as the giving to the observance legal authority or enactment. "Remember," that is, do not forget to keep holy the Sabbath, or rest-day. They must have had previous knowledge of it, since they could neither call to remembrance nor forget that of which they had not had previous knowledge. "Six days shalt thou labor, and do all thy work: but the seventh day"—that is, *the day after* the sixth day of labor, which might possibly under some circumstances be the first day of the week—"is the Sabbath of the Lord thy God," that is, instituted or set apart by Jehovah thy God. There is in it also a distinct reference to its origin in the statement that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." This reference may also justify the inference that the character of the observance and hallowing of the day therein noted were substantially such as had hitherto been well known to them, and that it had been so observed, the enumeration of particulars being now made, as in other cases, to give definiteness, and that they might be on record as their statute law, and as such made nationally as well as morally obligatory upon Israel. It had now, therefore, to the Israelites this additional Jehovistic recognition and renewal of moral obligation and legal force, while it lost nothing

whatever thereby of its force as binding upon man universal; but rather had this additional authoritative indication, that a government constituted in accordance with the will of Jehovah, and conforming its statutes to his original purposes, must embody this provision of a hallowed rest on the seventh day after six successive days devoted to secular pursuits.

That it had an existence, and was known and recognized by other peoples prior to the exodus, seems to be established beyond doubt by the "records of the past," which have been exhumed from the buried cities of the Orient. Richard A. Proctor finds the evidence of its being observed among the Egyptians so strong that he concluded that Israel derived their knowledge of it from them, while the Egyptians, he thinks, derived their knowledge of it from the Chaldeans. But why the Israelites, whose ancestor, Abraham, was a Chaldean, should be indebted to Egypt for a Chaldean observance is difficult to be understood; and it seems much more rational to affirm that all people in these early ages had retained either traditionally or otherwise a knowledge of the original Edenic institution. "The idea of a Sabbath was certainly known to the ancient Babylonians and Assyrians. The word Sabbath appears in the Assyrian inscriptions under the form 'Sabbattu' — meaning 'a day of rest for the heart.' And the days on which the quarters of the moon began are called 'days of Sulam,' that is, 'rest.' On the Sabbath the king makes his offering, sacrifice, and worship to the gods." Other evidences to this effect may be found in Fradenburgh's *Witnesses from the Dust*, and the volumes of the *Records of the Past*. These statements may serve to illustrate our Lord's expression, that "the Sabbath was made for man," and justify the interpretation that he intended thereby to indicate its universal obligation.

It may further appear that if the Sabbath "was made for man," as man, wherever found, it certainly was so made that the obligation to observe it as a holy day of rest was laid upon him. It was not made to be disregarded, to be abrogated or annulled at pleasure. It was certainly not made to be improperly used or abused to the injury of any human being. It was intended to be for his benefit, to subserve his highest interests and welfare. It was the purpose that it should be used in accordance with the will, and as directed by the instructions of the Maker.

In the exercise of his free will, man may disregard it, or may use it improperly; but that does not relieve him of his obligation, nor does it free him from guilt for neglect or violation. His responsibility is by this very freedom made all the greater and more rational.

That the natural world continues the same on the Sabbath as on other days gives no reason justifying a continuance by man of labor on that day. The Sabbath was not made for nature. If it had been, all nature would have strictly obeyed the law. If it had been ordered by Jehovah that the flowers should not bloom on the Sabbath not a rose would have exhibited its painted leaf, or exhaled its grateful perfume on the rest-day, from the first Sabbath until this hour. Every atom would have ceased its movement on that day, and the stillness and quiet of perfect rest would have fallen upon all the works of God, if he had so ordered. Inanimate and irresponsible nature is the creature, or absolutely under the control of, law, and never violates or neglects the mandate of Jehovah. To man only, upon earth, does this bad pre-eminence belong, that his glorious prerogative is prostituted to disobedience and violation of his Maker's law. The declaration of Jesus that "the Sabbath was made for man," and for man only, clearly affirms what had been previously known, but seems in their isolation of themselves to have been partially forgotten by the Jews, that the sabbatic law was not simply Jewish or local, but was of universal obligation. So far was Jesus from weakening its sanctions or narrowing its application that he broadened the views of his auditors by declaring this universality of application and obligation, thus bringing it into harmony with the Gospel kingdom, which intends that its institutes shall be for all mankind, and thus he virtually re-enacts the Sabbath law as a statute for that kingdom.

But the converse of this statement must also be guarded against, lest all the employments of life and all the duties and obligations of men should be subordinated on the other days of the week to this one day or purpose of rest. Man was not made "for," that is, on account of, "the Sabbath." The Sabbath had no existence until after man came, and therefore man was not made simply to furnish a subject for Sabbath-keeping, or for the application of a sabbatic law. A Sabbath seems to

have been a necessity for him even in his best condition, but he was not made on account of any necessity for a Sabbath. There are none else on earth to whom it may apply, and this law affects other existences and material things not as themselves responsible, but only as they are related to man; as, for example, exempting the "cattle" for that day from the work and labor which is imposed upon them in the service of man, and affecting inanimate things only as they may be disused; as in the case of machinery and various implements employed in secular life, which must cease their movements in order that man may rest.

But man is also under other laws. There are other things which require his service and attention. If man had been made for the Sabbath, that is, for "rest" only, then the equally obligatory law, "Six days shalt thou labor and do all thy work," could have had no existence or application as to him. While the injunction to hallow one day as a day of holy rest is imperative, it is equally important and imperative that man should remember that other days are not Sabbaths, or rest-days; that he was not made for Sabbaths, but has need to use the other six days as days of work, and in the employments of secular life. Other days have other duties and other necessities to supply—other wants to meet. Even the Sabbath itself, by its relations to the objects and purposes for which it was instituted, had its exceptions to the general rule. Thus, as we have seen, there is the case of the priests who do the work necessary to their functions, and which are appointed and enjoined by the same authority as was the Sabbath. There is the law of necessity, as illustrated in the case of David, when he and his men were hungry, eating the show-bread, a manifest infraction of a law established by the same Jehovah. So there is the demand of mercy, the case of suffering, whether of man or beast, as illustrated in the palsied man and the sheep fallen into a pit. All such special circumstances have their place, and indeed are provided for as matters of exigency and emergency, and are not to be disregarded, nor the relief afforded to be construed as criminal violation of the letter and spirit of the law, which, being made on account of man universal, must be interpreted in that light.

But our Lord's remark that man was not made for the Sab-

bath may also be intended to guard against the introduction of other and more frequently recurring holy days or holidays—days of rest and cessation from labor. He may have seen that in the prosperity and elevation which would be characteristic of the dispensation which he was then establishing there would corruptly be a tendency to the multiplication of such days to an extent that would encourage thriftlessness and idleness, and all the evils that flow therefrom.

Our Lord seems to intimate that the extreme ritualism of the Pharisees tended to the too great multiplication of days on which men were induced, under the idea of a religious duty, to abandon their secular employments and keep holiday more frequently than the appointed one day in seven. The disastrous effects of such days too frequently occurring were felt in pagan Rome when the multitude demanded "bread and the circus," and for the most part, where papal Rome has dominated, the same demand for amusements, the same squalid poverty, the same thriftlessness of the masses have followed, and are largely to be accounted for by the partial secularization of the Sunday sacred day, and the partial or complete sabbatizing of so many of the days which were intended for secular pursuits and for securing the necessaries and comfort of our temporal life.

The fact that man was not made for the Sabbath certainly affords no ground upon which to base a right to reject the Sabbath if the converse is true, that "the Sabbath was made for man" universal, the whole race. If the Sabbath was made for man—was instituted and established on his account by the wise and benevolent Jehovah—the merely negative statement that man was not made on account of the Sabbath neither detracts from the value to him of that day nor diminishes his obligation to use it according to the manner and purpose of the Maker as well of it as of man himself. It rather intimates that this was but one of the duties to be remembered. That to rest on a sacred day for mental, moral, and religious edification, after six days of secular toil and labor, was and is a part of his obligation; but that he was not made for rest simply and purely, but was also to remember that other obligations rested upon him, and that he must share in the activities, the labors, the wearisome toil which the wants of mankind render absolutely necessary. This is in perfect consonance with the decalogue,

and is perhaps but another way of putting it as a rebuke to the tendency of that age to the multiplication of rest-days, or semi-religious holidays. "The Sabbath was made for man" may be considered the equivalent of the monition, "Remember the Sabbath day to keep it holy;" while the negative, "not man for the Sabbath," may equally illumine the command, "Six days shalt thou labor and do all thy work;"—a necessary sequence of the general principle or prediction enunciated in man's primeval day—"In the sweat of thy face shalt thou eat thy bread;" by toil and laborious exertion obtain sustenance both for body and mind.

It was, perhaps, a great surprise to the Jews that, after making these statements, the Son of the carpenter of Nazareth, under the frequently used title of one of the greatest of their prophets, should arrogate to himself the Lordship over this whole matter of Sabbath law and observance. They did not now ask him, as upon another occasion, "Who is this Son of man?" but well understood that "he spake of himself." The claim is, in fact, partly based upon that which the expression "Son of man" may in his case be understood to cover, namely, his relation to the entire family of man. His relation was that of the Redeemer, the Saviour of the world, that is, of mankind, and his legislation must therefore be for the entire race. But back of all this there lay in the expression, "Lord of the Sabbath day also," a latent reference to his pre-existent authority when, as Jehovah, he himself had at the close of his creative work enacted it for all, and through the ministry of Moses made it a part of Jewish law. This was probably not then recognized by his critics, but they do not seem to have questioned his claim or denied his right, a right which they may have supposed him to assert as being a part of the prerogatives of the Messiah or Christ which they knew he was said to be; a claim which they did not then attempt to dispute; and indeed they seem, for some reason not clearly defined, to have queried among themselves as to whether the Christ or Messiah and "the Son of man" were not one and the same person. John xii, 34.

But whatever may have been the thought of his Jewish auditors, and whatever may have been their reason for no further questioning after this positive assertion of rightful sovereign authority, there can be no possible doubt in the mind of a

believing or Christian reader that this lordship over this, as over every other statute or law and principle, was justly claimed and really inherent in Jesus, the Son of David, but only because he was the Son of God. His authority is by us recognized as absolute and paramount.

It would seem now that if he had intended to abrogate the Sabbath law the circumstances were eminently favorable for doing it at this very time, or at least for giving notice that it was his purpose to change or modify, to relax or abolish, the requirements of the law as the case might be. Manifestly he did nothing of the kind. He recognized the law in all its force, and defended the action of his disciples as being in perfect accord with it. Not a syllable in this remarkable conversation can be rightly construed as indicating any modification of its essential provisions or any change in its requirements. He rather adds to it the authority which emanates from his willingness to so far bring himself under the obligation of obedience to it as to enter upon a defense of the action of his disciples, and thereby of his own Sabbath-day miracles, as not to refuse to be judged by this law, but to make his defense under and in accordance with this law, and the laws which were of equal authority, so that a rest-day after six days of labor—the essential feature of the law as to the particular day—is in effect re-enacted for the new kingdom of God by his authority. There is here no repeal of the law, but a substantial affirmation of it, and we may submit that what is true in this case is true of all that bears upon the question in the gospels. It may be confidently affirmed that there is not a word in any of the utterances of Jesus recorded by the evangelists which has in the least degree the appearance of a repeal or modification of the provisions of the decalogue as to the characteristics and duties of the day of rest to be kept and hallowed by mankind. The omission of any reference to this law in the sermon on the mount may be accounted for by this very fact of its perpetuity; that it had been established at the beginning of man's domination, had continued throughout the ages, and was intended to stand in its integrity as a necessary part of the statutes of the everlasting kingdom.

And in this connection it may be well to say that neither is there any intimation of the abrogation of the commandment

requiring the observance of the rest-day in the Acts of the Apostles, nor in any of the epistles, nor in the Apocalypse; and that the advice to the Colossians to "let no man judge" them "in respect of the sabbath days" does not refer to the commandment itself, but to their being subject to "ordinances after the commandments and doctrines of men;" being simply a caution, and emphasizing a rejection of human additions or interpretations, the uninspired customs and traditions of the Jews. Col. ii, 16, 20–23. And the same or similar may be said of Rom. xiv, 5, etc.; Gal. iv, 9, 10; Eph. ii, 15. For if we apply them to the Sabbath, or rest-day, we must give up all inspired authority for both a seventh day rest and for a first day or Sunday rest, and consider every thing of that kind abolished. In that case we must leave all such matters to the mere will or pleasure of the individual without penalty for neglect or reward for observing. But this would abolish or do away with what our Lord plainly tells us was "made for man," namely, an obligatory rest-day, and would also flatly contradict the declaration of Heb. iv, 9, "There remaineth [abideth] a keeping of a rest-day [a Sabbath] for the people of God." The things which were not obligatory were the rabbinical expositions and interpretations, the Jewish uninspired ordinances, comments, or additions, and illustrations of the fourth commandment, as well as of other inspired laws.

When Jesus made this utterance the time had not yet come when it was practicable to transfer the duties from the seventh to the first day of the week, a transfer which his lordship made rightful if made on his authority and example. It is, however, to be emphasized now, that the fourth commandment is specific in the direction that it is the seventh day, after six days of secular toil or labor, which is to be kept as the holy day of rest. To the Jew this day was and now is the Saturday—the last day of the week, as the days are now numbered among us. But it may be noted, also, that nowhere does our Lord use the expression "seventh day" as descriptive or designating the day of rest; neither is that numeral applied to the Sabbath day anywhere in the New Testament; an indication, perhaps, that that particular day of the week was not the essential thing to be retained in the New Testament legislation. It has been, therefore, the Christian usage from apostolic times to take for sabbath

purposes the first day of the week, Sunday, "the queen of days," and treat it substantially as was required of the Jewish Sabbath, only differing as Christianity differs from Judaism. How this change may have occurred may readily be shown. There can be no question but that the apostles and Jewish Christians at first kept the Saturday Sabbath as a sacred rest-day, or at least as a day on which they ceased their secular work, somewhat, perhaps, as the Jew of this day keeps both Saturday and Sunday. On the Saturday they seem to have mingled with the Jews in their synagogues, and to some extent also with the worshipers in the temple service, so far, at least, as they could without compromising their Christian character and profession. The keeping of Saturday as a Sabbath while on Jewish soil was compulsory; that of Sunday was wholly voluntary, but absolutely necessary for the establishment of the new Church and the furtherance of the interests of Christ's kingdom. It is certain that they could not have held the services and administered the ordinances peculiar to Christianity on the Jewish Sabbath, and at the same time have mingled with the Jews on that day, and joined with them even in such parts of their worship and religious service as would not compromise their character and integrity, or faithfulness to the kingdom of Jesus Christ. A different day from that observed by the Jews as a holy rest-day was an absolute necessity for their distinctively Christian assemblies, worship, and evangelism. There might, however, also be to the apostles the inducement to voluntarily keep the Saturday Sabbath that it gave them the special opportunities and facilities needed for their work of converting and proselyting the Jewish people to the new faith. When, however, the synagogues were closed to them, and they could no longer safely worship in the temple, there would be a natural tendency, even in the absence of any specific direction or authority from Jesus, to drop out the seventh and adhere to the first day, the day hallowed by the stupendous miracle of the resurrection of their Lord, and by his personal presence in their assemblies, and continue to hold it as their day for religious worship and services now peculiar to the followers of Christ. What they did must be held to be authoritative, and the displacement of the one day by the other, whether done by precept or by practice, if done by the apostles had sure warrant of

authority from our Lord in the twice-repeated conferring upon them the power to bind or to loose in his kingdom.

Thus they would have their seventh day's rest after six days of secular toil; only, in the transition period, having dropped out one day of secular work, giving that day to the memory of their risen Lord Christ, the Son of God, but completing the six days of labor again when the Jewish Sabbath day was made a part of the secular week, thus making what had hitherto been called the first, the seventh day, after six days of secular labor. Thus it would seem that all assemblies for what was distinctively Christian worship were held on the first day of the week. There does not appear to have been any distinctively Christian ecclesia held by the apostles on the Jewish Sabbath after the resurrection of Christ.

It further appears for the most part that these gatherings on the first day of the week, during the period between the resurrection and ascension, were favored with the appearance and presence of Christ himself; and it may also be noted as a significant coincidence that there is no record that Jesus after his resurrection ever appeared on the Saturday Sabbath in the Jewish temple or synagogue, or at any assembly of the Jews or any other people on that day, or in any way whatever manifested any regard for the Jewish seventh day Sabbath—facts which stand out strongly as indicating his sanction to the keeping of that first day of the week as against the custom of the Jews.

The direction given by the apostles to the Corinthians (1 Cor. xvi, 2), that every one should on the first day of the week lay by him in store as God had prospered him, indicates that this day followed the close of their weekly labors, and that this first day of the week was the time when they met together for their worship and to transact the business of the Church. It seems evident that what is referred to by "as God hath prospered him" is the compensation received for the previous week's work, and the amount which out of that compensation could be spared for Church purposes, which was to be measured by the prosperity of the previous six days. Thus we have an indication that even in the apostolic times the Gentile Churches did not regard the Jewish Sabbath, but did attend to the Church matters on the first day of the week.

Our Lord's connection with the Sunday rest-day seems clearly

indicated by the use of the term "the Lord's day" by John (Rev. i, 10), which either was then the commonly used name for the "first day of the week," Sunday, or from that use of it that title passed as a descriptive appellation for that day as a day of sacred rest to the Christian Church, and has continued from that age to this as designating that day as a holy day of rest, having the same obligations and the same and similar duties and purposes as had the day of the week held by the Jewish nation.

In this connection it may also be of service to refer to a somewhat singular parenthetic interruption to the course of the discussion in the fourth chapter of the Epistle to the Hebrews. A prime feature in that book is manifestly the intention of the writer to impress upon his Hebrew auditory the typical and therefore temporary nature of the Jewish ritual institute. The principle seems to be that a type is of validity and authoritative, or intended to stand, until the appearance of the antitype, or that which the type prefigures, or instead of which the type is used. When the antitype comes, then that takes the place of the type and its functions cease—the typical is then useless. Thus the sacrificial system, its priests, and "lamb without blemish" were the types of which Christ was the antitype, and at his coming and the consummation of his work ceased to be of force, "waxed old, and vanished away." So the "rest" which was to be attained in Canaan under the leadership of Joshua was also of typical import, prefiguring the rest to be attained through faith in the Joshua or Jesus of the new dispensation. But in running the parallelism between the "rest" promised under Joshua and that to be attained through Jesus, it seems to have occurred to the writer that this typical institute, the Sabbath, having run on from the creation, and partaking of a nature both commemorative and typical, reaching backward as well as forward—commemorative of the Creator's rest and typical of the rest to be attained by faith and to be enjoyed in that Canaan or "Jerusalem which is above"—differed essentially from the other institutions; they typifying the earthly, this the heavenly; and consequently was the one typical institution that cannot pass away, this as yet not having found its antitype, nor can find that which it prefigures until all redeemed and transformed humanity shall "enter into the rest that remain-

eth for the people of God." Moses had recorded the historic fact that "God did rest the seventh day from all his works;" but inasmuch as "the Sabbath was made for man" as well as for the Creator, that did not fulfill all the purposes of the "rest-day," nor become its antitype; and after a long period God again speaks in the inspired utterance of David, and "limiteth" or "defineth"—fixes definitely upon—"a certain day," that is, upon another day, for if it had been the same day there would have been no need at that late period to have "limited" or "defined" it, seeing it was well known and duly honored. Evidently, that certain day was to take the place of the day previously mentioned and observed, it having failed of its fulfillment, not having reached its antitype. "For if Joshua had given them rest"—if the rest prefigured by that of the seventh day had found its fruition or fulfillment—"then would not" God "so long afterward have spoken of another day;" and the conclusion follows, therefore, that "there remaineth" or abideth, as a permanent institution, a typical institution whose antitype has not and cannot come until the close of this dispensation—"a rest," or, more literally, a sabbatizing or sabbath rest-day to the people of God, that is, to Christians, and to be enforced by Christian nations, on that other day indicated, limited, and defined in this divine utterance and identified by its recognition by Christ and the apostles as their day of rest and religious assembly for preaching and worship, the first day of the week after six days of secular or ministerial toil and pursuits. To say the very least, the mention of "another day," as contradistinguished from the seventh day as a day of sabbatizing, taken in connection with the usage of the apostles and the continuous acceptance of the first day of the week as a sacred rest-day by the Christian Church from the apostles' day downward, must be held as remarkably significant of the recognition by this writer of the change of day as being of divine authority, and having the warrant of inspired prediction and institution.

JOSEPH HORNER.

Art. VI.—"ELIJAH THE TISHBITE" A GENTILE.

To the biblical student any light which may lead to a better understanding of any portion of the word of God may be assumed to be welcome. Without presumptuously asserting ability to shed clearer light on the teaching of that word respecting the wonderful man whose name heads this page, the writer desires briefly to present the reasons which led him several years ago to the conclusion that this most prominent prophet of Israel was not of Hebrew, but of Gentile race.

There are few of God's more distinguished servants of whom so little is known as of the prophet Elijah: and none, perhaps, of whom men so much desire to know more. This appears the more strange when we recollect that he was the chosen type of our Lord's immediate forerunner. Yet, as it is written of Melchizedek, king of Salem, it may be emphatically declared of him, "without father, without mother, without descent, having neither beginning of days, nor end of life." He has ever been a perplexing mystery.

It is a proverb that circumstances make men, not men circumstances. So we suppose it to have been with Elijah. He would seem to have been a solitary man, fond of the companionship of his own thoughts; of strong emotions, both tender and stern; of an ascetic piety; given to brooding over the spiritual defections of the people, and especially alive to the dishonor done to God by the then prevailing idolatry. At times such thoughts would seem to have become as fire shut up in his bones, and when he gave vent to his feelings he did it in strong language. As he thought in his heart so was he.

Although not, we think, of Israelitish blood, Elijah was not a stranger to, but an ardent and faithful follower of, the true God. He, as was Melchizedek, and probably anterior to him were the patriarch Job and his friends, is a striking example that the Lord rarely long left himself without living witnesses among men of his true character and being: men who so truly conceived of God as to ascribe to him dominion and power and praise, and who enjoyed a consciousness of his favor. How they came by this knowledge of God, or to what extent that knowledge prevailed, we cannot say; but it is hardly question-

able that traditions respecting Noah and his God had found lodgment in many hearts, and had produced therein like precious faith to that which actuated the Hebrew patriarch Abraham, and the influence of which extended in certain cases to the days of which we treat. Such a person we deem Elijah to have been.

It is a rule of biblical interpretation that, when a word or phrase is repeatedly used in a well-defined and consistent sense, that sense shall be taken as its signification in the few passages in which a different rendering *may* be given to it, unless such usual interpretation is manifestly at variance with its import in that particular case.

The prevalent opinion respecting the nationality of Elijah had its rise in the neglect of this rule of interpretation. A word which in all other places in the Hebrew Old Testament is consistently used to denote a person of foreign race or nation, in one place, and that the only passage in which the nationality of that person is made the subject of special statement, is strangely perverted by a mistranslation. The popular mind would naturally assume that a prophet to the Jews was a Hebrew by race, and this assumption has been strengthened by the inconsistent rendering referred to; whereas the fact is, that the text strongly intimates that Elijah was a stranger to the Hebrew people. Below we assign a few reasons for this belief.

The Hebrew word תּוֹשָׁב (*toh-shahv*), in the Authorized Version of 1 Kings xvii, 1, improperly rendered *of the inhabitants of*, occurs in the Old Testament fourteen times. It is translated once (Exod. xii, 45) *foreigner;* three times (Lev. xxv, 6, 45, 47) *stranger;* nine times (Gen. xxiii, 4; Lev. xxii, 10; xxv, 23, 35, 40, 47; Num. xxxv, 15; 1 Chron. xxix, 15; Psa. xxxix, 12) *sojourner.* The fourteenth is the passage quoted from 1 Kings xvii, 1. These recitals show, in eleven of the passages cited, that the term is used of persons alien in birth to the Jews, and therefore excluded from certain privileges peculiar to them; in one case of a person of another race of men than the one addressed, and therefore having no claim of right to a privilege sought; and in the other two cases of persons of a different nature to the Being addressed. One of the ideas present in every case is that of *exclusion from privileges* because of non-fitness

from alien birth. The argument we draw from these cases is, that as Elijah is designated by the *same term of exclusion*, he, too, is to be classed among the non-privileged because of like inability—non-relationship to the privileged class; consequently he is not entitled to rank therein. In addition it should be borne in mind that in the Hebrew Scriptures the terms *stranger* and *sojourner* are never used by Jews of a brother Jew. We think it follows in all fairness of criticism that Elijah, who is expressly designated in the Revised Version a *sojourner*, was not a Hebrew.

Two incidents affecting Elijah, recorded in the earlier verses of chapter xvii of 1 Kings, are worthy of special note. The former of these is, his being miraculously fed by the ravens. The grown-up raven is deemed by all civilized people to be unfit for human food because of its proclivity for feeding on carrion, or decayed flesh, by which its own flesh is rendered unwholesome. In addition to this, that food which it caught and carried to its nest for its own eating or that of its young, even if fresh and pure, must to a Jew have been rendered unclean because of the talons and mandibles of the raven —its only means of seizing, holding, and carrying food—being constantly polluted through their necessary connection with carrion, the raven's natural and preferred food. Of this we must suppose there would be at this time an abundant supply from the numerous deaths of animals from starvation through the prevailing famine. The above-named objections to the raven, as a purveyor of such fresh food as it seized, would to a non-Israelite, such as we deem Elijah to have been, be a matter of little or no concern, but is fatal to the conception of him as a Jew.

The other incident to which we refer as noteworthy is the sending of Elijah, when the brook Cherith dried up, to the widow at Zarephath to be cared for. "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." This woman we take to have been a heathen; a native of the country in which she dwelt, and consequently a subject of Ethbaal, king of Zidon, who was the father of Jezebel, Ahab's wife. But why send him there? Probably because, 1) Elijah and the hostess to whose care he was committed were non-Israelites; and, 2) Because of the greater security of the

prophet from the wrath of Ahab, Elijah being much less likely to be there sought for than among any of the tribes of Israel.

The sacred historian's introduction of Elijah to our notice is the most graphic and startling of any thing of the kind recorded in holy writ. Without the slightest notice of his existence or of his mission, he as suddenly and unexpectedly bursts upon the vision as might a flash of lightning from a clear sky. And, sudden as is his appearance, equally appalling are the words he utters: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word." Whether Ahab were now surrounded by courtiers in his palace, or holding court in the gate of the city, or worshiping in Baal's temple, or what about or where about, we are not told. The uncouth form was seen, the deep voice heard, and the apparition vanished. We cannot better convey to the reader's mind our conception of this unique scene than by a quotation from Dr. George Lansing Taylor's recent poem of Elijah:

"The Tishbite dread, Elijah, stands in Ahab's ivory hall.
His cloak the skin of mountain goat, his robe a mohair pall;
His garb around his sinewy loins a rawhide belt confined;
His hair and beard, like raven plumes, streamed dark along the wind.
A strong acacia's spiky stem, scarce smoothed, was in his hand;
His feet were fleshless, callous, bare, and tawny as the sand;
His brow, a beetling crag, o'erhung his swart and shaggy chest,
And 'neath its shade his eyes glanced keen as eagles' from their nest.
Remote from courts, corruption, crime, in that high, shepherd land,
With God alone, his soul has grown to stature bold and grand;
From Jacob's seed, or Jokshan's stock, unknown,* he stands God's seer;
The Highlander of prophecy, God's glorious mountaineer.
For many a wild, in many a land, and many a peak sublime,
Can tell how solitude with God breeds souls that conquer time."

The exceeding brevity and abruptness of Elijah's speech to Ahab, as recorded 1 Kings xvii, 1, strongly suggest that the divine historian has given us but the merest outlines of a more protracted interview. It will be noticed that there is in the record given no statement of Jehovah's ground of grievance and of judgment; no attempt to show Ahab his crime, or to win him from his idolatry; not even an acknowledgment of

* There is much ground in the general character and conduct of Elijah to suggest that he was not a Hebrew, but of some of the other Abrahamides settled on the eastern frontier of Palestine.—*G. L. T.*

Elijah being commissioned to declare a swiftly-coming judgment. All these omissions suggest a previous knowledge of Elijah by Ahab, and a fuller remonstrance with the idolatrous king of Israel, either then or at some previous interview, than is here given. As the matter now stands there seems to be an irreverence and presumptuousness about it altogether unlike any thing to be elsewhere found in the book of God, and far from that "reverence" which is enjoined upon "all them that fear Him." We must, therefore, suppose that there is furnished in 1 Kings xvii, 1, but an exceedingly limited, though spirited, notice of a fuller and much more protracted conversation.

If, however, Elijah's manifestation were sudden and abrupt, his departure from the king's presence seems to have been no less so. Without the slightest courtesy to the monarch the prophet (as though his mind were fully absorbed by the terrible import of his mission) curtly delivers his message and is gone! The awe his fearful threatening momentarily inspired probably checked any attempt to detain him by king, courtiers, or guard. On recovering from their surprise, it may be that the recollection of the uncouth and wild appearance of the hair-clad prophet provoked some witty remark or taunt, but when the time for the periodical rains came and passed, and no refreshing showers had fallen, anxiety would take the place of carelessness or gayety. And as season after season went by without moisture, and the parched earth yielded little or no fruit—for dew as well as rain was withheld—despair must have filled the bosom of the people. But they repented not, nor humbled themselves before Jehovah. In their sufferings they may have called on their stupid gods, but most assuredly in vain. None but Elijah could bring them relief, and him they could not find. It was probably during this season of protracted suffering that the eager search for the missing prophet spoken of by Obadiah in chapter xviii, 10, was made.

Having left Ahab in his bewilderment, the voice of God in Elijah's inmost consciousness was now, "Go eastward, and hide by the brook Cherith, which is before Jordan."* The

* It was not unusual with the Hebrews to speak of the east as lying "before," and of the west as lying "behind" one. So Gen. xxiii, 17, 19, "*before* Mamre," meaning *east* of Mamre: Gen. xxv, 18, "Shur, that is *before* Egypt . . . toward Assyria," evidently *east* of Egypt, toward Assyria; 1 Kings xi, 7, "In the hill that

Jordan lay east of Ahab's residence, whether he were now at Samaria or at his summer palace at Jezreel. The term rendered "before" Jordan was, doubtless, understood by Elijah to denote *east* of Jordan, in accordance with a well-known usage of the word to that effect, and agreeing with the express command to go "eastward." We presume Elijah understood this command to be an order to return to Gilead, among some one of the valleys of which he may have known the brook Cherith to be situated.*

How long Elijah remained at the Cherith is not known; but probably not less than six months, nor more than twelve. We cannot suppose him to have been anxious as to the result, for he knew he had yet to unseal the bottles of heaven, and instrumentally to give bread to the thousands of famishing

is *before* Jerusalem," meaning the Mount of Olives, which lies *east* of the city. Such instances can be easily multiplied. We are aware that Dr. Edward Robinson (*Researches in Palestine*), Dr. Mendenhall (*Echoes from Palestine*), and many others suppose the Cherith to have been west of the Jordan, and locate it at the Wady Kelt, west of Jericho. We deem them in error in so locating the brook. Dr. Thomson, in *The Land and the Book* (8vo edition, vol. ii. p. 398), tries to adopt his friend Robinson's view, but admits "that the brook Cherith is said to be *before* Jordan, which is usually understood as meaning *east* of Jordan." "Eusebius and Jerome place it east of the Jordan."—*Smith's Dict. of the Bible.* Schwarz, the noted Jewish rabbi, in his Geography, places the Cherith on the eastern side of the Jordan, south of Mahanaim. On p. 234 he says: "Jabesh-Gilead is the modern village Jabes, on the Wady Jabes, which falls into the Jordan. It is ten miles east from Jordan, in a direction opposite to Beth-shean."

* Herzog, in his *Real-Encyclopædie*, speaking of Gilead, says: "Somewhere in the wild but fertile and beautiful district of northern Gilead, which is bounded on the north by the brook Yarmock, which separates it from Bashan on the north, and the Jabbok, which divides it from southern Gilead on the south, the great prophet was [probably] born. It is even thought that the locality is now identified. In the fourteenth century Parchi, a learned Jewish traveler, heard of it, and considered it the birthplace of Elijah.[1] In 1876 it was found and identified by Dr. Selah Merrill, archæologist of the American Exploration Fund Society. The name of the place is El-Istib, which Dr. Van Dyck, of Beyrout, pronounces the exact Arabic equivalent of Tishbi. It is in the Wady Mareh, which opens northward into the Wady Yabis, which in turn opens westward into the Jordan valley. El-Istib (or Listib) is about twenty-two miles in an air-line south of the Lake of Galilee, some ten miles east of the Jordan, and some six miles south-east of ancient Pella. The brook Cherith was probably in the same immediate neighborhood, though no relic of the name has yet been discovered."—Schaff's Herzog.

[1] Parchi was a noted Hebrew scholar and traveler of Provence, but driven from his country by the persecutions of the French king. While in Palestine he wrote his כפתור ופרח, which "treats of the topography of Palestine, and is especially valuable for the geography of the Holy Scriptures."—*McClintock & Strong.*

Israel. Though "a man of like passions with ourselves," he doubtless calmly and expectantly awaited the hour for the blessing of rain. "It is," says Kitto, "such slow processes as these that try faith most." Many persons will readily follow an ardent impulse in the performance of an heroic deed who lack the persistent courage and faith to stand unshaken in the face of continued depressing circumstances, which become apparently more and more hopeless as time wears on.

The brook having dried up, Elijah was directed to leave the Cherith and go to the extreme northern portion of Palestine, to "Zarephath, which belongeth to Zidon." The journey had doubtless to be performed stealthily, so as to avoid detection. It was probably taken on the eastern side of the Jordan, until the head-waters of that river were passed, then westward to Zarephath, which stood near the Mediterranean, some nine or ten miles south of Zidon. Its modern representative is a small collection of humble dwellings now called Sarphan.

Arriving at Zarephath, the prophet would expect his unknown hostess to be providentially brought to his notice, otherwise he could not recognize her. Consequently we read (1 Kings xvii, 10, 11):

> When he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink, [and] bring me, I pray thee, a morsel of bread in thine hand.

To this request she replied:

> I have . . . but a handful of meal in a barrel, and a little oil in a cruse: and I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

From this declaration of the widow we must suppose that the drought, and consequent scarcity of both water and food, had extended to Zidon and its territory, though not to so severe an extent as in Israel. In order that the infliction might be perceived to be of God, and to be especially induced by Ahab's sin of idolatry, it would be fitting that Ahab's kingdom should suffer more than surrounding territory.

Elijah was the guest of his Canaanitish hostess for apparently two full years, during which time the widow, her child, and the prophet subsisted on the handful of meal and the little olive

oil in the cruse. We may suppose that twice each day, morning and evening, these receptacles were resorted to and well-nigh drained of provision; but always when again called on responded to the demand. There was still the "handful of meal" and the "little oil." We are reminded by this continued series of miracles of our Lord's feeding the five thousand men, besides women and children, with the five barley loaves (biscuits) and the two small fishes. John vi, 9. *There* was abundant consumption, with large increase; *here*, there was continued consumption without decrease. Each case, however, was alike under divine direction and control.

How Elijah was occupied during these months of seemingly enforced idleness we know not. But as he was in hiding from Ahab, we may rest assured he did not needlessly expose himself to the gaze of others. Still he was not without advantage to his benefactress; for it was for Elijah's sake that the meal and the oil failed not, to say nothing of the restoration to her of her dead, or dying, child. We doubt whether any servant of God can be so placed in life as to be totally unable to do any thing for the glory of God or the good of man. If the disposition be present the opportunity will not be lacking.

But we now adduce other and more conclusive evidence in favor of our claim. Early in the ministry of our Lord Jesus he preached in the synagogue at Nazareth, perhaps his first public discourse. In that address he took occasion to refer to two persons, one of them certainly a Gentile, the other we deem equally so. The two are adduced as illustrations of one and the same point: the wideness of the salvation he came to procure. These persons were "Elijah the prophet" and "Naaman the Syrian." Luke reports him as saying (chap. iv, 25–27):

> I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.—*Revised Version.*

This establishes the fact of the Gentile origin of both the widow and Naaman, and strongly suggests Elijah to be of the same race.

But there is one other scene to which we must call the read-

er's attention: it is that of our Lord's transfiguration on Mount Hermon. Matthew, Mark, and Luke all describe this surpassing glory-scene.* We read that at that time there appeared Moses and Elijah, talking with Jesus about the decease (Revised Version, margin, *departure*) which he should accomplish at Jerusalem. For whom? According to the ordinarily received notion, and so far as the text suggests, if both Moses and Elijah were of Jewish race, for the Jews only—for in such case they were the only people there represented, or interested as parties concerned in that coming death; but according to the view herein urged, for Jew and Gentile, represented, the one race in the persons of Moses and the three disciples, the other, and more numerous, in the person of Elijah the prophet, himself of Gentile birth. JOSEPH LONGKING.

REJOINDER.

The matured opinion advanced by Dr. Longking, that the prophet Elijah was not of Hebrew extraction, but a Gentile fulfilling the function of a Hebrew prophet, seems to us to rest upon untenable grounds.

1. That he is called a "sojourner" of Gilead does not imply that he was a Gileadite, or was of heathenish ancestry or relationship. Had it been stated that he was a "sojourner in Israel" the inference would be strong that he was originally a foreigner, and without the pale of Israel; but the language used implies, not that he was a foreigner in Israel, but a foreigner in Gilead. If the latter reading be correct, he was evidently of the Hebrew people. תּוֹשָׁב, *sojourner*, means *one who dwells in a country not his own.* Outside of the passage under consideration the word occurs thirteen times in the Hebrew Bible, in the most of which it is used to indicate a stranger dwelling in the midst of Israel. But in Psalm xxxix, 12, it is used for a pilgrim, and also in 1 Chron. xxix, 15, in the same sense: "We are . . . sojourners, as were all our fathers."

Elijah is called a *Tishbite*, that is, a native of Thisbe (Greek Θισβης), which according to the Book of Tobit was situated on the right of Kedesh, in Galilee (i, 2). It appears, then, that

*See Matt. xvii; Mark ix; Luke ix.

Elijah was said to be a "sojourner" (גּוּר) because Gilead was not his native place. When it is remembered that King Ahab was his enemy, perhaps often coveting his life, and that Elijah as often fled from him and from the land of Israel, it is easy to account for his presence in Gilead as a place of safety from this outraged and murderously disposed ruler. According to 1 Kings xviii, 7, Obadiah was acquainted with the prophet, which is proof that he once lived in the kingdom of Israel; and it is further stated (verse 10) that Ahab had sought everywhere for him. It is plain enough from the whole history of the times that Elijah had been a faithful prophet of Jehovah in the kingdom of his people, and a severe reprover of the idolatry of Ahab previous to the sojourn in Gilead.

2. Because Elijah was fed with flesh by ravens (1 Kings xvii, 4–6), which the Israelites were forbidden to eat as being unclean (Lev. xi, 15), it does not follow that whatever ravens touched was rendered unclean. In Lev. xi, 24, 25, 31, 32, it is declared that whoever touches or bears the *carcass* of an animal unclean for food shall be rendered unclean, and whatever any of them when dead touches shall be unclean. It is also clear from the construction and context of Lev. xi, 26, that the *carcasses* of unclean animals, and not the *living* unclean animals, render things unclean by coming into contact with them. For can any suppose that a Hebrew was rendered unclean by touching a *living* camel, or an ass, both of which were unclean for food? or that whatever these animals bore, whether men or things, were rendered unclean? How, then, was the flesh brought by the ravens rendered unclean, and hence unfit for Elijah though he was a Hebrew? It will not be forgotten that the great sheet (Acts x) wherein were all manner of four-footed beasts, and wild beasts, and creeping things, and fowls of the air, that Peter saw while in a trance, taught him not to call things common that God had cleansed; that is, he must not refuse the Gospel to the Gentiles, as God had not rejected them. Perhaps the raven may have taught Elijah the same lesson of religious toleration toward the Gentiles, to whom he fled when in danger, and who always treated him with a congenial civility. By nature he was austere and autocratic, and the outcast bird ministered unto him a Gentile lesson. The bird, not Elijah, was a Gentile.

3. The argument from the brook Cherith admits of two answers: (1.) The brook, as natives of Palestine informed us, is west of Jordan; (2.) if it were east of Jordan, it would prove no more than that Gilead is east of Jordan.

4. Christ's statement that the prophet was sent to Sarepta (belonging to Zidon) to a widow woman, according to 1 Kings xvii, 9, does not imply that Elijah was a Gentile, though the woman it seems was, any more than Elisha's cleansing Naaman, the Syrian leper, proves that the prophet was also a Gentile. Besides, the emphasis the Saviour places upon the incident relates more to the woman than to the prophet—more to her religious faith than to his devotion—and, while implying her nationality, is entirely reticent as to his country, birthplace, or prophetic office. The Gentile of the incident is, not Elijah, but the woman.

5. The argument from the transfiguration of Christ, more beautiful than the others, is more vulnerable, for it requires of Elijah a representative attitude better assumed by other parties in the scene. The significance of the presence of Moses and Elias on Mount Hermon at the time of the event is found in the representative function they together perform. As departed men they return to stand for a departed economy, while the living apostles represent the new and living dispensation. No living representatives of the old economy, as it was in the days of the law-giver and prophet, could be found; hence, they themselves are summoned to stand once again, and finally, for that which is now expiring. The living represent the living, as the departed represented the departing. Even if Peter, James, and John are not adequate exponents of a Gentile Gospel, the living, divinely illuminated Logos, having assumed human nature, fully represents humanity in its Gentile varieties, aspirations, and developments. Elijah as prophet does not disembody enough to stand for the Gentile world. In himself Peter is not enough, nor James, nor John, nor all, without Him from whom descend the life and light of men. Moses and Elijah represented one nation; the apostles, all nations. The former were tokens of law and order; the latter signs of the Gospel and its reign in all the world.

But, further, it is not at all likely that the Almighty would have authorized a Gentile to preach to the tribes of Israel, because

it would have reversed the original plan which contemplated preaching by the Hebrews to the Gentiles. So far as we know, all the other prophets were genuine Hebrews, and if Elijah was an exception to the rule, so notable a case would have been recorded, or some conspicuous reason assigned for the departure from the original course. In the record of Elijah it is difficult to find a single intimation, however, of his non-Hebrew descent, character, or relation, and the inference of his Gentile origin is as baseless as the fabric of a dream. Our Saviour himself selected his twelve apostles solely from among the Hebrew people, and at a time when the Gospel was to be opened to the Gentile world. Paul himself, though he was the apostle to the Gentiles, was a "Hebrew of the Hebrews."

In the conduct of Elijah, as a citizen, a "sojourner," and prophet, we discover nothing incompatible with his Hebrew nationality. When he was about to establish the sole sovereignty of Jehovah and confound the false prophets of Baal he took "twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name;" and with the stones he built an altar in the name of Jehovah; and he put the wood in order and cut the bullock in pieces. 1 Kings xviii, 31–33. In these acts he had special reference to the twelve tribes and to the law in Lev. i, 6–8. In his prayer the language uttered is, "Jehovah, God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel." Verse 36. All this certainly indicates the feelings of a genuine Hebrew. Nor will the fact be overlooked that the prophet's name, אֵלִיָּהוּ, and the short form, אֵלִיָּה, Elijah, favors a Hebrew nationality.

Sympathizing with the theory of Dr. Longking, we have concluded, after a careful consideration of the grounds he presents for a change in the accepted belief of both the Jewish and the Christian Church respecting the nationality of Elijah, to hold fast to that we have received, and we exhort our readers to do the same. EDITOR.

EDITORIAL MISCELLANY.

PARAGRAPHIC.

JOHN WESLEY'S theodicy is a theological heresy; an unconscious variation from the truth. The doctrine of the gain of sin, as openly taught in Sermon LXIV., is obnoxious in its accumulated assumptions, a perversion of the Scriptures adduced in support of it, and if adopted as explanatory of the world's irregularities must logically legitimate man's helpless disaster and render atonement unnecessary and void, or a make-shift for mischief that might have been prevented. He asserts that mankind in general have, by the fall of Adam, gained a capacity of being more holy and happy on earth, and of being more happy in heaven than otherwise would be possible. To declare the "unspeakable advantage" of the fall; to speculate on the innumerable benefits of natural and moral evil; to condemn our repining at Adam's transgression as the source of earth's woe; and to insist that man should glorify God because he instituted sin as the instrument of suffering, and by suffering of final elevation, is a doctrine to be rejected, not because of its Calvinistic texture, but because of its inner dissonance and the complete revolution it makes in theological logic. If evil is constitutionally or instrumentally good, or if it can be established that a sinful world is provisionally happier, it might be well to introduce the disciplinary régime of sin among the angels, for they are imperfect and distant in character from the perfections of God. A whiff of polluted atmosphere might sweep over the hills of immortality to good effect upon those who inhabit the heights. The reply is not apposite, that such a theory of sin as was propounded by Mr. Wesley has been accepted by the Arminian cult, for much of general theology needs the touch of the repairer. In condemning the Arminian apology for sin, whether accepted by Wesley or any other scholastic, we also eschew the theodicy of Jonathan Edwards and the Calvinian school of errorists, who in some subtle way would rejoice if the authorship of sin could be lodged in the divine mind. Sin is the *essentia* of opposition to God. He hates it, we hate it, and any defense of it savors of the pit whence it came.

The Jews are not a literary race. The only permanent literature that they have produced is the Bible—a book of more value than all other literatures, but which, exhibiting the birth-mark of a divine characterism upon every page, transforms its writers from authors into instruments. It is a little singular that so gifted a people should be so barren in culture and so little given to inquiry. Only occasionally, as in the ninth century, the eleventh, the seventeenth, and the eighteenth, have they paused in commercial pursuits to take an interest in Hebrew philology, and to con-

tribute to the learning of the times. Rival schools and rabbinical prejudices, together with the fact that the Hebrew is a closed language, have stagnated the investigating spirit, and quieted all desire for biblical exegesis among them. The Christians, however, influenced by the contagion of culture, have rescued the old language from the rabbins, and are so exhaustively examining it that it threatens to become a living language again, quite to the astonishment of the Hebrew conservatives and to the alarm of the progressives. In Germany, France, England, and the United States, the study of the Hebrew is almost as common as the study of the classics, and in the Church realm of far greater value. It is a simple language and therefore of easy acquisition; and as there are not more than six thousand Hebrew words in the Bible, a scholar can soon master them, with all the rules of construction and idiomatic forms. In Jewish history, philology, exegesis, poetry, and philosophy, the Christian scholar has already distanced the rabbi, who, dissatisfied with longer being in the rear, calls upon his brethren to study the New Testament, as the Christians are studying the Old Testament. He sees that Delitzsch, Dillman, Stanley, Harper, Ewald, Schurer, and Wunsche, as Christian historians, exegetes, and philologists in Hebrew, are unequaled by Jewish writers, and that in their hands the Hebrew is likely to be turned against them. It is not astonishing, therefore, that the progressives insist that the Greek New Testament must be investigated by them, but to us it appears like a providential plan, by which the thick-crusted mind of the obdurate race will be led to an apprehension of the truth as it is in Him whom they crucified.

Dr. McGlynn, the recusant priest, is not a success as a social reformer, nor popular as a politician, nor is he likely to become renowned as a heretic. His initial steps were misdirected or too hastily taken. Accepting excommunication as a proof of his heroism, he forfeited the adherence of Roman Catholics; but failing to espouse Protestantism, he acquired little aidful or compensative sympathy from that quarter. Religiously, he placed himself between two millstones, whose grinding has left their furrows upon him. Equally stupid was he in his political affiliations. Not a Democrat, he is denounced by the Democratic party; refusing allegiance to the Republican party, he is not winked at by its leaders; quarreling with Henry George, he is abandoned by his first and chief supporter; advocating the Union Labor party, he is the idol of a fragment, which is unable to do as much for him as he can do for it. Finding himself without a party, without a church, without cement, divided between attractions and repulsions, he has resorted to the lecture platform, discussing secular themes on Sunday evenings to an uncertain crowd, admitted at ten cents a head, and enjoying the deafening applause with which he is greeted. The element of perpetuity is wanting in his programme. The courses open to him are a drift into infidelity, which is not probable, an acceptance of Protestantism, of which there are no indications, and a return to Rome, with all that return implies, which may occur sooner than he himself now imagines to be possible.

The doctrine of the equality of souls, affirmed into prominence by all theologies, needs reconstruction. In immortality, in constituent elements, in rights under the Gospel, in a common heritage of grace, in a common fate in this world, and in a general responsibility to law and the throne that issued it, all souls are equal. In other respects, as in their absolute worth, their powers and functions, their possibilities and actualizations, they widely differ, and must be viewed as unequal. The commercial equality of souls is a monstrous error, having no support in history, none in the Scriptures, and is without sanction in experimental relations and conditions. Moses was worth more than Aaron; Daniel was more valuable than Nebuchadnezzar; Peter was not the equal of Paul in the sight of God or man; Luther was higher in the scale than Henry IV.; Boulanger is not the equal of Pressensé, nor John L. Sullivan the equal of Talmage; the besotted soul is inferior to the regenerated soul; the ignorant, image-broken soul is not to be compared with the saintly, self-sacrificing life of a missionary, or the holy endurance of a martyr. Commercially, souls are unequal, and should be graded according to their powers, developments, acquisitions, external connections, and biographical exhibitions. Let the truth of the inequality of souls have room in the theology of this departing century.

The American government should pension the successful scientific investigator, and the Church should pension its original theologians or thinkers. The thinker should be sure of patronage from the government or the Church. The French republic would honor itself, besides promoting the scientific spirit, by endowing M. Pasteur, the curer of rabies. Wagner, the musical revolutionist; Stanley, the explorer; Agassiz, the scientist; Palissy, the Huguenot potter; Edison, the inventor; Cyrus W. Field, the Atlantic cable projector; Longfellow, the American poet-laureate; Philip Schaff, the theologian; George Bancroft, the historiographer; Professor Albert Long, the translator—these, and such as these, have deserved the princely recognition of their governments and religions. It is not enough to commit their names to the custody of fame, for fame is fickle. Back of all scientific pursuit, of all inquiry into the realms of mind and matter, should be the encouragement of governmental and churchly support; for poverty is oftener the bane of progress than its almoner. Endow the thinker, that he may think, and the result will not be a disappointment. The unnecessary hills in the path of the student should be leveled, that his speed may be rapid and without impediments, except such as are internal. England pensions its literary men, and supports their families after they have gone into eternal sleep. Let America rise to the level of an emergency, and establish a patrimony for thinkers.

The *Academie Française* having ceased to be a literary center, French writers are depending more upon themselves for success in literary ventures than heretofore, and are really attacking the Academy that formerly

decided the fate of authors. Alphonse Daudet in *L'Immortel* ridicules its forty members, while Barbey d'Aurévilly, in *Les Quarante Médaillons de l'Académie*, writes with little hesitation the history of its decline, and exalts the independence of the individual. However, it is believed the Academy will survive its overthrow, as the conservative spirit of the able-minded Frenchmen will demand its perpetuity. In America nothing of the kind is needed, either as a stimulus to productive mental work, or as a censorship of what is produced. The writer enters the lists, runs the race on his own feet, and obtains the prize if he deserves it.

Henri-Frédéric Amiel, once a professor in Geneva, and voluminous author of lyric poetry, died in 1881, at the age of sixty years, unappreciated and forgotten. The recent publication of his *Journal Intime*, with the critical approval of M. Renan, and many German and English scholars, has rescued him from oblivion and given him an enduring name among men of letters. This is another instance of tardy justice to a deserving worker. ——Wilkie Collins writes slowly, and usually revises his copy seven times before the printer sees it.——Judge Tourjee rewrote one chapter in *A Fool's Errand* fifty-eight times.——James Whitcomb Riley, the poet, is singularly incompetent to master the simple ideas of distance and direction, and is easily lost in a city or the country.——Mr. Taine, with restored health, has resumed work on his *History of the French Revolution*.——Madame Blavatsky is preparing a large work on *The Secret Doctrine: the Synthesis of Science, Religion, and Philosophy*.——Mrs. Julia Ward Howe, after her marriage, acquired the French, Italian, and Greek languages, and studied Kant, Spinoza, Comte, Fichte, and Hegel.——Henry D. Thoreau was mordant, ascetic, friendship-snapping, in order to accomplish authorship. Julian Hawthorne speaks of him as a dismal fraud; Emerson said he was "so good—and so bad."——The *Research* is the name of a new scientific monthly started in Liverpool.——Dr. Kuno Frankenstein, of Leipsic, has launched a semi-monthly of the name of *Zeitschrift für Agrarpolitik* in the interest of agriculture.——A *Life of Emerson* will soon appear, from the pen of A. Bronson Alcott.——Rev. E. P. Roe, the Presbyterian novelist, concluded the day before his death a serial entitled *Miss Lou*.——Fourteen thousand people in London support themselves by the pen.——The *Century Magazine* is favored with one thousand articles a month; showing the fecundity of the human intellect in one direction, as well as a belief in the value and stability of one kind of literature.

The congratulations, good wishes, and various suggestions offered the editor from the Church press, personal friends, and readers of the *Review*, require a response of thanks and a promise of devotion to the duties native to the position. A careful survey of the literary estate of the Church, with its environments, resources, and necessities, suggests that our first duty is, by improved methods, to cultivate the field as we find it and to produce more bountiful harvests of thought than under old

methods it was possible to do. Keeping both aims and methods in view, we shall enter upon the ensuing year with the hope of achieving some results not hitherto considered within the sphere of legitimate reviewing. The scope, however, of the periodical has already been enlarged, the horizon of thought has been pushed forward a little, and tidings of intellectual births we are ready to welcome from any quarter. We are inclined to believe that the patrons of the *Review* will appreciate the plans we are quietly maturing for its usefulness during the coming year, and all that can be desired of them is their constant support and sympathetic consideration as opportunity presents itself. Instead of the *Review* suffering because a minister does not read it, the minister should be made to feel his loss by its absence. Are there not more than five thousand cultured minds in the Methodist ministry? Is it not a stigma on our boasted educational character that not one half of our ministry patronize the highest theological, literary, and philosophical periodical the Church furnishes? Let every minister examine his brains and draw conclusions from what he discovers. Conferences, ministerial associations, and presiding elders should be explicit in affirming the necessity of a larger circulation of the *Review*, and making its reading a proof of literary taste and an evidence of interest in denominational progress. In every Church there are also many cultured laymen, local preachers, merchants, physicians, lawyers and others, who observe with keenest interest the signs of change and movement, not only in the kingdom of God, but in that other kingdom in antagonism with it. They are not merely waiting for results, or drifting into anticipations; they are anxious to understand the forces at work for the strengthening of Zion, and are not unwilling to occupy a decided rank in the conflict with the foe. To all such the *Review* will go as a messenger of hope, and it should be placed in their hands as the best means of securing their affiliation with those agencies that, legitimately employed, will do much for the extinction of that agnosticism which for the time threatens to become the citadel of all the enemies of truth and righteousness. Hence, a presentation of the *Review* to congregations, and an earnest appeal for subscriptions, may increase the list to an extent that will justify a large appropriation of funds for its future improvement. Anent the subject, it should be stated that the *Review* publishes, not men but articles, and that these must be obtained from the best sources. Like Mohammed's camel, the editor must have perfect freedom, going whither he will in search of the hidden treasures of wisdom and knowledge if he would minister variety, scholarship, intellectual inspiration, theological manna, to those asking for these things. Believing that there are "chakhamim," or wise men, in the modern Church, as there were in ancient Israel, it will be a pleasure to secure their co-operation in setting forth truth in its majesty and holiness, that it may be observed and obeyed. Submitting its claims with these words, the present volume is closed with the belief that another year will witness a larger interest in the *Review* than it has hitherto been able to command.

CURRENT DISCUSSIONS.

ETHICS *VERSUS* RELIGION.

RIGHT and wrong, as principles or conditions of moral action and reaction, compose the heritage of the race. Human society is grounded in the authority and stability of moral distinctions. They account for retardation and development, inequality and diversity, historic trends and social phenomena, governmental forms and religious systems. Both are here, the one apparently as forceful and ubiquitous as the other, the one or the other constituting the chief element of every movement, and regulating the decrees and issues of all history. Than the ethical idea there is nothing more constitutional; higher, more pregnant with possibilities, more positive in its reign than moral motivity, there can be nothing. It is the pre-eminence or inalienability of the moral factor in human life that has always arrested the attention of the thinker, and still compels solution at every turn in human affairs. So imposing is it, on the one hand, and so undergrounding every thing on the other, that scientific *savants* are proclaiming the integrity and absolutism of an ethical religion as a substitute for a religion based upon alleged supernaturalism. Agreeing that religion is the *sine qua non*, it remains to decide what shall pass by that name—the decision being determined not by sortilege, or a haphazard method, but by a calm and judicial estimate of the inherent value of the competitor for the sacred investiture. Shall religion be purely ethical in its distinctions, sanctions, retributions, and rewards, a man-made system of conducts, or shall there stand in the background the form of Deity speaking a Sinaitic language, thundering legislation in the ears of mankind, and offering a provisional regeneration as the agency of man's highest moral unfolding and efficiency? Shall man make his religion, or God be subpœnaed as originator, or at least helper? Between these the scientist, sneering at fragments of supernaturalism traditionally transmitted from generation to generation, believes the choice may be quickly and officially made, and, thus believing, he casts his vote in favor of a man-made religion.

The proposition to make a religion is the result of the Christian civilization that has brought man to his present high grade of intellectuality, and endowed him with the power to do more than the philosophers of the ancient times. It is conceded that until recently man was incompetent to frame a religion suited to his needs, and is qualified now only because of the consummation he has reached through the process of evolution. Whatever has derricked him out of impassibility, he is out, and is free to act, and, being free, he will act in self-interest. It is true, he has always energized toward self-elevation, but always on the stilted forms of borrowed faiths; but now he may hoist himself skyward by the exertion of fruitful aspirations. Still wingless, he may fly by the decree of an outstretched volition. Auguste Comte held that the religious spirit originally

tended to superstition; but recent metaphysicians discover in it the potency of independent man-hewn salvation.

Just how the moral impulse shall exercise its right to dominion is a question not fully settled by those who believe in it and predict it as the final form of religion. Häckel was decidedly in favor of conforming religion to nature; but others, especially Spencer, Frederic Harrison, and Darwin, seeing that nature does not reflect moral truth, have proposed humanity as the source of the ethical system.

It is not uncommon to find men who espouse the idea of morality as supreme and all-sufficient; in fact, from Gospel times until now, the average man has seemed inclined to rest his fate in a self-disciplined life. The scientific suggestion of an ethical religion is not, therefore, an unfamiliar one, only in its scientific aspect. It is the old habit in a new form, the old Gospel ethics offered as a new scheme with a scientific nomenclature and a modern accent. It has passed from the average man to the thinker for a scientific molding and advertising. This is the only reason that we notice it.

That the ethical concept in its philosophic fashion is admirable, even contributary to a wider public elevation, is quite evident. It is not that objection may be raised against it that it is here considered, for it is a palmary ingredient of the Gospel system, and a necessity to a well-regulated moral organism. In adopting ethics as the *summum bonum* the scientist has crossed over to Gospel ground, and he is to be congratulated on his advance from equestrian agnosticism, on which he has of late prided himself. The ethical system, rooted in the absolutism of science and the Gospel, eclipses superstitious traditions, ceremonies, and idolatries, and there is every reason for hoping that it will be intrenched in the consciousness of mankind: it is also above all that nature, with its dim light, can foreshadow or suggest: and, in so far as it is a drift from the physical basis of real life, it is a great advance and to be hurrahed on its way. Nature, as a teacher, is competent within its sphere; but its sphere is more contracted and less illuminated than the sphere of humanity idealized into the prolific source of completed virtue. As we understand it, the new ethics, cutting loose from traditional superstitions and using nature only as a hint-school, proposes to enter the instructive and intuitional outlets of humanity, and study the contents of the soul, basing its final utterances on its transparent discoveries in that occult region of sub-consciousness. Humanity, implicit with experience, history, aspiration, and knowledge, shall teach itself. Religion shall be based, not on theology but psychology; not on scriptural revelations but on the unwritten laws of the inner and hitherto unexplored abysses of life; not on verbal creeds but on indelible human appetencies and affections.

To the theistically-governed mind the insufficiency of an ethical system as a substitute for New Testament didactics is at once apparent. As a philosophy it is not so objectionable; as a religion it is transparently inadequate. Its intense humanism, superior indeed to the intense naturalism of many a German prodigal, is contrary to that supernaturalism that

history demonstrates to be possible of achievement in the human realm. Its proposed devotion to the virtues of reciprocity, chastity, truth, temperance, honesty, patriotism, and philanthropy, is commendable in that it promises to humanize man, an end greatly to be desired, since barbarism still attaches to the race; but the humanization of man is not the ideal of his capabilities. It is the religion of the golden rule and of Jesus's new commandment, an excellent fertilizer of the idea of human brotherhood, but without redemptive properties. It is like proposing to the invalid, or the hungry, gymnastics for bread. He may be benefited by the one, but he cannot live without the other. In mistaking the part for the whole, or in appropriating the segment for the circle, it loses even that that is within its grasp. If religion etymologically means to bind again, it means not only to unite man to man in a brotherly confederacy, but also man to God in living relations, superinduced by the approach of the divine to the human, and, therefore, by an emancipation of man from himself. The ethics of science is virtually the slavery of man, for it specializes no enlargement beyond itself; it is the narrow vision of one who, able to see farther, localizes his seeing, and with privilege to look upward casts his glances toward the earth.

In addition to the self-limitation here mentioned, it is clear to all observers that its data are, if not questionable, unsatisfactory, and painfully incomplete for its purpose. The ethical system on its pedagogical side furnishes little information where it is most needed, as the genesis of the ethical norm, or the root of those virtues that seem inalienable and indispensable to the stability of human society. If the moralities are the product of evolution, then it is possible that in the early history of man some of them did not exist; but no evolutionist is bold enough to attempt to name such originally non-existent but historically evolutional ornaments. The acquisitive principle—the instinct of chastity—the rationale of honesty—the counterparts of truth and falsehood—the law of action and reaction in neighborship—exhibit palpitating symptoms in pre-historic man, and cannot be explained by evolution. The most elusive thing, the core of all ethics, the *conscience*, is exempt from all processes of evolution, its history no less than its genesis being too occult for any tracing or articulation. Besides, an ethical curriculum should include a category of moral ideas and ideals, of moral laws and emoluments, of accepted gnomons, guaranteed complements, and ultimate arbitrations. In keeping with its history, however, this is impossible. Spencer, with punctilious promptness, declares that a perfect ethical system at the present time is out of the question, since it is evolutional. No absolute ethical standard has been or can be raised. All standards must be relative, to be superseded so soon as further enlightenment on the moral quality of action is realized. The evolutional system of ethics, derived from a study of environment, and shaped by the exigencies of the age, can only be adapted to the age that produced it, and any attempt to adjust it to another age is ungenerous to that age and must end in failure. Each age, therefore, manufactures its own ethics, with the probability that every subsequent age, taught by its

predecessors, will improve the standards and finally approximate an absolute system of arbitration touching right and wrong. As proof of the evolutional character of ethics, he holds that moral systems have been improving with the ages, and that the race affiliates more readily with higher standards now than ever; a fact that no one will deny who reads the tendency to dominancy of New Testament ethics in the world. Blind to this fact, himself a teacher of scientific and therefore of relative ethics, and altogether oblivious of the inconsistency, it is amusing to reflect on his recent criticism of Immanuel Kant's ethics, another teacher, extra-moral but non-evolutional, and not so perilous to follow. Kant's criterion of morality, not exactly that of the Galilean Teacher but partaking of a certain loyalty to truth, is not so far from the right as to deserve the reprobation of one who has nothing to offer save a transient, tramp-like system that must die with every generation. Kant's idea is, that the morality of an act depends upon the spirit that prompts it; Spencer's idea is, that it depends upon what the *age* thinks of it. Neither is correct, and, therefore, Shimei should not stone David.

Stalking forth as a religion, the ethical proposition must be subjected to a religious analysis and synthesis, or to the criticism of religious requirement and use. In no sense will the claim be urged that ethics is vicarious in purpose or effect, or that it pretends to make men religious. On the contrary, it proposes by an exaltation of the ethical canon to diminish the religious spirit, extinguish reverent and worshipful dispositions and rituals, dim one's knowledge of God, and lessen his sense of accountability to him. The absence of religious elements, religious purposes, and the decadence of the religious spirit are its condemnation. Instead of promoting religion, it proposes to discrown it, reduce its altars to ashes, transform its hymns into songs of patriotism and charity, and convert its rituals of worship into ceremonies of social life. It is not a supplement of, but a substitute for, religion. It is not religious—it is ethical. Any system that atheizes human belief or disinherits religion of its rights will dehumanize the race and at last destroy itself. Admitting its uses as an ethical code, it can to no degree accomplish the function of a religion, and this is decisive against it. It may build a hospital; religion requires a church. It may reform the prison; religion, with reigning power, would reform the prisoner. It may glorify the achievement of a great man; religion glorifies God. It may check evil; religion would abolish it. It may soothe the sorrowing by its ministry of good-will; religion would sanctify suffering to spiritual profit. It may stoicize the soul in presence of death; religion visions the future to the glazed eye, perfumes the sepulcher for the coming restful saint, and chants a resurrection song in the ear of the dead. Ethics is not religion, and does not perform the functions of religion.

Conceding for the moment that the reconstructionist of religion is engaged in a philanthropic movement, it may be assumed in advance that as an ethical system must in its very nature be wanting in impulsive force, save that of its own creation, it will fail to accomplish any thing

more than to advertise its inefficiency and to add to the many proofs of the inherent potentiality and self-conscious supernaturalism of that for which it offers itself as a substitute. Adam Smith's theory of "sympathy," accepted as a philosophical germ, never grew into a vital force or expanded the sympathies of mankind. Frederic Harrison, the luminous schematist of the hour, projects a social morality that may vogue its way for a season, but it will not promote ethical results nor supplant the toned and tried system of the apostles. Darwin's suggestion of constructing moral systems out of social instincts has been as fruitless as Jules Verne's plan to reach the moon. The chief defect of these theories is the failure to recognize the moral nature as primary while the social nature is secondary. They reverse the relation, empowering the social nature with elemental energy, and regarding the moral nature as its product. In this reversed position, the moral life crushed, there is no room for ethical expansion, no place for an ethical idea save that that is born of social concatenations. Hence, while the reformer is striving for a high morality he produces a low grade, the inevitable result of the misunderstood relations of the dual nature of man. In actual practice, therefore, the humanistic religion will scarcely humanize man; certainly it will not transcendentalize or spiritualize him. Even a theistic belief, with its concomitant of power, is not adequate to the divine uplifting of man to the highest point of moral supremacy; it requires the re-enforcement of the Christ-spirit to complete the spiritual transformation. But ethics alone is not only Christless but also Godless; it is atheism, and, therefore, impotent.

To the apostles of the new ethics the words of the prophet may be applied: "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Isa. l, 11.

THE CHRONIC DISEASE.

The prevalence of social miasma is the result of certain unchangeable human conditions, the recognition of which would mitigate, though not wholly correct, the evils that spring from them. No one, unless irrational, will deny the existence of great irregularities and inequalities in the social systems of the world, but the problem pressing for solution is, how to reduce them to the minimum. The attempt to eliminate all friction and reduce life to a uniformity will fail, for many of the gradations in the human sphere are necessary, have been benevolently designed, and rebellion against them would imperil the foundations of life. From the earliest times until the present the heterogeneous condition of the race has been recognized in legislation, etiquette, rights, privileges, and religions. The Hebrew republic did not provide for the absolute equality of its citizens in all things, because this was impossible. We do not speak of the Greek and Latin legislation and custom, since, whatever the civilizations of Pericles and

Seneca, they must not be judged by the standard of modern times or by the law of the Gospel. All nations, ancient and modern, small and great, have been compelled at times to deal with the conflicting interests of the masses, the result too often being not the uniting but the arraying of the rich against the poor, or the strong against the weak, and, therefore, a crisis, a revolution, a change of existing orders and institutions, has not infrequently happened.

The tendency to dissatisfaction with artificial conditions, of which the complaint is just, is as universal as it is old, every nation to-day being confronted with the fierce forms of threatened designs against their stability, if not against their constitutional life. It is portentous of most serious catastrophes that the socialistic revolution is no longer quiet and abeyant, but rather open and transparent, and that instead of confining itself to an attack upon a class it strikes at the government under which it permissively flourishes and blasphemes its character and purposes. In short, instead of a few individuals under aberration waging war upon others, we are witnessing the rising of the lower multitude in all lands against government, as if it were the enemy of mankind. The eruption of discontent among the laboring classes under every sun; the organized assault upon magistracies in the Old World; the uncertain attitude of the masses in Peru and Brazil; the announcement of William II. in his first proclamation of "unhealthy social contrasts" in Germany; the nihilistic uproar in Russia; the furious word-rebellion of Ireland against England; and the anarchic explosions in the United States, demonstrate the existence of the old disease, inherited from the earliest historic generations, and perpetuated by the gross injustices of long-standing legislation. Every-where the symptoms are manifest in the riotous proceedings of mobs, in unlicensed freedom of criticism of the social order, and in clamorous, if not barbarous, proposals for an immediate and a perilous change of the social structure. This is the situation—one requiring more than average statesmanship to meet it, one full of the foreboding of evil to all nations.

If the diagnosis of the disease would be complete, it must include not only a knowledge of the symptoms, but also of the causes that have produced them, which in this case are neither obscure nor superficial. Deep-rooted, they have become prominent in social life, exhibiting themselves as protuberances, easily found and understood. The germinal influence is history; it is a transmitted incongruity that mankind have borne in sadness and with little hope of relief; but the chronic stage has become acute in manifestation and is resolved on a cure. The consummation is an historic aggregation of evils that the enlightened age is unwilling longer to bear, even though social wreckage be the consequence of revolution.

The more immediate causes are of a nature that compel the attention of the scientist, theologian, statesman, and the socialist himself. He that hath ears to hear, let him hear that in *the scientific dictum, that the strongest shall survive, is the seed of socialistic revolution.* Much as we dislike to say

it, the cause of seismic socialism is, not statesmanship, or religion, or the social structure, but *science*, the science of Darwin, the science of evolution, that prescribes the process of elimination of the weak and the preservation of the strong. Hence the doctrine of Mr. Malthus—to allow the poor, the aged, and the infirm to die without food, medicine, comfort, or effort at restoration; a diabolical teaching, and showing the drift of a heartless nobility. The division of the people into strong and weak; the monopoly of power in the hands of the few, and the grinding of the many under the heel of tyranny; the cry of the poor unheeded, a devouring Moloch sent into the streets, and the dead buried as the calves and bulls of Bashan—these things are the outgrowths of a science brought to birth by apostles who were far removed from the beating heart of suffering humanity. Patagonia practices this science in detail, but the chief fruits have been insensibility of suffering and degradation of character, and the same outcome is manifesting itself in our scientific civilization.

But the socialistic class must also bear a part of the responsibility for the great evil of the world. Strangely enough, the revolt against the social order has been extended into a revolt against God. The socialist is an atheist. He has undertaken quite a contract if he supposes himself competent to reform this world and at the same time refuse recognition of the other. Here is his trouble, his sin, to which he clings as by a cart-rope. He is a double rebel, attempting an impossible task, and forfeiting the sympathy his cause might otherwise receive. He may create disorder, overturn governments, and with *malice prepense* attack the supernatural, but he should consider the forces against him. The true reformer, beset with temptation to extremes, often alienates those who are not opposed to his initial project, and would promote it if it were unconnected with every thing else. Socialism is losing popular favor by its atheism, its resort to dynamite, its threat of anarchy, and preference of crime as an instrument of social regeneration. Assailing society, Christianity, and government, it invites the combined opposition of the strong, and will be branded with outlawry before it is of age.

The remedy for the disease is not the knife, or Darwinism, or anarchy, but—*Christianity;* the very thing it dislikes to take. Its sublime doctrine of the brotherhood of man; its great teachings of sympathy and fraternity illustrated in the life of its Founder; its Sabbath, providing rest for the man of toil; its atonement, providing satisfaction for sin; its prayer, establishing relation with God; its humanity in Him who was human; its restraints of wrong-doing and helps to right-doing; its just and holy laws, enforced by sanctions to which no honest mind objects; its bounteous providences and fulfilled promises in those who make it the rule of life; and its large hope of the future, gilded by the brightness of the coming day, make for righteousness, peace, fraternity, progress, and happiness to all who, forsaking the evil, cleave to it with wisdom, patience, and fidelity. The social theory of Christianity is the panacea for the chronic disease of the world.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

THE eyes of all Europe are just now intently fixed on the development of the struggle between France and Germany. The king in his palace and the peasant in his cabin are alike on the *qui vive* to know the latest utterances of the German emperor, on the one hand, and the French rulers and parties on the other. William the Second has made the case very clear on his part by a parody of the words of the Republican magnate of 1870—Jules Favre—who declared that the "French would not then yield an inch of their territory nor a stone of their fortresses."

This was a bold formula, and one which the French nation could not maintain. To-day it is the Emperor of Germany who declares that the last German would die in his tracks rather than surrender a single stone of Alsace-Lorraine. The *rapprochement* between Germany and Russia is caused by it, because, with all the fear and distrust of Germany toward the Colossus of the North, she will there swallow a sugared pill for the sake of keeping Russia from a French alliance. The still stranger sympathy between Germany and Italy—the alliance, as it were, of the Guelph and the Ghibelline—is brought about by the cunning hand of Bismarck as another check and humiliation to his French antagonist. Even Denmark and Germany kiss each other in the persons of their respective sovereigns—these foes hitherto so intensely hostile to each other. This hobnobbing of sovereigns does not settle the case by any means among the people, but it helps to keep matters in *statu quo*, and ward off immediate war, where the result would be certain in but one thing, namely, that all the nations of Europe would be drawn into it to their great suffering without any probable profit. The traditions of William the First will long be the ruling desire of the German nation, and France will continue to make a hero of any man who will declare that his first and last desire is the recovery of Alsace-Lorraine from the hands of the Germans. In the meanwhile Europe can do little else than intently to watch the uncertain balance.

I. RELIGIOUS.

THE PAPAL ENCYCLICAL recently issued on the subject of human liberty still continues to be the theme of many articles in the religious and secular press of the Continent. As the measures of the Romish Curia are generally well considered, and have, as a rule, the traditions of a thousand years behind them, it is doubtless not an affair of chance that just now there should appear this discussion of so important a matter. In answering this question it is clear that Rome has felt the necessity of revising the constitution of the Church regarding the absolute rule of the Pope concerning the liberty of the human race at large, and his own Church in particular. This document is, therefore, less a polemic against

liberalism than an effort to come to an understanding with it. The concessions and the condemnations are therefore all placed on a strained basis, so that a just understanding of the case is rendered difficult by the practice of the Church and the various ambiguous clauses of the document.

Concerning the liberty of speech, it is not easy to decide what subjects are allowable to the field of discussion and which are not. The Romish practice may condemn some, and political sagacity others. When the Pope regards as absurd a conflict between the Church and the State, we are obliged, in the first place, to raise the question as to whether in Rome one can be impartial enough to find the absurdity on both sides, and whether in the end one is not obliged to depend on the authentic exponent of boundless wisdom. The conflict is therefore not a pure question of principle, but is soon resolved into a question of might, as in all questions of Church and State in history.

The demand of the Holy See that its claims be regarded on the ground of its infallibility has never been accorded by many pure Catholic States, even at the period of its greatest power, and much less would it be so now when deprived of its temporal power by a Catholic nation. The significance of the papacy has, from the beginning, been comprised in two essential principles; namely, that it represents the unity and liberty of the Church, and liberty in the sense that it holds the seal of its own power, and can be ruled only by itself and not by any worldly power; and therefore that all demands on the part of the emperors to meddle with its affairs were pure assumption. This was the *kulturkampf* of the Middle Ages, as it was presented by Pope Innocent III. in its sharpest formula. This papal sovereign declared that there is no comparison between royalty and the papacy, because "the papacy is like the sun, while the temporal ruler is like the stars that borrow their light from the sun. Now, in measure as the moon and the planets approach the sun, so is their light and warmth."

THE GALLICAN CHURCH in Paris had quite a happy time on the occasion of the presence and support of Bishop Coxe, of Western New York. The Gallicans of France, like the Old Catholics of Germany, find it no easy matter to obtain episcopal aid for the exercise of their principal sacraments, and therefore welcome bishops from other sections who are led to come and aid them. The bishop went there on this occasion as a messenger from an episcopal committee on this side of the water to see what aid they might afford to the Gallican Church. They felt justified in doing this because these Gallicans are excluded from the Romish Church, not in reality because they are heretics, but rather because they have remained true Catholics while the Church at large has gone after strange gods.

The mainspring of this activity on the part of the Anglican Church is the desire and hope of gathering at some future time this receding branch into its own fold, together with the Old Catholics of Germany,

and even all the Russo-Greek Church on the Continent. The bishop became quite zealous from the inspiration of his surroundings, and questioned the Romish claims to the primacy with well-known historical grounds, some drawn even from Jesuitical sources. He further pointed to the continual struggles of the French Church against the Pope up to the time of the Revolution and Napoleon, who wrung from Rome the concordat. The bishop went on to say: "The Ultramontanes would have changed every thing if the papal decrees had been worth the paper on which they were written. The predecessor of the present Archbishop of Paris once told me that he considered the Church of England the only true Church; that he could not become a Protestant, but that he would confess to his God that he believed neither in the supremacy nor the infallibility of the Pope."

From the Vatican we still hear the voice of mourning at their great defeat in the late municipal elections of the city of Rome, which every genuine Vaticanist considers the papal capital and stronghold. It was very hard to learn the bitter fact that the house built with so much pain and labor was but a house of cards. During the last three years an association known as the *Unione Romana*, depending on the Vatican for material support, has been working with rare zeal to bring from the electoral urn a Clerical majority in the City Council. The aid from high places encouraged this body and made them confident. They proposed to become the lords of Rome, and would use the result of the elections to prove that the eternal city would no longer bear the Italian yoke. There were diplomatists who shared these views, and sent home their reports in that sense. But now came the inevitable—the election showed a large Liberal majority, so that the Clericals did not secure a single seat.

And now that the Vatican court journal, the *Osservatore Romano*, seeks to console itself with the fact that the election was so disastrous solely from the shameless high pressure on the part of the government, it feigns to forget that the same amount of pressure proceeded from the Vatican, and closes its eyes to the fact that the papal treasury supplied funds from Peter's pence, and relieved the priests from mass to work at the polls. The *Osservatore* now complains that Italy hesitates to cast itself into the wide-open arms of the vicar of Christ. But Italy knows even better than the other States that in these arms it would find its ruin. Why, indeed, must the clergy obey the Vatican in political matters? Is it not bad enough that the State would control its subjects in this way, without the help of the Pope to influence elections? In what way would Italy—disintegrated for so many years—have finally become a united land without the liberty of the ballot?

The Lutheran Church in Paris, whose activity has been much hampered of late years by hostile legislation, has in the meanwhile turned its care and attention to its co-religionists in the outlying districts. The committee on their home mission work report excellent results in

La Villette, St. Denis, and other villages. In the manufacturing town of Elbeuf, where five hundred souls are cared for, there is German service every fortnight, and a Sunday-school in which are 180 children, twelve of whom were confirmed on Palm Sunday. This work to be fully appreciated must be understood as being carried on in a community where the antagonism to any thing that is German is bitter and relentless.

THE *Germania*, the great Ultramontane organ of Germany, is quite pleased with the recent utterances of the young Emperor regarding ecclesiastical matters. It says: "The king—that is, of Prussia—will always regard it as his duty to grant to all religious confessions in the land the free exercise of their faith." *Kulturkampf* and every other kind of oppression will thus be abolished, for in this regard the Emperor declares himself well pleased with recent legislation, which he considers well adapted to maintain peace in the land. The new ruler seems honestly inclined to favor all religious and benevolent organizations, whether supported by the State or otherwise. A deputation from the municipal council was graciously received, and finally dismissed with some very good advice in relation to schools, hospitals, cemeteries, and so forth. He recommended the construction of some new churches, which are indeed badly needed in that capital, and hinted that they might be ornamental as well as useful, and closed his address with the words: "Gentlemen, think of the churches." It would, therefore, seem from his surroundings that he will exert a positive religious influence.

IN PALESTINE, half-way between Jaffa and Jerusalem, the Jewish mission of England established five years ago an agricultural colony for the purpose of offering a refuge to Jewish refugees from Russia and Roumania. During this period about $25,000 have been expended on the personal necessities of this community. But in all this time not a single Jew has been converted to Christian baptism, while most of the settlers have gone away or returned to their home since a cessation of the persecutions. The conditions of the colony are now very unfavorable, and but a few of the original colonists remain, under the care of one missionary and one overseer. It always has been and is still sustained only by large appropriations from the English Missionary Society. Other agricultural colonies are in the vicinity, sustained by the rich Jews of Paris, but these fare no better. The moral is self-evident.

SWITZERLAND has long been a sort of city of refuge for political exiles or criminals, as the case may be; and the great Powers have silently conceded this privilege to the little State as a matter of general convenience. But the practice has been overdone, and the neighboring countries are becoming tired of having their malcontents cross the border and be quite as obnoxious as ever. They have consequently demanded of Switzerland a limited restriction of this license. The French and German anarchists have for some time been publishing incendiary sheets in Zürich—their name tells their story—*Le diable rouge*, and *Le Democrate Socialiste*, so that

several governments have demanded the expulsion of these apostles of unrest. The federal government at its recent session took measures to expel dangerous men whose only activity was in the line of vindictive aggression, and the editors of these two anarchist sheets were ordered to retire, and others will doubtless receive a like invitation. The Social-democrats and the Ultramontanes are the only ones who protest against this measure; but the reply to them was, that the right of asylum was never intended to cover the insulters of the other Powers or the instigators to political crimes. But right in the wake of these comes now the demand to expel the leaders of the Salvation Army, as this organization has been a sort of evil genius to the Swiss.

THE RUSSIANS are awakening to a great activity in their Church affairs. In the famous old town of Kiev they recently celebrated the nine hundredth anniversary of the introduction of Christianity into their land. The convocation was formed of many of the highest Church officials, and not a few from the political arena. Deputations came from all the neighboring Slavonic States, and the occasion became a Pan-Slavonic demonstration quite as much as a religious one. The Slavonic benevolent associations of St. Petersburg, Kiev, and Odessa resolved to found a Slavonic Academy of Sciences, which shall turn its attention also to Slavonic policy and politics. The continental Powers regard the movement with disfavor, believing it to mean Slavonic aggression under the tutelage of Russia. But nevertheless the Bishop of Canterbury sent his congratulations.

II. LITERARY.

EDMOND DE PRESSENSÉ is now the leading Protestant *littérateur* of France. He is not only the most brilliant pulpit orator of the Reformed Church, but his literary works have made him known all over the continent. His latest is the second volume of the *Histoire des trois premiers Siécles de l'Église*, which treats of the apostolic age, and is very favorably received in French circles. It contains a great deal that is new, although so much has been written on this subject; and beauty of style and language are assured by the author. It will be interesting to know how a man in so prominent a position in the Protestant Church of France regards the present condition of his country, and this can always be known by his "Monthly Review" in the columns of the *Revue Chrétienne*, the organ of the Reformed Church of France. Besides being a pastor, Pressensé is also a member of the Senate, and thus sees the leading statesmen at close view, and knows their motives and tendencies. His colleagues in faith owe it to him that many measures of the Radical majority of the Chambers, hostile to the Church, have been defeated or materially altered, as in the recent case of the withdrawal of all the state appropriation from the theological faculties of Paris and Montaubon. It is well known that the great majority of the Protestants of France are supporters of the Republic, and some of the leading men in the ministries

have been of Protestant faith. These have all done what they could to develop and maintain the so-called "honest Republic," and if the affairs of France were in their hands it would fare better for liberty without license. The position which Pressensé takes on public questions generally decides the trend of the whole Protestant community; and they have never yet had cause to regret his guidance. His decided opposition to Boulanger from the first, both on the floor of the Senate and in the press, did much toward opposing the charlatanry of this crazy adventurer. He speaks to his people monthly through the columns of the *Revue Chrétienne.*

THE MISSION HOUSE at Bonn, in Switzerland, is one of the shining lights of mission work in foreign lands, and its annual report is looked forward to with interest by friends of missions of German tongue. Its last Annual is a perfect *vade mecum* of information for mission administration, training, and practical work at home and abroad, treating even of commercial and industrial interests as far as they can favor mission effort, and especially of the mode of collection of funds. Their mission field is mainly the East Indies, China, the Gold Coast of Africa, and more recently the Cameroons—now in the hands of the Germans.

The Mission Institute at Bonn is a veritable missionary college or training school; it has now one director, ten assistant teachers, and ninety-two pupils in six classes. Its Invalid House has ten missionaries and twenty-five widows of missionaries. In active work in the various fields there are now employed 153 men and 149 women. Added to these they have a large corps of native helpers, it being, so to speak, their policy to train these immediately—putting the children into schools, and teaching both men and women the primitive manual occupations. A large increase for the last year is reported at all the stations, especially among the children; they have over 4,000 of these in East India, and nearly as many in Africa. The school census shows primary schools, Sunday-schools, and orphanages for the children, and higher schools for the training of teachers and preachers among the people. Their new work in the Cameroons and at Mungo is meeting with great success.

"HISTORY OF CONTEMPORARY CIVILIZATION IN FRANCE" is the title of a new work by Ramboud, of the Faculty of Letters in Paris. The author is one of the most thoroughly trained savants of the period, and his historical works are all appreciated and sought for; they all treat of some phase of French development. The present volume is the continuation of his studies in French history brought down to the present time, as the title implies. The special interest in this work is induced by his development of political life under the Republic, as he treats largely of political and social life, as well as of administrative and ecclesiastical matters, of jurisprudence, finance, the army, and education. The present status of French life, in the political field especially, is so much of an enigma that any light thrown on it by a thoughtful observer on the spot is a very welcome addition to their literature. This book is likely to prove a manual and

reference for a great many questions that now puzzle the French statesmen of the day. The author is a *Chauvinist* of the first water, and believes that his nation stands at the very head and front of contemporary civilization. His book, taken in this respect with a certain discount, is a very valuable and readable work.

"GERMAN WORK IN AFRICA" is the title of a recent issue from the press of Brockhaus, full of interest concerning the Dark Continent. It is by Goyaux, the well-known German traveler, and is far superior to the ordinary literature on that subject. It is mostly the result of long years of observation and practical experience of the author, and therein has special worth. It is written largely as an aid to the present energetic efforts of the Germans in the line of African colonization. He complains of the very imperfect geographical knowledge in regard to the German possessions in Africa, and suggests sending out practical geographical explorers to obtain accurate knowledge in that field. In the Cameroons there is now on foot a scientific expedition that promises gratifying results. One chapter is devoted to the climate of German Africa, and in this the author has no very satisfactory experience. He says: "German Africa will never be the seat of large emigration; only individual Germans who go there under the most favorable conditions, as merchants, overseers of workmen, or government officials, will be able to remain long."

The third section is devoted to the interesting subject of plantations in tropical Africa. Here we learn in full the necessary *modus operandi* of clearing the ground and preparing the soil with the labor there at command, and establishing experimental agricultural colonies. The chapter on the education of the natives is valuable, as it is the practical experience of the author of several years of labor on a large plantation. Suffice it to say on this point that he considers the negro capable of being educated, but the instruction must be wholly practical—must be virtually object-teaching on a large scale. The negro is imitative, but his ambition must be stimulated, and a great deal of patience is necessary to success. The whole book is of special adaptation to the wants and questions of the hour in Germany, and it is being well received.

"EGYPT AND EGYPTIAN LIFE" is a new work in two volumes by Erman, published in Tübingen. The Germans may well be proud of their stately and valuable Egyptian literature, and the question may not be inaptly asked, What can they have to add to it? The reply is, that there has still been wanting a concise and compact description of the ancient conditions of Egypt, and this work satisfies this demand for the most intelligent reading circles of Germany. For instance, this second volume, now just issued, describes the religion, and care of the dead, the science and lighter literature, agriculture and manual employments, of the ancient Egyptians. These descriptions are made the more interesting from a series of well-executed illustrations that make the *Nile Land* a book for the family and an ornament to the drawing-room.

MODERN PROGRESS.

THE prehistoric man is related to anthropology, geology, and the Old Testament. It would be soothing to the speculative spirit to be assured of the date of his *début* on this planet; of the amount of his initial knowledge; whether he had any intuitions, and, if he had, whether they were full-grown or dwarfish; of his moral nature and its bias toward the depraved or holy, and of his entire moral and intellectual paraphernalia. The anthropologist would sing the doxology over a recovery of these obscure drifts of thought. But the geologist is also interested in the age of man, as many geological conundrums, such as the order of the strata, the relative age of the animal kingdom, and the antiquity of the earth, can only be solved by calculations from a fixed starting-point, such as would be furnished by a definite anthropology. In establishing geology on an unchangeable basis, the interpretation of Genesis and of all the references to man in the Scriptures would be comparatively easy, as the mystery of the great problems of science and theology is largely produced by the obscurity and inaccessibility of earth's pre-historic inhabitant, and his refusal to deliver the contents of his history to those seeking it.

It is significant that our unknown ancestor is provoking not a little inquiry in the scientific circles of Europe, and to a less extent among anthropologists in America. He is at present of more interest than historic man, because he is an "issue," and is the source of issues in scientific and theological circles. European governments are patronizing with large liberality the *savants* and the organizations whose quest is the exhumation of this absent gentleman of the tertiary period. Germany supports an archæologic institute at Rome; England deputes Theodore Bent to the Grecian Archipelago; Denmark equipped Dr. Müller for explorations in Greece and Russia; but France, more generous, because more scientific, commits antiquarianism to the Minister of Public Instruction, who organizes scientific and literary commissions, whose business it is, while developing ethnography and natural history, to find the prehistoric man. Many anthropological societies exist in the great cities of Europe, and an International Congress of Prehistoric Anthropology held in London in 1868; in Copenhagen, 1869; in Bologna, 1871; in Brussels, 1872; in Stockholm, 1874; in Budapest, 1876; in Paris, 1878; and in Lisbon in 1880, with intermissions since occasioned by pestilence and war, contributed to the prehistoric question and founded agencies for its further prosecution. While antiquarians agree that this country is rich in prehistoric material, and explorations have been made in the territories and Alaska, the interest of the people to the value of an American archæology has not been developed, and we fear it would be difficult to persuade Congress to legislate, with the required appropriations, in favor of a scientific study of the ethnographic resources furnished in the west among the native tribes, and in architectural monuments in Utah, Colorado, California, and Mexico. Still, it would be gratifying if an American, on American soil, could find the tertiary occupant and solve the riddle of the generations.

The announcement of the discovery in Jerusalem, by Herr Conrad Schick, of the pool of Bethesda should not be received with unquestioning satisfaction. The value of such a discovery is not in dispute, but the evidence on which Mr. James Glaisher, chairman of the Executive Committee of the Palestine Exploration Fund, rests his conclusion, is not of that kind to justify an immediate acceptance of his report without further confirmation. It must be remembered that this is not the first time the pool has been found, and it may not be the last. Besides, Mr. Glaisher says that the historical evidence in favor of the new site—a twin pool not far from the convent of the Sisters of Sion—is as strong as that which connects the Holy Sepulcher with the site adopted by the mother of Constantine. The latter still is in perilous controversy, with strong reasons against it; therefore, the title of the new Bethesda is of problematical value only. As he also states that no evidence of the actual site is earlier than the fourth century—the century of superstitions—it imposes a hesitation on those who do not wish to go forward in their faith until they are sure of the rock for their feet. The student can afford to wait for all the facts as they may come to light in the future.

The list of conventions held during the year in the interest of reforms, science, philosophy, language, and religion, is too long to be chronicled, but it furnishes evidence of a progressive spirit in all branches of learning and in all departments of enterprise and industry. The thirty-seventh annual meeting of the American Association for the Advancement of Science was held in Cleveland in August; the National Convention of the United Society of Christian Endeavor, notwithstanding its burdensome name, rejoiced in an enthusiastic session in Chicago in July; the American Philological Association held its annual assembly this year at Amherst College, discussing Hellenic, Roman, and Syriac literatures; the International Young Men's Christian Association gloried in Stockholm over its annual exhibit of labors and results; and at a national convocation of American lawyers it was declared that stringent restrictive legislation of the liquor traffic had been enacted during the year by nearly every State in the Union. Besides, the *Jewish Chronicle* is advising a pan-Judaic convention to discuss the differences among the Jews, some of whom have foreseen the portent of the twentieth century, and are breaking away from Judaic authority to keep step with the march of the age.

Literary discoveries continue to reward the faithful student. Traditions are galloping into the desert, hypotheses shrink in the presence of the canons of criticism, written history muzzles its articulation as the antiquarian unearths and deciphers the buried plates of nations, while literature in general is undergoing reconstruction and accommodating its teaching to the latest results of successful inquiry in every field of research. The finding of a Bible in shorthand written during the reign of James II.; of the Arabic original of *Aladdin, or the Wonderful Lamp;* of

manuscripts of sermons and commentaries of Martin Luther in the library of the Konigsberg University; Joseph Cook's proposal of an evangelical lectureship in Tokio, Japan, to offset the agnosticism of the University of Japan; the conclusion of Dr. Marcon, the Frenchman, that "America" was not derived from "Amerigo" or "Americus" Vespucios, but that "Americus" was applied to the Florentine navigator because of his explorations in the New World; and the fact that a prize of three thousand francs will be given in France every three years for the best work on North American history, geography, archæology, ethnology, and languages, indicate the activity of the literary spirit in different nations, and the desire to probe the libraries as well as the earth's crust for the treasures of wisdom and knowledge.

Professor Freeman, an authority of high repute, justly objects to the use of the compound "Anglo-Saxon," as expressive of what the English language is, or what it may become. It is neither Saxon nor old English, having grown away from both, and stands as a language unlike any other by its absorption of words from all languages, and by an independent creation of words by its scholars and provincial linguists. The Saxon dialect was Low German. Historically, therefore, it would be more correct to style American speech the Anglo-German language, which would be understood. It would be almost as appropriate to term it the old Frisian as Anglo-Saxon, as both are alike, with minor differences; but our language, whatever the genesis or historical character, is now specifically a new tongue, and Anglo-Saxon, or Frisian, only in the historical sense, and should be designated the English, or, what is nearer the fact, the American language. The English of England is almost a stationary language, while the English of the western hemisphere is expansive and portable, partaking of the growth peculiar to the New World, and enriching its vocabulary from the spontaneous products of indigenous conditions and creations.

Late in the tenth century (A.D. 980–1014), Prince Vladimir I., then on the Russian throne, decreed the introduction of Christianity as the religion of the empire, and without riot or bloodshed it was formally installed in the laws and sentiments of the people. After about five centuries of varied history, consisting of conflicts with Rome and Constantinople, the Russian Church secured its independence, and is in harmony with the outside Greek Church only in doctrine and practice. Its long history of consistent devotion to its primary teachings justified the splendid celebration that was held in July at Kiev in commemoration of the royal introduction of Christianity into the empire nine hundred years ago. Yet the Russian Church has not secured perfect freedom in the empire either in religion or politics, nor has it checked the ultra-conservatism that infects the governmental party and its supporters among the people. Stoutly refusing the Gregorian calendar, it is out

of joint with the chronology of Europe and the civilized world; professedly tolerant in religion, it punishes with severity any Christian who drifts into a non-Christian organization, and with stern threatening prohibits any Russian Churchman from entering a dissentient, that is, Protestant, Church, while with promised rewards it encourages proselytism to its own fold. Allowed its beneficent sway, Christianity will reform the government which has too long alienated its subjects, extinguish the conservatism that has delayed internal progress, animate the laboring masses with hope of relief from degradation and chains, purify the respect of the common people for religion, and lift up the empire as one of God's nations with a divine mission to fulfill.

Egypt, for two thousand years the basest of kingdoms, is stretching out its hands for light and liberty. The bombardment of Alexandria by the English fleet did not quench the national spirit, nor did the death of General Gordon extinguish English influence in the land of the Pharaohs. Since the days of Mehemet Ali the clouds of darkness, long settled on that Turkish suzerainty, have been slowly rising, and European civilization has found a lodgment in its beating life. Mission work has been especially fruitful along the Nile. Notwithstanding the great Mohammedan University in Grand Cairo, Christianity has intrenched itself there in a Presbyterian school, and the Bible finds many readers among the natives as far as the first cataract. Methodism should plant itself in Egypt as the head-quarters of a northern African mission.

The Franco-Prussian war was the instrument of colossal regenerations in both countries. The consolidation of German provinces and dukedoms into one mighty Protestant empire was an unspeakable gain to civilization, while the educational reforms in France, the old spirit of the Sorbonne being succeeded by the ripest modern systems, and the establishment of what General Boulanger calls a "parliamentary republic," are proofs of willingness on the part of France to conform to modern types of national tendency. Severe as war is, Providence has often made it a minister of the Gospel, and sanctified its task to the reformation and development of the nations. It is the divine rod for the disciplining of the world.

Italy is progressing rapidly in democratic tendencies. The Communal Reform Bill, which extends the suffrage to 2,000,000 citizens, was adopted at a recent session by the Chamber of Deputies by a vote of 269 to 97. The land of the Cæsars, despite the regressive yearnings of the Vatican, will yet unload itself of the old monarchical traditions and the papal incubus of the centuries.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE sympathy of the leading English and American Reviews with the progressive movements of the age is a fact that their readers cannot fail to notice. It is especially gratifying to every lover of Christian catholicity to note that some of them give cordial support to the sentiment of the Anglican bishops at the "Lambeth Conference," and of some American bishops at their Church gatherings, respecting the union of Churches. Dr. Pressensé, for example, in the *Contemporary* for August, rejoices over the fact that the late Pan-Presbyterian Council in London "avowed a broad and generous catholicity which places the essentials of faith above mere diversities of theological opinion or ecclesiastical forms." He exults over that "large portion of the Church of England which refuses to make of episcopacy a new priesthood distinct from the universal priesthood established by Jesus Christ, and is content to see in it simply a form of government conducive to good order." And he notes with delight "the fact that the desire for the reconciliation of the divisions of Christendom is becoming more and more general." In the same spirit, the *Andover Review* comments on the report and resolution of the aforesaid Lambeth Conference, and declares it to be most important "for all denominations to discourage all peculiarities of worship, government, and doctrine which are foreign to a catholic spirit." It says, "Unity is most devoutly to be desired, and, as unity strengthens, such outward expressions of it as shall convince the world that 'in all worketh that one and the self-same Spirit.'" But the *Baptist Quarterly Review*, writing editorially of the late General Conference of our Church, is far less liberal than either the *Contemporary* or the *Andover*. It rejoices in the success of "our Methodist brethren," but wishes they "could see eye to eye with us [the Baptists] as to the teachings of God's word regarding which we now differ." It says, but assuredly without any just grounds, "We are glad to know that there is a growing tendency in that direction. We shall welcome the day when all denominations may agree as to the subjects and acts of baptism. If ever there is to be a formal organic union among the denominations it must begin at the baptistery! All denominations, without sacrifice of principle, could adopt the one historic catholic and scriptural rite, and thus give a deeper significance than is now possible to the words, 'one Lord, one faith, and one baptism.'" If this non-concessionist spirit pervaded the Baptist body, there would be small grounds for hoping that it would ever become a party to that fellowship of Protestant Christian Churches which appears to be imminent. "Adopt our opinions and practices, and we will unite with you," is its motto, as it also is of Romanism. But the recent withdrawal of the catholic-spirited Dr. Dowling, and the sympathy with him expressed by very many of his ministerial brethren, suggest that the *Baptist Review* is far less catholic than at least a portion of the denomination it represents. We may therefore hope that in the coming fraternal conferences of Protestant bodies our Baptist brethren,

recognizing that love for Christ, and not concord of opinion on rites and ceremonies, is the bond of fellowship, will not be found standing apart, but will, with glad hearts, friendly hands, and jubilant voices, join with their brethren of all ecclesiastical names in ascribing honor, power, and praise to the Redeemer beloved by all.

The Andover Review for August treats of, 1. "What shall be Done with Trusts?" 2. "The Unity of the Truth;" 3. "Walter Pater;" 4. "Current Misquotations;" 5. "The Natural History of Atheism." Morrison I. Swift, Esq., is the writer of the paper on trusts. He justly objects to these combinations that they destroy competition, their aim being, not to decrease prices by lessening the cost of production, but to raise them by gaining arbitrary control of the product, and limiting its output, which limitation deprives workmen of employment. By secret management of their concentrated wealth trusts may buy legislation, influence judicial decisions, employ the best brains in the country, and evade the interference of law. But because such combinations might be made advantageous they have their legitimate uses; this fact being recognized by public opinion makes their suppression neither desirable nor possible, and, therefore, as Mr. Swift thinks, the trusts will remain. Nevertheless, their power to oppress the public is so great that to leave them unhampered would be sure to cause a social and industrial cataclysm. Therefore Mr. Swift claims that trusts must be regulated by law, as railroad monopolies in England are held to strict public accountability. Law must regulate the rates which trusts may charge for their products, must dissipate the secrecy which has hitherto veiled their operations, since in doing away with competition they have taken away all just occasion for secrecy, and have made openness a strict public necessity. In like manner, law must arbitrate between trusts and wage-earners, for whole industries being reduced to a single business it is possible to determine what it can afford to pay its workmen. To obtain the information necessary to such oversight of trusts, and to judicious arbitration, Mr. Swift calls for the creation of a National Bureau of Labor, Industry, and Commerce, and for a Trust Commission.

This theory of trust regulation, rather than of suppression, has other advocates, among whom are Professors Hadley and Clark, and Mr. F. H. Giddings, whose views are thus summarized by Professor Bemis in the September issue of the *Andover Review:* "What is needed is not the forcible suppression of trusts, but the repression of railroad discrimination, and the improvement of our tariff and patent laws so as to enable the possibility of free competition to stand ever in the background and prevent these trusts from abusing their position. Thus controlled they will be a blessing, and not a terror." This may be true, provided there be virtue sufficient in political circles to faithfully administer the law against combinations which, being grounded in unprincipled avarice, will not hesitate to use every means of corruption which immense wealth can furnish.

If there be virtue enough among us to resist such temptation, then regulative law may hold trusts within the limit of public safety; if not, then, seeing they are conspiracies against the public good, their suppression will become a public necessity.

In "The Natural History of Atheism," Professor Bowne assails the "causes" of atheistic belief with a logic which is as bold and confident as it is clear and conclusive. He demonstrates its logical absurdity, showing that its maxims and hypotheses involve it in such contradictions as are implied in claiming that "an unintelligent cause produces an intelligent work, the non-rational reality produces a rational cosmos, non-intelligence produces intelligence," etc. It is refreshing to read a metaphysician who, instead of timidly defending theism, bravely carries the war into Africa and uses his pen as a lance that strikes deep into the grounds of materialistic thought. In its September number this review has among its five contributions one by Dr. Barrows, which, excepting its final paragraph, might pass easily as the product of an Arminian pen. It is entitled, "Some Theological Burdens Removed;" and, after stating the questions respecting the character of God begotten in the minds of thinking men by the Augustinian theology, it proceeds to show how, from the Synod of Dort to the present, the dogmas of Calvin have been gradually abandoned, so that "to-day all eminent theologians are in the new departure from those castings of the iron age doctrine." Of the influence of Methodism in producing this theological development, Dr. B. does not speak, albeit no other cause has wrought so mightily to bring it about. But the question of the heathen's relation to God still perplexes him, as it also does many of his brethren, and he closes his very interesting paper "by asking if the hypothesis of one probation, sometime, somewhere, for each human being for whom Christ died, and to whom he shall once be offered, may not be tolerated? Certainly it may be tolerated as a speculative inquiry, as certainly it is not answered in Holy Writ, and therefore cannot be determined by human reason. But why need good men disturb themselves with it? Is it not enough to know that "God is love;" and "shall not the Judge of all the earth do right?"

The New Princeton Review for September has: 1. "Literary Anodynes;" 2. "The New Psychology;" 3. "Irish Home Rule and its Analogies;" 4. "The Knights of Labor;" 5. "An Old Master;" 6. "Pessimism and Recent Victorian Poetry;" 7. "The American School of Art;" 8. "Camelia Ricardo." Of these articles the first will chiefly interest novel-readers; the second, by J. H. Hyslop, is metaphysical, discriminating the conception of psychology as "the science of the phenomena of consciousness" from that which makes it "the science of the soul." "Irish Home Rule," by Edward A. Freeman, is largely and ably historical, and defensive of the practicability of home rule for Ireland. While admitting the uncertainty of its results, under present conditions, it contends that the difficulties and dangers of refusing it are far greater than those of granting it. "The

Knights of Labor," by F. A. Walker, is a thoughtful paper, showing why that order failed to achieve what was expected of it, and claiming that its decline was caused, not by the resistance it encountered but by the common sense of its members, which led them to see that its benefits did not compensate them for the cost of its maintenance. "An Old Master" is an interesting essay on that far-seeing philosopher, Adam Smith, and his eminently instructive and valuable writings, which have been and still are "a world-force in thought." In "The American School of Art," Mr. I. Durand gives a sketchy *résumé* of the history of American art, with brief notices of some of the artists who have contributed to its reputation and growth.

The *Quarterly Review* for July contains: 1. "Admiral Coligny;" 2. "Scotland and Scotsmen in the Eighteenth Century;" 3. "Wagner and Liszt;" 4. "The Game and Game Laws of India;" 5. "Reminiscences of the Coburg Family;" 6. "History and Reform of Convocation;" 7. "Chinese in Australia;" 8. Fifty Years Ago;" 9. "The House of Lords;" 10. "Local Government Bill." The paper on Admiral Coligny is not a rehash of old materials, but is based largely on original contributions to the history of the man who embodied in himself "the highest attainment of which his age was capable." Count Jules Delaborde, M. Bersier, M. Aguesse, and Prof. Baird are the authorities for its facts. Of these Delaborde is the most important, because his ponderous volumes contain "an exhaustive assemblage of all that can cast light upon one of the grandest figures of French Protestantism." Documents found in the manuscript department of the National Library, and hitherto unpublished, furnished him with original authorities which he wrought with unwearied diligence into his "painstaking narrative." Thus guided, he was able to give the world a portrait of Gaspard de Coligny which justifies Hugh Fitzwilliam, Queen Elizabeth's envoy, in writing to his royal mistress, "The Admiral is the rarest nobleman in Europe." Assuredly Coligny was great in his statesmanship, great in war, great in peace, great in his loyalty to religious truth, and great in the wisdom with which he sought to baffle the guile with which Catharine de Médicis, the Guises, Philip II., and the Romish cardinals combated, with fatal success, the Huguenots, of whom he was the unrivaled leader. But even his rare sagacity could scarcely foresee that the bloodthirsty Catharine would so exasperate her imbecile son, Charles IX., with reproaches and "frightful blasphemies," as to wring from him his consent to that diabolical deed known in history as the Massacre of St. Bartholomew. But, to the disgrace of her sex, her murderous scheme succeeded. Coligny, with thousands more, was murdered, and the Reformation was throttled in France. But, says this reviewer, "It is the immortal glory of French Protestantism that in the days of Alva and Granville, of Catharine de Médicis and the Valois, and Philip II., when diplomacy was honeycombed with treachery and undermined by fraud, it should have developed such a hero, '*sans peur et sans reproche*,' as Gaspard de Coligny." But while this and most of the other articles

in this number of the *Quarterly* are interesting to general readers, the one on the "Chinese in Australia" imparts information respecting the Chinese which is of especial value to Americans who are apprehensive that emigrants from China may come to our shores in such overwhelming numbers as to be a source of social and industrial demoralization. The Australians share a similar apprehension. The author of this article presents numerous facts calculated to modify, if not to allay, this fear. Taking the best authenticated statistics, he finds that the present population of the eighteen provinces of China is estimated at about 340,000,000, which, however, Sir Richard Temple reduces to 282,000,000. But taking the highest number it gives only 268 persons to the square mile, which is less than in Great Britain, where there are 289 to the square mile. Of cultivated land in China there is an average of 1¼ acres to every inhabitant, while in France the average is only 1⅝. Hence the population and acreage in China are such as to sustain the Marquis Tsêng, late minister to England, in saying, "China is under no necessity of finding in other lands an outlet for a surplus population." Moreover, she has ample room in her immense outlying but mostly unsettled territories of Manchuria, Mongolia, and Eastern Turkestan for all her subjects who may be disposed to mend their fortunes by emigrating. The writer also insists that the Chinese government does not favor the emigration of its subjects to foreign lands, and only resents treaties which exclude them from America and Australia because they are leveled against them not simply as men of an undesirable class, but as natives of China. In plain words, the national self-respect of China is wounded by such treaties, and she will not accept them. The article merits the attention of every student of the vexed Chinese question.

The Contemporary Review has: 1. "The Progress of Presbyterianism;" 2. "Mr. Forster;" 3. "The Birds of the Outer Farnes;" 4. "The New Dogmatism;" 5. "The True Policy of National Defense;" 6. "State Socialism;" 7. "The Parochial System at Fault;" 8. "The Awakening of New England;" 9. "New National Insurance Laws of Germany;" 10. "Recent Oriental Discovery;" 11. "Chaos in the War Office." The first of these articles, from the eloquent pen of Edmond de Pressensé, represents the spirit and action of the Pan-Presbyterian Conference which met at London in July last. It glances at the history of Presbyterianism, states the advantages of its ecclesiastical principles, its departure in doctrine from its former Calvinistic standards, and describes its present vigorous growth and missionary activity. "The New Dogmatism" is a scathing review, by Lewis Wright, of "The Story of Creation: a Plain Account of Evolution:" from the pen of Edward Clodd, who is a pretentious exponent of materialistic evolution. His cosmic philosophy is based on the assumption that "Evolution is all or nothing; *therefore it must be all!*" Hence, his "new dogmatism will not have a God, anywhere, . . . will not recognize a Creator in any way." Mr. Clodd's confused reasoning places him in the category of men de-

scribed by the text which says, "The fool hath said in his heart, There is no God." "The Awakening of New England" does not treat of its religious, but of its literary life. It comments with due appreciation and more or less fairness of discrimination on the writers who flourished in New England between 1830 and 1880. In "Recent Oriental Discovery" we have a paper by Professor Sayce, the accomplished archæologist, which states, as an important fact, that a large collection of cuneiform clay tablets have been recently discovered at Tel el-Amarna in Upper Egypt. They are inscribed in cursive Babylonian form, in the Babylonian language, and consist of letters and dispatches sent by the governors and kings of Palestine, Syria, and Mesopotamia to the Egyptian monarchs, Amenophis III. and IV. Five of the letters were written about B. C. 1430. This discovery of literary intercourse, says Professor Sayce, is likely to produce a revolution in our conceptions of ancient Oriental history, and will have important bearings on the criticism of the Pentateuch. It makes it evident that good schools existed throughout western Asia. It furnishes evidence that the libraries of Canaan were written on imperishable clay, and therefore inspires hope that when the buried relics of Tyre and other cities in Palestine are exhumed many of their ancient books will be found. These will subject the truth of the Bible to fresh tests; but no man having faith in its inspiration doubts the result. Therefore he will say, Let the light antiquity affords fall upon it, until its truthfulness is so demonstrated as to silence all the cavils of infidelity.

The New Englander and Yale Review for August has: 1. "Governor Chamberlain's Administration in South Carolina;" 2. "The Spirits in Prison—a Neglected Theory Reconsidered;" 3. "History in Names." The first of these papers is a leaf from the history of the political reconstruction of the South, and defends with seeming justice the administration of Governor Chamberlain. Dr. F. C. Porter, in "Spirits in Prison," advocates tentatively the theory of Baur, that the spirits were the sinning angels, and the preaching the announcement of judgment. Dr. Porter's exegesis is learnedly and skillfully done, but is not conclusive. Neither can the theory be made consistent with the line of Peter's reasoning; nor could he have expected his Gentile converts to comprehend an allusion to fallen angels used as an illustration.

The *North American Review* for August has: 1. "Prohibitory Law and Personal Liberty;" 2. "The Divided Household of Faith;" 3. "A Menacing Irruption;" 4. "Educated Actors a National Necessity;" 5. "How Will the Irish Vote?" 6. "The Open Door of Dreamland;" 7. "Our Chief-Justices Off the Bench;" 8. "Wool;" 9. "Notes and Comments." The first of these articles is a symposium in which seven more or less distinguished gentlemen succinctly present the grounds on which the current demand for laws prohibiting the manufacture and sale of intoxicating drinks reposes.

They reason strongly and conclusively, showing that a prohibitory law is a social necessity. The paper misnamed "The Divided Household of Faith" contains a series of audacious assertions from the pen of R. G. Ingersoll, who writes in the spirit of Voltaire, but who conspicuously lacks the intellectual breadth and vigor of that notorious opponent of the truth. Mr. Ingersoll appears to be afflicted with a morbid "hunger and thirst after assertions." His paper adds nothing to, but rather detracts from, the value of this, as a whole, excellent number of the *North American*. In the article entitled "A Menacing Irruption," Mr. T. V. Powderly, chief of "the Knights of Labor," makes some startling statements concerning the importation of pauper workmen from Europe by the owners of mines, mills, factories, and lumber camps. The evil of which he complains is unquestionably serious. He proposes a drastic remedy; to wit, a law requiring intending emigrants to ask an American consul permission to emigrate at least three years prior to date of sailing; paupers, imbeciles, criminals, and persons unable to read and write to be rejected. Mr. Powderly's aim is a good one, but the wisdom of some of his proposed methods is questionable. In the article on "Educated Actors," Cora Maynard insists that play-actors should be professionally trained. Would it not be better to so educate the religious and moral sentiments of the people as to give them such a distaste for theatrical performances as to destroy the actor's occupation? Concerning the "Irish vote" in the Presidential election, Patrick Ford is evidently in doubt. It is equally evident that he wishes it to be given for the Republican candidates. "The Open Gate of Dreamland" is a very interesting paper by W. A. Crofut, an amateur mesmerizer. His facts seem to prove that mesmeric force is a real power which may be put to both criminal and therapeutic uses. Hence he properly insists that it should be seriously studied in medical colleges and by scientific men. F. G. Carpenter's article on "Our Chief-Justices" is a very entertaining specimen of anecdotal biography in which the persons and characteristics of the chief-justices of the Supreme Court of the United States are pleasingly sketched and illustrated. In his paper on "Wool," E. H. Ammidown argues in favor of the retention of the present tariff on wool. To a pronounced protectionist his figures will appear convincing; to others they will seem inconclusive. What the majority thinks on the question will soon be declared by the revelations of the ballot-box.

In its *September* issue this Review has a paper from the pen of Cardinal Manning, entitled "The Church Its Own Witness.' It is presented as a contribution to the "Gladstone Ingersoll Controversy." In reality it is a specious eulogy on Romanism, which the cardinal designedly confounds with Christianity, of which it is a corruption. Happily for the hope of the world, the Church of Christ is not, as the cardinal unblushingly claims, that human organization known as the Papal Church; but it is composed of the entire body of spiritual believers, whose head is not a human pretender to infallibility, but the divine Christ, who ever liveth at the right hand of God to make intercession for sinful humanity.

The American Catholic Quarterly Review for July contains: 1. "The Latest Historian of the Inquisition;" 2. "Art and Religion;" 3. "Johannes Jannsen, Germany's Great Historian;" 4. "Buddhism and Christianity Compared;" 5. "Twenty-four Years in Buenos Ayres;" 6. "Induction, Ancient and Modern;" 7. "The Battle with Antichrist in France;" 8. "The New Penal Code in Italy;" 9. "The Attack on Freedom of Education in Massachusetts;" 10. "The Concord School of Philosophy." The literary ability of this Review need not be denied, but its fairness and candor may be called in question. Its first article is lamentably lacking in these qualities. The "Historian of the Inquisition" of whom its contributor treats is Henry Charles Lea. It is not a review of Mr. Lea's great work, but a bitter diatribe against its author, inspired, apparently, by an unconfessed fear that his book may fall into Catholic hands. Hence it gives him a bad name. It charges him with incompetency as an historian; with partisan prejudice; with ignorance of theology and of canon law; with blasphemy; with "total unacquaintance with the commonest Catholic practices of the present day;" with strange ignorance of the piety of the Middle Ages; with not writing history at all; with a preposterous love of anecdote, especially of the unutterable sort; with missing the elements of the problem he sets himself to prove; with utter incompetence to deal with the sources of the canon law; and with "resembling nothing so much as a party pamphleteer!" By such calumnious assertions the reviewer evidently hopes to persuade his readers that the Professor's work is unworthy of their attention. He must feel very confident that they will believe him and ignore the book, since if any intelligent Catholic should read it he could scarcely help seeing that his mendacious assertions concerning it are unqualifiedly false. Evidently the reviewer was biting a file and it hurt him. Dr. Dorchester's "Christianity in America" appears to have hurt the editor of the Review in like manner, for, in noticing the doctor's book, he also pours a stream of maledictions upon the head of that painstaking writer, whose sin is to have told the truth about Romanism in America. In "The Battle with Antichrist in France" the statesmen who are seeking to place the educational institutions of that country under *lay* control are styled Antichrist; and it shows that the papist way of opposing it is to revive the superstitious side of Romanism by urging the people to observe the "perpetual adoration" of the sacrament. Hence the churches, in many places, are kept open day and night for this purpose. In "The New Penal Code in Italy" the effort of the reigning pope to enlist the great European Powers in a crusade for the recovery of his lost temporal possessions is strongly indorsed, with an evident purpose to influence public opinion in America in favor of that disturbing project. American Protestants do well to note such papers as this, because they prove that if Romanism had a dominating power in our political life it would seek to make it tributary to the ambitious schemes of the pope and of the restless Jesuits who constitute the power behind the papal throne.

BOOK CRITIQUES.

A STATEMENT.

THE Indexes make their imperious demand for space in this number; hence the limitation of this department. Many ministers are asking us in some way to designate such books as should be purchased for immediate use, or such books as, secured on our recommendation, will not disappoint the reader. In complying with this request, we deem it proper to state that our reviews shall be, not in the interest of authors or publishers, but in the service of truth, and for the benefit of the library of the minister or layman who is anxious to add to it works of special excellence. While the general approval of a book signifies its general value, we shall restrict the recommendation to purchase usually to *three*, and never to more than *five*, in any given number; and this without any reflection upon those not in the list. The preferred books of this number are: *The First Epistle of St. John*, by the Rev. J. J. Lias; *The Epistle to the Hebrews*, by Dr. T. C. Edwards; and *History of the Christian Church*, by Prof. G. P. Fisher.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

A System of Biblical Theology. By the late W. LINDSAY ALEXANDER D.D. LL.D., Principal of the Theological Hall of the Congregational Churches in Scotland, Minister of Augustine Church, Edinburgh, etc. In two volumes. Vol. 1, 8vo, pp. 487. Vol. 2, 8vo, pp. 483. New York: Scribner & Welford. $2 per volume.

In taking up a new treatise on theology the first thought is of the "school" it vindicates, if it be a "school" theology; for in foreign lands the theology of a Church is not always a unit, as German Protestantism includes among its ministers Rationalists, Confessionists, Mediationists, and Evangelicals; while in Scotland, as well as England, the variety of theological beliefs in the Church is sufficient to impair the homogeneity of the public faith. Dr. Alexander is represented by the editor of these volumes as independent, of the ultra-Calvinian order, and as the author of a theology that, escaping the pitfalls of the elder teachers, must be acceptable to those of advanced views regarding the doctrinal teachings of the Scriptures. At once the Arminian reader is pleased, for he expects to find, not a solution of the differences between the hoary faiths, but, what is sometimes the easier method out of difficulty, an abandonment of the differences, and the development of new ideas that eclipse the old and tend to bury it out of sight. For twenty-nine years the author chatted theology to the students that crowded his hall, frequently revised his lectures as new views occurred to him, and often rewrote them, so that these volumes contain his matured conclusions on theological subjects.

Depending upon the editor for information touching the plans, motives, and forecastings of the lecturer, we learn that his chief aim was to elaborate divine doctrine in a scientific form, to systematize his theology thus

established by the scientific method, and to eliminate the objectionable features of a Calvinism considered obsolete in the advanced thought of Christendom. To some extent this programme is carried out, awakening the impression, that, with all the scientific lectures of the lamented author in our hands, we might find it entirely compassed; but the two volumes fall short of the expectation the preface, in this particular, creates. In that he discards as non-scriptural the prevalent doctrine of the Trinity, of the eternal generation of the Son, the procession of the Spirit, of adoption, of imputation, and of an indefinite or universal atonement, he breaks with both the strict and moderate schools of Calvinistic theology. Not agreeing with him in all these advanced or reconstructive attempts, we hail it as a good omen that one of their own number is willing to obliterate the Calvinistic hue from monumental theology. In the proposed scientific elucidation of the doctrinal teachings of the Scriptures and in the partial abandonment of high Calvinism the lecturer was on the right track, but, either from the timidity that an environing conservatism begets, or from the mental uncertainty that new and conflicting interpretations often inspire, he did not go far enough. It is refreshing to find an ultraist courageous enough to renounce allegiance to helpless and irrational dogmas; but such a one should renounce all the old leaven of Calvinism and embrace the whole truth on the opposite side. This Dr. Alexander did not do; nor, as it seems to us, did he intend to do what his editor declares to have been his purpose. Stepping backward, and then running forward as if ready to leap to the goal, he fails to make the leap. He creates expectations but does not fulfill them.

In the single matter of scientifically vindicating the truth, which is promised, it is difficult to see wherein any truth takes a scientific form, or is made to rest upon a scientific basis, or how he can be reported as a scientific theologian at all. He is a theologian of the ripest intelligence, of fruitful knowledge; a scholar of breadth; a thinker of force; spiritual-minded, with perceptions clear and intuitions acute; a writer of periods distinguished for consecution of thought and concinnity of expression; a virtuous plotter with the highest wisdom. While he shakes some of the old dogmas to the ground, as dust from his feet, he does not take up the inspiring exegesis of the Remonstrant theology, or of any type of modern interpretation that bewitches, by the power of its truth, unto his thinking or living. On the diacritical points of theology he is as vulnerable as the old school; his *finesse* aside, he is one of them; he does not abandon the soteriology of the hyper-Calvinist, but reiterates it all, and upholds it all with the same circuitous method of reasoning, and reproduces the same unsatisfactory and decrepit line of argumentation with which we are all familiar. Paradoxical as it is, he advances and retreats in the discussion of the same subject; he says farewell to some old dogma and then rehabilitates it subsequently. On one page he writes like a free-thinker, on another like a bondman; and so the theology, instead of leading out of darkness into light, stands still, looks forward a moment, and dismally echoes the old song of the fathers.

As to the source of sin, he is sure that not God, but Adam, is the responsible party, but this is not new to Arminianism. As to the sacrifice of Christ, he rejects the notions of high Calvinists and Remonstrants, but suggests nothing on which to stand. As to atonement, he is ecbatic rather than telic; but though this is a departure from the old theology, there is nothing in it that justifies it, even from the Arminian stand-point, and a party of ecbatists is hardly probable. As to election, he is on the side of the oldest Calvinistic interpreters, and here we join issue. Here, if anywhere, he should have advanced beyond the hide-bound notions of the old school he professed to leave; but he is as logically irrational as the most obtuse and incorrigible defender of the old hypotheses of his tutors and fathers. In substance he says (vol. ii, 238–245) that the people of God are such because of a choice or election of them by him, and that the election was formed from all eternity. Arminianism holds, that one is a Christian because he elects to be one; Calvinism holds, that one is a Christian because God elected him to be one from before the foundation of things. Is the election divine or human? The one school maintains that it is divine, while the other insists that it is human. The verb *εκλέγω*, if decisive of the elector, is an Arminian word, for it expresses the act of choosing, and choice implies one of two courses or results, which is possible with man as chooser; but God makes no choice in the highest matter of salvation, for he "is no respecter of persons." The idea that God chooses implies that if he does not choose he rejects; and, as divine rejection must be as eternal as divine choosing, some were rejected from all eternity, or were damned before they were born, and were born to be damned, for the decree must not fail. Is this advanced theology, or the old husks of Augustine, Calvin, and the Predestinationists? The world is anxiously waiting for its release from this old-time, thick-crusted, semi-Universalist theology, and will welcome the theologian who will pierce it to death; but a Calvinist who pretends to disbelieve in the dried-up dogmas of the old school, and then prances the most horrifying of them all into the ring for inspection and admiration because he chooses a different form in which to present them, does not deserve the confidence that a straightforward, honest, but deluded victim of the old faith is likely to receive. In spite of the disguise, these volumes may be examined with profit, as showing a tendency toward emancipation from the crystallized dogmatism of many centuries, but which the conservatism of the majority is still able to repress but not to extinguish.

Living Religions; or, The Great Religions of the Orient, from Sacred Books and Modern Customs. By J. N. FRADENBURGH, Ph.D., D.D., Author of *Witnesses from the Dust, Beauty Crowned,* etc. 12mo, pp. 508. Cincinnati: Cranston & Stowe. Price, cloth, $1 50.

As an author, Dr. Fradenburgh has reached distinction; as an investigator of Oriental customs, archæological treasures, and ancient religions, he justly passes in this country for an authority, and holds membership in several antiquarian societies in Great Britain. Enjoying rare facilities for

the study of his subjects, he has improved them in a methodical and scholarly way, going deep into the darkness of things, as a diver at sea, that he might bring forth the pearls of knowledge and add to the resources of those who covet a right understanding of human history. The present volume, unlike many that discuss the old religions, displays the bright side of Semitic faiths, finding in them truths that prognosticate the full developed revelations of the Christian Scriptures, and afford common ground for pagan and Christian teachers in the consideration of their religious antagonisms. It is also biographical, succinctly photographing Gotama, Lao-tsze, Confucius, Zorouster, and Mohammed, the founders of the old-world systems of morality and worship. The theology of these philosophers necessarily occupies the attention of the author, as, holding to certain tenets in common, they vary enough from one another to be easily distinguished, and from Christianity to exhibit their inferiority as mere systems, and their unfitness to regenerate the sages bent on purity and knowledge. In these one-legged faiths we meet a mythology less refined than in the Homeric religion of classical Greece, an interpretation of matter less philosophical than was taught by the Alexandrine coterie of thinkers, and an eschatology not only shocking in its particulars, but greatly at variance with the incumbent ideas of Christian civilization. The author has wisely circumscribed his studies within knowable limits; for, while there is much in these well-preserved dogmatisms to provoke speculation, he has avoided it in the conviction that facts, with such addenda of proofs as were accessible, would be preferred to a philosophic inquisition, however brilliant or critical, which might be made. We must certainly indorse this work for the pains manifest in its preparation, the abundance of the facts presented, and the intelligent *résumé* of these historical forces or norms of hoary systems of priestcraft.

Missionary Addresses. By Rev. J. M. THOBURN, D.D. 12mo, pp. 220. New York: Phillips & Hunt. Price, 75 cents.

The publication of these addresses—the first five of which were delivered before the students of the Garrett Biblical Institute, and the second five before the School of Theology of the Boston University—is a wise proceeding on the part of our Book Agents. No one in the missionary field is more competent to pronounce upon missionary questions, and no one has been more enthusiastically welcomed in pulpit, camp, college, and at the fireside, than the author of these lectures. His long and triumphant service in India; his abiding interest in all plans for the conquest of the nations; his sensible judgment of the world's situation, and his keen penetration of the spirit and purpose of the Church; his clearness of view on all questions relating to general salvation; his knowledge of the prophecies, as applicable to these times, and of the countries in which the missionary is at work; his transparent style of speech, and the magnetism of a sympathetic heart, combine to give authoritative currency to his addresses and to guarantee them the legitimate influence of their teachings. Colloquial in presentation, analytic in method, and covering

the essential points in a subject of such interest and dimensions as that of evangelization, the book can be read with great profit by the undergraduate, the adult student, the minister, and the laymen in all the churches.

The First Epistle of St. John. With Exposition and Homiletical Treatment. By Rev. J. J. LIAS, M.A., Vicar of St. Edward's, Cambridge, late Hulsean Lecturer and Preacher at the Chapel Royal, Whitehall. Extra crown 8vo, pp. 424. London: James Nisbet & Co. Chicago: A. C. McClurg & Co. Price, cloth, $1 25.

The revolt from the dominion of German commentators of rationalistic flavor has commenced none too soon, American and English critics and theologians being competent to do equally exact and fundamental work in exegesis and exposition. Nisbet's Theological Library, of which this volume is a member, is an independent and vigorous research into the intricacies of biblical revelation, supplying the theological craving more fully than the plodding but admittedly effective scholarship of Germany has been able to do. It is refreshing to read this book, as it maintains the genuineness of John's first epistle in opposition to Dean Alford, and by arguments incontrovertible, such as its style and the prominence of Logos as the word peculiar to John in his Gospel and the Apocalypse. The great value of this commentary, for such it is, is threefold: (*a*) Its clear presentation of the differences and coincidences between the gospel and the epistle, the one being addressed to those without, the other to those within, the Church; (*b*) the setting forth of the Logos in the gospel as a *person*, and in the epistle as a *doctrine;* (*c*) the prominence it gives to the object of the epistle, namely, to preserve the disciples from Antinomianism and the influence of Antichrist, and to reveal to them the light, righteousness, and love of the Christian life. Constantly relying upon other commentators for their views, the author is always courageous enough to differ with them, even the most learned, when he has good Greek, Hebrew, or other ground for his difference. The study of the epistle in the light of this exposition will be rewarded with an enduring clearness of the truth it flashes upon Christian character and duty.

The Unity of the Truth in Christianity and Evolution. By J. MAX HARK, D.D. New York: John B. Alden. Price, cloth, 80 cents.

It is useless to deny a perturbation in the theological and religious thought of the world; and any attempt to restore it to its normal equilibrium must be approved. Dr. Hark, holding that the cultivated antagonism between Christianity and Evolution is the source of unspeakable mischief, here undertakes to exhibit fraternal relations between them by pointing out an evolutional character if not process in the doctrines of theism, providence, prayer, man, sin, salvation, and of religion generally. In enforcing the harmony, which is not patent in every instance, he claims that spiritual truths need not be abandoned; but it is difficult to prevent a despiritualization of any doctrine when it is reduced to an evolutional result. It is a travesty on some of the great truths of the Gospel to march them to the front in evolutional clothes, and pronounce them good soldiers of Spencer and other lieutenants of modernism. In the light of

evolution sin is a reversion to a particular type, and recovery from its degradation is impossible, except by the aid of an outside source. The "Saviour-power" has always been in the world, reacting upon man's nature until conscience and the moral faculties were fully developed, and by the interaction of outer and inner relations, or the influence of environment upon organism, a higher ethical and moral life has been secured. As the plants grow, so man has evolved into a better than primordial condition. The Saviour is considered the outside factor in this inside regeneration; but he works methodically and according to the precise rules of evolutional growth in nature, finally perfecting man in his own image and by the co-ordinate impartation of his Spirit. The commonly received theological expositions, regarded as obsolescent, are exchanged for evolutional explanations of the spiritual states, functions, and prerogatives of the soul; and religion, in all its varied moods, concatenations, and reflections, is reduced to an evolution. While the analogy between natural and spiritual truth may be exhibited because it exists, it should not be pressed to the eclipsing of that which is spiritual. In his anxiety to close the controversy between the two sides, the author, familiar enough with his subject, and writing in a pleasant and crystal-like style, has yielded more than is necessary, and exalted evolution at the expense of Christianity.

The Epistle to the Hebrews. By THOMAS CHARLES EDWARDS, D.D., Principal of the University College of Wales, Aberystwyth. 12mo, pp. 337. New York: A. C. Armstrong & Son. Price, cloth. $1 50.

This is one of the series constituting *The Expositor's Bible*, of which six volumes have already appeared, and others are to follow, under the editorial supervision of the Rev. W. Robertson Nicoll. The learned author veils his labors in the attempt to attain simplicity of expression and practical exposition of the text; but it is apparent to the close reader that the book is the product of most careful thought and the amplest scholarship. Renouncing the Pauline authorship of the Epistle to the Hebrews, he does not determine who wrote it, though (p. 337) he insists that an apostolic man must have originated it. Rising higher than a homiletical disquisition, it is a disguised theological analysis and unfolding of the epistle, which must give it a standard place in the library of the scholar. Of the sixteen chapters of the book, the third, in which the oneness of the dispensations is made manifest; the seventh, in which the allegory of Melchizedek is interpreted as referring to the eternal duration of Christ's priesthood; and the fourteenth, in which the conflict of faith is emphasized, are beacon lights along the path of the central thought of the epistle. Few books of its class are superior to this for transparency of style, concentration of thought, and rapid transference of divine ideas to secular molds and forms.

Behold the Man! By FRANZ DELITZSCH. Translated by ELIZABETH C. VINCENT. Price, 25 cents.

A tractate by "one of the profoundest of German theologians and scholars," and rendered into good English by a competent translator.

PHILOSOPHY, METAPHYSICS, AND GENERAL SCIENCE.

Trees and Tree-Planting. By Gen. JAMES S. BRISBIN, U.S.A. With a Portrait. 12mo, cloth. New York: Harper & Brothers. $1 50.

Why a military officer should write a book on such a subject as "Trees" will puzzle most readers until, reading the Introduction, they will learn that the author had passed his infancy in the umbrageous shade of the wide-spreading pines of the Alleghanies, and was born with a natural love of forestry. In his military career he had spent four years on the desolate plains of the West, sighing for the sight of bush, tree, and the cooling shadows of the glen and arbor. This may seem sentimental, and insufficient as a motive for writing so extensive and valuable a work as is here presented. The real motive was the fact, that, treeless as were the plains, the tree-endowed regions of the country were suffering from the rude attacks of the ax-man, against which protests had been heard in vain, and disaster must necessarily follow. General Brisbin, as we think correctly, holds that "the day of reckoning" has come, and that a restoration of the forests is one of the conditions of the future safety of the country. He writes vigorously along this line, giving facts that warn, and embodying suggestions that should be heeded by the individual and the State. The defect of writers on the general subject is manifest in this, that while they cry out against forest destruction they propose no method of reproduction, leaving the evil just where they find it. The author takes up the subject at this point and suggests restoration, and by methods practical and successful. It was with difficulty that he could get a hearing anywhere when he first proposed the remedy; but gradually the journalists and statesmen of the country saw the wisdom of his plans and the necessity of recovery, and already the most beneficial results have been realized by their adoption. The subject itself has produced a literature *sui generis*, books and pamphlets in large numbers being now issued from the press in favor of tree-planting and against the tree spoiler. Besides, many States, Nebraska being the first, have adopted an "Arbor Day," on which trees are planted by the millions, and forests have multiplied all over the arid "deserts" of the great West. General Brisbin is to be congratulated on awakening the country's enthusiasm over the planting of trees.

It should be said that the book is no mere manual, but a work of great labor, evincing an erudition scarcely to be expected on such a subject, and containing such historic references as to the effects of tree culture, as to make it very valuable. Fifty-eight chapters are none too many for the author's purpose. He describes at length the consequences of forest destruction, the effect of forests on a country, the danger of timber famine, the famous trees of the world, the temperature of trees, the propagation of trees, the medicinal properties of trees in the United States, with chapters devoted to individual classes of trees, as the walnut, the box-elder, the chestnut, the pines, the lindens, the bow-wood, the catalpa, the fringe-tree, the yew, the eucalyptus, the buckthorn, and the mahogany-

tree, stating native country, uses, varieties, special properties, description of leaf and flower, and methods of propagation. To all who desire knowledge on trees this book is cordially commended.

The Great Pyramid of Egypt. Its Teaching to Us as a People. A Lecture delivered at Chautauqua. By CHARLES LATIMER, C. E. Chicago: C. H. Jones. 25 cents.

The theory of the lecture is, that the pyramid of Cheops, the oldest and largest in the world, was built under divine direction, as were Noah's Ark, the Tabernacle, and Solomon's Temple. The arguments in support of the theory are less curious and speculative than the reader unacquainted with the pyramid might at first suppose. The mathematics of the structure would indicate for its builders a people who had some knowledge of geometry, geology, and astronomy, which proves that they were not Egyptians. Scholars, for long differing in judgment as to the age of the structure, are slowly concurring in the conclusion that it was built B. C. 2170, or in the time of the shepherd kings, or about the time of Job. This takes it completely out of the hands of the native people, and demolishes the theory that it was built by Cheops and for his tomb. The history and the science corroborate each other as to date and people, in other words, they affirm the origin of the pyramid.

The problem of its design is more difficult of solution, because while the first problem was one of fact the second is largely one of inference or interpretation. Here, however, the skill of the civil engineer, scientist, or theorist seems to be sufficient; for he works as confidently on the signs of things, events, epochs, or truths as on the things themselves; and if we cannot admit the conclusions we must admire the processes upon which they are proclaimed. For instance, the length of the galleries, the system of fives and nines on which the pyramid was erected, the height and width of the chambers, and even the dimensions of the sarcophagus, are taken as symbolizations of all the events or truths of Scripture, as the creation of man, the deluge, the incarnation, trinity, sabbath, end of the Christian dispensation, judgment-day, heaven, and hell. It is regarded by the enthusiasts as the pillar of witness in fulfillment of Isaiah xix, 19, and is a standing rebuke of all infidelity, agnosticism, and blasphemy. The theory is captivating, and in the absence of rebutting evidence is believable. The pyramid may be one of the "signs," as it certainly is one of the "wonders" of Egypt. Our only hesitation to accept it as a divinely-inspired architectural pile grows out of the uncertainty of the demonstration; still the theorist has our sympathy and good wishes.

Mr. Latimer does not amplify the theory, or even develop it in any single line. He does little more than state it, inciting the curiosity without gratifying it. Though not the author of the theory, his lecture unjustly leaves that impression; but it robs Piazzi Smyth, Astronomer Royal for Scotland, who in his great work, *Our Inheritance in the Pyramid*, declares not only the Anglo-Saxon relationship to the builders, but also furnishes extensive ground for believing in the inspiration of the men who built it. The Rev. Dr. Seiss, of Philadelphia, in *The Miracle in Stone*, comprehen-

sively vindicates the theory, and leaves little for others to do unless they supplement discovery by discovery, explanation by explanation, star-light by a meridian sun. This Mr. Latimer has not done, but his lecture is an inspiration. nevertheless.

How to Judge of a Picture. Familiar Talks in the Gallery with the Uncritical Lovers of Art. By JOHN C. VAN DYKE, Author of *Principles of Art*, etc. Pp. 168. Chautauqua Press. 75 cents.

This unpretentious volume deserves a place in every home library, and ought to be read and studied by Americans, a majority of whom are uncritical lovers of art. The author is correct in saying that the art education of the American people has been sadly neglected, and that not one in ten can distinguish a good from a bad picture. We have sacrificed æsthetics on the altar of utilitarianism; but the day is not distant when the relation of the beautiful to life will be accepted as intimately as any other relation. Our splendid mercantilism eclipses the æsthetic love that is struggling to creep into daylight. Recognizing this inner love, Mr. Van Dyke's book ministers to it, and is an educator in its line. Incomplete in many respects, as he acknowledges, it is so valuable in its suggestions that the uninitiated in the art realm will be thankful that there is not more to master and apply. His chapters embrace such subjects as "Color and Harmony," "Tone and Gradation," "Light and Shade," "Perspective and Atmosphere," "Values," "Textures and Qualities," "Drawing and Form," "Composition," "The Object of Art," "Ideas and Subjects," "Style and Individuality," "Oils, Water-Colors, Pastels, Etchings," and the "Conclusion." We commend this volume to those who need instruction in this realm, as inexpensive and invaluable.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

History of the Christian Church. By GEORGE PARK FISHER, D.D., LL.D., Titus Street Professor of Ecclesiastical History in Yale University. With Maps. Octavo, pp. 701. New York: Charles Scribner's Sons.

If earnest and conscientious research has anywhere been made, it certainly has been by students of the history of the Christian Church. The result has been the preparation of many large histories and of more numerous handbooks, which have presented the facts and philosophy in many different phases. In answer to the question, To what purpose is another? it must be recollected that in history, as in physical science, the work is never completed—new and fresh statements are needed. Progress in historic study has been no less real, nor scarcely less rapid, than in chemistry or biology. The spade is turning up to the light long-buried witnesses, whose testimony has reversed many a former verdict, and new documentary evidence is seriously modifying earlier statements. These considerations will justify the appearance of new books on what some may deem stereotyped themes, but which are really new by virtue of an inherent energy of life that makes history a matter of progressive development.

For these (among other) reasons will the thoughtful public welcome Prof. Fisher's book. It shows entire familiarity with the latest criticism of the early records, and measurably with the modifying teachings of archæology. Its discussions are characterized by the poise and judgment of the true scholar. While he is far removed from the region of frigid indifference (which has sometimes been confounded with impartiality), and is warm with interest in his theme, we find scarcely a trace of partisan zeal or indiscriminate condemnation. His dissent, when expressed, is characterized by such candor and kindness that even opponents are constrained to respect his opinions. Recognizing, as he does, that the Church is composed of fallible men and women, and has often been encompassed by most unfavorable environments, the author feels that the charity which "rejoiceth not in iniquity, but rejoiceth in the truth," should abound in him who would worthily trace the development of the kingdom of heaven among men.

Probably the hand-books of Hase and Kurtz have not been surpassed—the former in lucidity and glow of style, the latter in the skillful handling of the enormous mass of materials. The numerous editions through which they have passed in the native land of Church history attest their excellence. But it must be remembered that neither of these writers (nor any German) gives sufficient prominence to the history of the Anglo-Saxon Church, in its marvelous variety of activity and unfolding. Just herein does the history of Professor Fisher supply a long-felt lack of these otherwise matchless manuals. Largely for the reason that he worthily traces the history of Christ's Church in the British Isles, and in that greater Britain beyond, will his work prove especially welcome. The chapters devoted to the American Churches and to Christian missions will be read with deep interest, and to some will prove a revelation. They connect us with the great Church universal as no other general history has done; and the American Christian will be more than ever inspired to lay the best material and spiritual resources of his country under contribution to bring in the final triumph.

As Methodists we naturally turn to the account of the Wesleyan movement of the last century. While necessarily brief, the author's treatment is generous and largely sympathetic. Like Lecky, Green, and other recent writers, he searches for some adequate cause of the beneficent and widespread effects witnessed in the present time. While less keen in his analysis than Lecky, Professor Fisher is fully alive to the forces which were at work in the Wesleyan reformation, and gives them worthy recognition. Good maps and tables, together with a well-digested bibliography and general index, add immensely to the value of the book.

An Outline History of Greece. By JOHN H. VINCENT and JAMES R. JOY. Pp. 204. New York: Chautauqua Press.

In these busy days the average man will not undertake to read the twelve volumes of Grote's History of Greece, but he will read an outline history and be profited by it. Appearing under a double authorship, this little

volume is the most exact, the most comprehensive, and the best suited to its purpose that we have seen. It is an expansion of Dr. Vincent's Text-book of Greek History, but still compressed into a 12mo edition, and can be read at odd times in a week or two. Grecian History, according to the principal author, is not reliable prior to B. C. 500; but in our judgment it is possible to get into the region of trustworthy facts as early as the first Olympiad, or nearly three hundred years earlier.

This book is conveniently divided into three parts: "Preliminary," or a dissertation on "The Land and the People;" "History," beginning with "The Heroic Age," tracing progress under the leadership of various cities or countries, as Athens, Sparta, Thebes, and Macedon, with a chapter on "Subject Greece," and closing with "Liberated Greece," or "The Modern Kingdom;" and "Biography," or "The Men of Early Times," "The Men of Greater Greece," and "The Men of Later Greece." Three pages are given to "Pronunciation of Foreign Words and Names." Who reads this book will be stocked with information that will serve him in his future studies.

The Story of Ohio. By ALEXANDER BLACK. Illustrations by L. J. Bridgman. 8vo, pp. 326. Boston: D. Lothrop Co. Price, cloth, $1 50.

The Story of Turkey. By STANLEY LANE-POOLE, Assisted by E. J. W. GIBB and ARTHUR GILMAN. 12mo, pp. 373. New York: G. P. Putnam's Sons. Price, cloth, $1 50.

Fifty Years Ago. By WALTER BESANT, Author of *All Sorts and Conditions of Men*, etc. Profusely Illustrated. 8vo, pp. 268. New York: Harper & Brothers. Price, cloth, $2 50.

Thirty Years of Paris and of My Literary Life. By ALPHONSE DAUDET. Illustrated by Bieler, Montégut, Myrbach, Picard, and Rossi. Translated by LAURA ENSOR. 12mo, pp. 348. New York: George Routledge & Son. Price, paper, $1 50; leather, $2 25.

A careful examination of this historical collection authorizes discriminating criticism. By the American reader Mr. Black's book will be esteemed of standard excellence, as after describing the great possessions of the North-west, secured as a part of the new republic by the ordinance of 1787, it sketches pioneer life in the territory of Ohio, with Indian wars and conflicts with the French, and those progressive movements of the yeomanry that culminated in the great State whose "story" is here narrated. Taking her place in the Union, her career in peace and war is clearly set forth, with biographical notices of some of the mighty men who have not only honored the State, but contributed statesmanship, political genius, and religious greatness to the nation. Ohio is too large a State, her history is too broad and deep and her influence is too potent and enduring, to be detailed in a work of this size; but what a compressed style, elegant diction, and a sense of the drift and spirit of history would enable an author to accomplish he has succeeding in writing a book of which the citizens of Ohio will not be ashamed.

Mr. Stanley Lane-Poole is unfortunate in his Preface, for in acknowledging that the book is a combination of three authors—that the naval history of Turkey, interesting because it discloses the relations of that

country with other nations, is omitted—that he has avoided the "sin of moralizing" on Turkish affairs and events—and that if the reader desires to know more about Turkey he must read Sir Edward Creasy's *History of the Ottoman Turks*—he discounts the book sufficiently to prejudice its usefulness and to destroy its reliability. However, starting with the thirteenth century in European history, and tracing the growth of the Ottoman Empire through its ambiguous and self-destructive vicissitudes down to the year 1880, reciting the principal wars in which it has engaged, the numerous treaties it has signed, and the constant diminution of strength, resources, and territory that it has suffered, it accomplishes a purpose that a reader not anxious for a larger volume will appreciate. Scholars must take the author's advice and go elsewhere for what they want.

Mr. Besant's *Fifty Years Ago* derives its importance from the facts of the period he considers, and the brilliant style in which they are dressed for his readers. As an imaginative writer, picturesque in his thinking, keen in his scent for the great and the minute, and skillful in grouping what he finds, he excels the average historian, and may rightly claim for his book a place in the gallery of the more established books of reference. Lacking the stately form of exact history, it is more refined in spirit, and will be read to brighten a dull hour when the portly volumes of the standard historians will be eschewed.

Alphonse Daudet, as an autobiographical writer, is a success. He is the chief figure in his *Thirty Years*, telling us about his books, his plays, his acquaintances, his clothing and personal habits, not forgetting to weave into the racy story an account of the literary celebrities of Paris, and to reflect the undercurrents as well as outward ebullitions of the French capital. In thought, temperament, and expression he is decidedly a Frenchman. His representations of the literary *salons* are pellucid streams of charming diction, with brilliant rodomontades on the ambitions of the brained autocrats of the beautiful city. His pictures of his associates are models of French skill in drawing character, while the revelations of his poverty, wanderings, temptations, illnesses, defeats, and triumphs distend the book to an agreeable length, and inform the reader of the inwardness of national proclivities and immunities.

Representative Methodists. Biographical Sketches and Portraits of the Members of the Twentieth Delegated General Conference of the Methodist Episcopal Church, held in the City of New York, May, 1888. By ROBERT R. DOHERTY, Ph.D., Assistant Editor of *The Christian Advocate.* With an Introduction by Bishop THOMAS BOWMAN, LL.D., Senior Bishop of the Methodist Episcopal Church. Quarto, pp. 189. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, $4.

If the value of a biography may be determined both by the character of the subject and the ability of the biographer, this book is more than representative of its kind, for it excels in those qualities necessary to the permanency of this form of literature. It was no easy task to accumulate and then abbreviate, or reduce to proper biographical order, the materials of the lives of nearly five hundred Methodists, all noted more or less in

the local churches of which they were members, and many of them renowned in the Church for labors abundant, and for special honors and usefulness. Yet the task has been accomplished, and in a style that must commend itself to the delegates themselves, and to all who have any interest in those who were the legislators of our Israel in 1888. While the sketches are models of brevity, the portraits accompanying them give the reader such an idea of the personal appearance of the delegates as cannot be reflected by a sketch, provided he is skilled in physiognomy, or can interpret character from a profile. As a specimen of what a publishing house can do, we commend it to those who, as authors, are seeking for the workmanship that abides and is open only to the minimum of criticism.

MISCELLANEOUS.

The City Temple Pulpit. Sermons with Lectures on Homiletics. By JOSEPH PARKER, D.D. 12mo, pp. 296. New York: Tibbals Book Company.

The key to the mental character and habits and the spiritual tone and beliefs of the famous London Dissenter is in one's hand as one reads this volume. Here is the sermon, sparkling with gems of his creation, or a lecture almost heavy with the under-current of a massive conception, but, taken *tout-ensemble*, a lifting up of truth in the divine light that ever invests it. His homiletical lectures, being based upon his experience as a preacher, are free from speculation and are full of practical and available wisdom. This book is commended, not to raise up a class of imitators, but as suggestive of some of the best methods of attaining usefulness, if not celebrity, in the ministerial vocation.

Names and Portraits of Birds which Interest Gunners, with Descriptions in Language Understanded of the People. By GURDON TRUMBULL. 8vo, pp. 221. New York: Harper & Brothers. Price, cloth, $2 50.

This, in the main, is a non-scientific book, but of practical value to the sportsman. It is written by an experienced gunner, who aims to give just such information as is wanted in the field or forest. Scientific names of birds are rarely given, while common or local names, with their origin, abound in the description. Sixty birds familiar to gunners are accurately described, with the locality where they are found, and such incidents of sport-life are narrated as relieve the volume of a uniformity in treatment. In spite of the avoidance by the author of a scientific cast, the book, as made up, will be an aid to the study of ornithology as a science. Hence to both classes, the scientific and the practical, this octavo will be of consequence. Ninety illustrations illuminate the text.

A War-Time Wooing. A Story. By Captain CHARLES KING, U.S.A. Illustrated. 12mo, pp. 195. New York: Harper & Brothers.

A novel of the latest war period in the United States, abounding in familiar incidents, reviving localities and scenes in a well conceived plot, and written in a clever and all but attractive style.

The Tabernacle: Its Furniture, Priesthood, and Ceremonies. Illustrated with Colored Plates prepared Specially for the Purpose. With Maps and other Illustrations of Palestine, for Sunday-school Teachers and Bible Students. Cincinnati: Cranston & Stowe. Price, 25 cents.

For the understanding of the Bible description of the Tabernacle this quarto pamphlet may be of use to every Bible reader, and an instructive companion in every Christian household.

Cash! or, Number Nineteen. A Story of Real Life. By CARLISLE B. HOLDING. 12mo, pp. 238. New York: Phillips & Hunt. Price, 90 cents.

The object of this story, framed as fiction, but veritable life in essence, is to disclose the influence of Providence, through parental control and individual self-purpose, in the life of man from boyhood to age. Its high purpose atones for some literary deficiencies not necessary to mention.

Through the Long Nights. A Novel. By Mrs. E. LYNN LINTON. New York: Harper & Brothers. Price, 25 cents.

Brilliant, with occasional pathetic touches, amorous in sentiment, and successful in the development of its plot.

Paul, The Matchless Man. Baccalaureate Sermon at Napa College. By A. J. NELSON, D.D.

Psychological in structure, elegant in style, and abiding in its impressiveness.

The Eavesdropper. An Unparalleled Experience. By JAMES PAYN. New York: Harper & Brothers. Price, 25 cents.

A hastily written story by a writer who excels in fiction.

The examination of the following books is deferred until the next number:

Philosophia Ultima. By CHARLES W. SHIELDS, D.D., LL.D.
Principles of Economic Philosophy. By VAN BUREN DENSLOW, LL.D.
Philosophy and Religion. By AUGUSTUS HOPKINS STRONG, D.D.
My Story of the War. By MARY A. LIVERMORE.
The Tabernacle of Israel in the Desert. By JAMES STRONG, S.T.D., LL.D.
The Evolution of Episcopacy and Organic Methodism. By T. B. NEELY, Ph.D., D.D.
The Story of Media, Babylon, and Persia. By ZÉNAIDÉ A. RAGOZIN.
Dissolving Views in the History of Judaism. By Rabbi SOLOMON SCHINDLER.
The Chief Periods of European History. By EDWARD A. FREEMAN, D.C.L., LL.D.
Institutes of Christian History. By A. CLEVELAND COXE.
Lamartine's Meditations. By GEORGE O. CURME, M.A.
Social Life and Literature Fifty Years Ago. Anonymous.
Modern Cities. By SAMUEL LANE LOOMIS.
Book of Jubilees. By GEORGE H. SCHODDE, Ph.D.
Man a Revelation of God. By G. E. ACKERMAN, D.D.
Patriotic Addresses. By HENRY WARD BEECHER.

INDEX.

Africa, Affairs in Central, 617.
Africa, The New, *Taylor*, 376, 539, 687.
Alliance of Italy, Germany, and Austria, 296.
American Board, Work of, 147.
"Anglo-Saxon," its Growth and Affinities, 933.
Archæologist, Discoveries in Egypt, 779.
Asylum for Lepers in Jerusalem, 294.
Atonement, Arminian Theories: *Steele*, 169.
Austria, Improvement of, in schools, 291, 613.

Babylonia, Exploration of, 777.
Baird: Lea's Mediæval Inquisition, 809.
Balkan Peninsula, Laveleye's book on, 775.
Baltic Provinces, German in schools of, 297.
Barrass: Jabez Bunting, D.D., 66.
Bavaria, Activity of Protestant Church, 608.
Berlin, Prince William and City Mission, 295.
Bishop Coxe, Visit of, to Gallican Church, 925.
Bohemia, Czech element in, 462.
Bonn, Appropriation for Old Catholic seminary in, 612, 929.
Books, New, 791, 943.
Bowne: Explanation: A Logical Study, 649.
Brazil, Jesuits in, 140.
Brazil, Union of Missions in, 150.
Buckley: Bishop William Logan Harris, 9.
Buddhism, Six strong points of, 306.
Bulgaria, no Interference from Russia, 776.
Butlz: Some Controverted Points in Seventh of Romans, 29.
Byron: *Winchester*, 666.

Cameroons Mission and English Baptist Society, 150.
Catacombs, Historical testimony for Catholic Church, 607.
Centenary of Christian missions, London, 778.
Chadbourne: Probation as Influenced by Study of God's Word, 190.
China, Great wall of, not a myth, 621.
China, Inland Mission, 619.
China, Missionary growth in, 467.
Christianity and Ethics of Business World, 452.
Christ's Passion, relics in Rome, 775.
Church, Lutheran, in Baltic Provinces, 609.
Church, Methodist Episcopal, in the South; *Walsh*, 245.
Church Union and Anglican Ordination; *Neely*, 45.
City Evangelization Problem: *McCreary*, 730.
Civilization, Value of Foreign Missions to, 305.
Congo, American Baptist Mission on the, 470.
Congo, Bishop Taylor's work at the, 300.
Congo, Condition of Lower, 294.
Congo, English Baptist Miss. Society in, 150.
Constantinople, Census of, 295.
Copenhagen, Relig. Convocation in, 286, 287.
Cornell, John Black: *Harrower*, 329.
Crescent in Africa, etc., 445.
Curia and Italians, 771.
Curry, Daniel, 763.
Curtis: Dr. Luthardt as a Theologian, 489.

Davies: Is the Book of Jonah Historical, 827.
Death of Emperor William, 604.
Descartes: *Gordy*, 707.
Divorce in New York, 777.
Dueling in France, 780.

Editor, Words from Retiring, 592.
Editorial, Introductory, 583.
"Egypt and Egyptian Life;" new work, 930.
Egypt, "Book of the Dead," in Thebes, 779.
Egypt, Discoveries of Archæologists in, 779.
"Elijah the Tishbite" a Gentile: *Longking and Editor*, 900.
Emigration from the fatherland, 142.
English Baptist Miss. Society, Work of, 615.
Episcopal Functions in Method'm: *Mains*, 86.
Episcopal Residences, Foreign: *Sawyer*, 109.
Ethics and Æsthetics, 123.
Ethics *versus* Religion, 917.
Europe, General Situation, 708, 924.
Europe, Summer resorts lack Protestant worship, 613.

Foreign Résumé, General Situation, 708, 924.
France, Appropriations to schools, 610.
France, Candidates for ministry in, 613.
France, Impurity in, 292.
France, Jewish mission in, 612.
France, Lutheran Church in, 926.
France, United free churches of, 297.
Franco-Prussian war, Results of, 934.
Freedom and Law: *White*, 389.
French missions in colonies, Grant for, 611.
French policy in South Seas, 304.
French preachers in Spain, Success of, 774.
French school law, The new, 141
"Future of Israel:" Copenhagen convoca., 287.

General Conference Legislation, Notes on, 266.
Geneva, called Protestant Rome, central point for Protestantism, 773.
German Emperor on ecclesiastical matters, 927.
German Emperor William, Death of, 604.
Emperor, Papal mourning for, 610.
mission in Spain, 463.
theologians and journals of the day, 605.
throne, Pious utterances from, 290.
Ultramontanes in Italy, 141.
"German Work in Africa:" recent issue, 930.
Germany and Switzerland, Old Catholicism in, 290.
Germany, Bible circulation in, 775.
Church art in, 774.
Deaconesses in, 614, 770.
Emigration from, 142.
Imperial crown of, 465.
Jesuits in, 288.
Religious orders in, 774.
theological consistories and ministerial preparation, 289.
Germany, Universities of, 289.
Goodwin: The Presiding Eldership, 434.
Gordy: Descartes, 707.
Gospels, French translation of, by Catholic layman, 611.
Graham: Idealism and Christianity, 845.

Hamburg, Benevolent institutions of, 296.
Hammell: Religion and Fanaticism, 530.
Hanover, summer school of instruction, 144.
Harris, Bishop William Logan Harris; *Buckley*, 9.
Harrower: John Black Cornell, 329.
Hawthorne, Nathaniel *Houghton*, 409.
Historical Soc., New England Methodist, 596.
"History of Contemporary Civilization in France;" new work, 929.
Horner: Our Lord and the Rest Day, 884
Hottentots, Sesqui-Centennial of Moravians among, 147.
Houghton: Nathaniel Hawthorne, 409.

House of Lords, Reforming the, 778.
Hurst: Memorials of Toltec Race, 179.

Idealism and Christianity: *Graham*, 845.
Image of God: *Thomson*, 722.
Inquisition, Lea's Mediæval: *Baird*, 806.
International convention, Zurich, against intoxicating drinks, 143.
Italians and Curia, 771.
Italy, Germany, and Austria, Alliance of, 296.
democratic tendencies of, 984.
German Ultramontanes in, 141.
Roman question in, 298.
union of denominations in, 294.

Japan, Dress of women, 302.
Japan, Proposed adoption of Christianity, 780.
Japanese, The Bible in, 486.
Jerusalem, Population of, 464.
Jesuits in Brazil, 140.
Jesuits in Germany, 288.
Jewish mission in European universities, 609.
Jewish mission in France, 612.
Jewish missions in the World, 772.
Jonah, Is the Book Historical? *Davies*, 827.
Jubilee, The Papal, 144, 464.

Kaffraria, Scottish Free Church Mission in, 621.
Koheleth, Studies in: *Terry*, 865.
Korea, Open doors in, 303.
Korean gods, Catalogue of, 621.

Language - Culture, A Symposium: *Steele, Strong, Williams*, 863, 871, 878.
Laveleye's work on Balkan Peninsula, 775.
Lea's Mediæval Inquisition: *Baird*, 809.
Leo XIII. not to leave Rome, 779.
Leper's Asylum in Jerusalem, 294.
Literary Compensations, 750.
Literary Discoveries and Activity, 932.
Little: Some Words about Tennyson, 203.
Livingstonia, Scottish mission in, 616.
London, Benevolent and Christian Work, 278.
Centenary of Christian missions, 778.
Pan-Presbyterian Council in, 780.
Religious work in, 593.
Lotze's Piloscphy: *Moore*, 346.
Luthardt as a Theologian: *Curtis*, 489.
"Luther and His Times," play in Torgau, 291.
Lutheran Church, Violence toward, in Baltic Provinces, 609.

Magazines and Reviews:
American, 310. American Catholic, 151. American Catholic Quarterly, 942. American History, 310. Andover, 156, 310, 472, 628, 790, 936. Art Journal, 488. Baptist Quarterly, 153, 622. Bibliotheca Sacra, 155, 623, 786. Catholic Magazine, 153. Catholic Review, 157, 310. Catholic World, 626. Christian Thought, 310. Church Review, 155, 309, 626. Contemporary, 154, 307, 308, 625, 939. Edinburgh, 151. English, 307. Forum, 155. Gospel in All Lands, 631. Harper's, 632. Homiletic, 310. London Quarterly, 308, 782. Missionary Review, 631. New Englander and Yale, 309, 629, 940. New Princeton, 309, 478, 788, 937. Nineteenth Century, 152, 154, 308, 783. North American, 154, 309, 478, 624, 940. Presbyterian, 624, 789. Quarterly, 307, 470, 938. Southern Methodist, 156, 310. Unitarian, 309, 786. Westminster, 309, 627, 784.
Maine: Episcopal Functions in Methodism, 86.
Manual training in schools and colleges, 780.
Marriage, Civil and Spanish Cortes, 611.
Marriages, Mixed, 614.
Max Müller on Islam and Missions, 305.
McCreary: Problem City Evangelization, 730.
McGlynn, Dr., and preachers' meeting, 129.
Mendenhall: Novel Literature, etc., 558.
Methodisms, The two, 756.
Methodist Episcopal Church in the South: *Walsh*, 245.
Mexico, Catholic assassins in, 140.
Mexico, Protestant unity in, 463.
Mirabeau, Statue to, 779.
Mission Progress in Papuan Islands, 469.
Missionary Committee, Meeting of, 145.
Missionary growth in China, 467.
Missionary Society, English Baptist, 150, 615.
Missionary Society, Gift to London, etc., 305.
Missionary Society, Wesleyan, 614.
Missions, American Baptist, on Congo, 470.
Missions, Centenary of, in London, 778.
Missions, Foreign, of Methodist Episcopal Church, 617.
Missions, French grant to, 611.
Missions, German, in Spain, 463.
Missions, India, Sir William Hunter on, 469.
Missions, Jewish, in France, 612.
Missions, Jewish, in the world, 772.
Missions, Max Müller on Islam, etc., 305.
Missions, Methodist Church of Canada, 301.
Missions, Presbyterian Board of Foreign, Income, 621.
Missions, Scottish Free Church, in Africa, 616, 621.
Missions, Union, in Brazil, 150.
Missions, Value of foreign, to civilization, 305.
Mohammedanism and Women of India, 470.
Mohammedanism in Africa, 445.
Moore: Lotze's Philosophy, 346.

Neely: Church Union and Anglican Ordination, 45.
Nestorians, Reforming the, 619.
New England Methodist Historical Soc., 598.
New Theology, 284.
Novel Literature, Its History and Ethics: *Mendenhall*, 558.

Old Catholics in Bohemia, 771.
in Germany and Switzerland, 290.
in Seminary in Bonn, 612.
Our Lord and the Rest-Day: *Horner*, 884.

Palestine, Agricultural colony in, 927.
Palestine, Movement to reconstruct, 778.
Pan-Presbyt'n Council and Lay Ministry, 780.
Papal Encyclica on Human Liberty, 934.
Papal Jubilee, 144, 464.
Papal Mourning for Emperor William, 610.
Papuan Islands, Missions in, 469.
Paris, Expense of schools in, 293.
Paris, Hospital donations for Christian, 465.
Paris, School-books and irreligion, 293, 461.
Periodical Literature, Growth of, 781.
Politics, National, 760.
Pool of Bethesda, Discovery of, 932.
Prehistoric Man, 931.
Presbyterian Board of Foreign Missions, Income, 621.
Presiding Eldership: *Goodwin*, 434.
Pressensé, 928.
Prince William and City Mission, Berlin, 295.
Prince William, and Crown of Germany, 465.
Probation as Influenced by Study of God's Word: *Chadbourne*, 190.
Protestant Church in Bavaria, activity of, 608.
Protestant Rome (Geneva), central point, 776.
Protestant unity in Mexico, 468.
Protestant worship, European summer resorts require, 613.
Prussia, "Thy servant" in church prayer, 611.
Prussian schools, old ordinance revived, 237.
Punshon, William Morley: *Withrow*, 514.
Pyramid, Great, of Egypt: *Latimer*, 950.

Real estate, Theory of, 598.
Religion and Fanaticism: *Hammell*, 530.
Reviews, Sympathy with Progressive Movements, 935.
Romans, Some Controverted Points in Exposition of Seventh Chapter; *Buttz*, 29.
Rome, Leo XIII. not to leave, 779.
Rome, relics of Christ's passion, 775.
Rome, Vatican defeated in elections, 926.
Rome, work of Waldenses, 773.
Russia, circulation of Protestant Bibles, 606.
Russia, no interference in Bulgaria, 776.
Russia, troubles of students, 607.
Russian Church, 928, 933.

Sawyer: Foreign Episcopal Residences, 109.
Schools, Appropriations in France for, 610.
Schools, Baltic Provinces, German language in, 297.
Schools, Expense of, in Paris, 293.
Schools, Improvement of, in Austria, 613.
Schools, Irreligion of, in Paris, 461.
Schools, New French law of, 141.
Schools, Ordinance in Prussian, 287.
Schools, reforming books in Paris, 293.
Schools and colleges, Manual training in, 780.
Schopenhauer, hundredth anniversary of birth, 777.
Scottish Mission in Africa, 616, 621.
Sentimental Sociology, 134.
Sivartha's movement to reconstruct Palestine, 778.
Social Miasma, 921.
Souls, Equality of, 914.
South America, Gift to, missions, 305.
South Seas, French policy in, 304.
Spain, German mission in, 463.
Spain, Success of French preachers in, 774.
Spain, Unrest in, 460.
Steele: Arminian Theories of Atonement, 169.
Steele: Language-Culture, etc., 863.
Strong: Language-Culture, etc., 871.
Sultan's Intolerance in Turkey, 303.
Switzerland, "Red Cross" movement, 459.
Switzerland, Religious and Political Activity of, 769.
Switzerland, refuge for political exiles, 927.

Taylor: The New Africa, etc., 376, 599, 687.
Tennyson, Some Words about: *Little*, 203.
Terry: Studies in Koheleth, 365.
Time Restriction in Methodist Itinerancy: *Warren*, 221.
Thomson: The Image of God, 723.
Toltec Race, Memorials of: *Hurst*, 179.
Torgau, play of "Luther and his Times," 291.

Uganda, Anglican mission in, 297.
Ultramontanes in Italy, 141.
Universities, Jewish Work in European, 609.
Universities of Germany, 289.

Vatican, Defeat of, in elections, 926.
Volapük, 777.

Waldenses, Work of, in Rome, 773.
Walsh: Meth. Episcopal Church in South, 245.
Warren: Time Restriction in Methodist Itinerancy, 221.
Wesleyan Missionary Society, Work of, 614.
White: Freedom and Law, 389.
William, Death of Emperor, 604.
William, (Emperor,) Papal mourning for, 610.
William, Prince, and Berlin City Mission, 295.
William and imperial crown, 465.
William II., pacific intentions of, 780.
Winchester: Byron, 666.
Withrow: William Morley Punshon, 514.
Woman ascending to her rights, 779.
Women Evangelists, etc., 619.
Zurich, International Convention of, against intoxicating drinks, 143.

BOOK NOTICES.

According to Promise, etc.: *Spurgeon*, 162.
Ancient Cities of New World: *Charnay*, 320.
Ancient World and Christ'y: *Pressensé*, 641.
Animal Life in Sea and Land: *Cooper*, 168.
Antinomianism Reviewed, etc.: *Steele*, 325.
Apologetics, etc.: *Ebrard*, 475.
Apologia ad Hebræos: *Zenos*, 476.
Archæology, Christian: *Bennett*, 792.
Archæology, Manual of Biblical: *Keil*, 637.

Bar Harbor Days: *Harrison*, 324.
Beauty Crowned, etc.: *Fradenburg*, 167.
Behold the Man! *Delitzsch*, 948.
Best Bread, etc.: *Spurgeon*, 637
Biblical Illustrator, etc.: *Exell*, 162.
Biblical Theology, System of: *Alexander*, 943.
Birds, Names and Portraits: *Trumbull*, 955.

Capitals of Spanish America: *Curtis*, 803.
Character: *Newman*, 808.
Character: *Smiles*, 328, 488.
Christ, Humiliation of, etc.: *Bruce*, 313.
Christian Archæology: *Bennett*, 792.
Christian Church, History of: *Fisher*, 951.
Christian Facts and Forces: *Smyth*, 161.
Christian Philosophy of Religion, History of, etc.: *Punjer*, 314.
Christianity in United States: *Dorchester*, 484.
Christianity, Social Influence of: *Hill*, 796.
Christopher, and Other Stories: *Barr*, 647.
Church and Eastern Empire: *Tozer*, 645.
Church and the Age: *Hecker*, 646.
Church Government, Principles of: *Perrine* and *Potts*, 487.
Church, History of Christian: *Fisher*, 951.
Church, Scripture Doctrine of, etc.: *Bannerman*, 315.
City Temple Pulpit: *Parker*, 955.
Colonel's Money: *Lillie*, 488.
Colossians and Philemon, Epistle to, etc.: *Maclaren*, 477.
Congo, Boy Travelers on: *Knox*, 166.
Corinthians, Commentary on First Epistle, etc.: *Godet*, 311.
Crimea, Invasion of: *Kinglake*, 485, 643.

Days and Nights on Sea: *Young*, 647.
Doctrine of Morality in Relation to Grace of Redemption: *Fairbairn*, 158.
Drum-Beat of the Nation: *Coffin*, 319.

Egypt, Great Pyramid of: *Latimer*, 950.
English History, Tales from, etc.: *Rolfe*, 807.
English People, Short History of: *Green*, 644.
Engravings on Wood by Members, etc.: *Lafan*, 167.
Environment, etc.: *McCray*, 324.
Esther, Explanatory Comment on: *Cassel*, 635.
Evolution, Religious Aspect of: *McCosh*, 640.

Faith Papers: *Keen*, 801.
Family Living on $500, etc.: *Corson*, 646.
Father Solon: *Lull*, 648.
Faust, Goethe's: *Auster*, 325.
Fiction, 807.
Fifty Years Ago: *Besant*, 953.

General History, Brief Institutes of: *Andrews*, 165.
Genesis, Book of: *Dods*, 646.
God, Names of, in Scripture: *Jukes*, 800.
Goethe's Faust: *Auster*, 325.
Golden Alphabet, etc.: *Spurgeon*, 478.
Gospel Worker's Treasury, etc.: *Lorenz*, 325.

Goths, Story of, etc.: *Bradley*, 642.
Greece, Outline History of: *Vincent* and *Joy*, 952.

Hand-Book of Christian Theology: *Field*, 478.
Harper's Young People for 1887, 322.
Hebrews, Epistle to: *Edwards*, 948.
Herr Paulus, etc.: *Besant*, 647.
Hildebrand, etc.: *Stephens*, 804.
History, Brief Instit. of Gen.: *Andrews*, 165.
History of Christian Church: *Fisher*, 951.
History, Sacred, from Creation to Giving of Law: *Humphrey*, 634.
How to Judge a Picture: *Van Dyke*, 951.
Humiliation of Christ, etc.: *Bruce*, 313.

Inquisition of Middle Ages, History of: *Lea*, 482, 642.
Institutes of General History: *Andrews*, 165.
Inspiration, Bible Doctrine of: *Manly*, 636.
Invasion of the Crimea: *Kinglake*, 485, 643.
Irving, Readings from Washington, 327.
Is there Salvation after Death? *Morris*, 157.

Job, Book of, etc.: *Curry*, 474.
John, First Epistle of: *Lias*, 947.

Life and Words of Rev. John K. Shaw, 486.
Literature, Outline Sketch of American: *Beers*, 321.
Living Religions: *Fradenburgh*, 945.
Lord Jesus Christ, Mental Characteristics of: *Bernard*, 637.
Luke, Gospel, etc.: *Lindsay*, 326.

M. Tulli Ciceronis, etc.: *Stickney*, 323.
Mark, Gospel, etc.: *Chadwick*, 477.
Marzio's Crucifix: *Crawford*, 647.
Memoirs of Wilhelmine, etc., 166.
Methodism, Why of: *Dorchester*, 159.
Methodists, Representative: *Doherty*, 954.
Missionary Addresses: *Thoburn*, 946.
Modern Italian Poets: *Howells*, 322.
Modern Ships of War: *Reed*, *Simpson*, and *Kelley*, 323.
Monarchs I have Met: *Beatty-Kingston*, 647.
Morality, Doctrine of, in Relation to Grace of Redemption: *Fairbairn*, 158.
Morality, Principles and Practice of: *Robinson*, 645.
My Sermon-Notes: *Spurgeon*, 646.

Narka, the Nihilist: *O'Meara*, 321.
Negro Troops in the Rebellion, History of: *Williams*, 166.

Ohio, Story of: *Black*, 953.
Old and New Testament Theol.: *Ewald*, 633.
Outline Sketch of American Literature: *Beers*, 321.

Palestine in Time of Christ: *Stapfer*, 641.
Paul, the Matchless Man: *Nelson*, 956.
People's Bible: *Parker*, 477, 802.
Peter, First Epistle of: *Johnstone*, 633.
Philosophy and Religion: *Strong*, 639.
Philosophy, Introduction to Study, etc.: *Strickenberg*, 640.
Philosophy of Theism: *Bowne*, 163.
Philosophy of Salvation: *Walker*, 312.
Philosophy, Sensualistic, of Nineteenth Century: *Dabney*, 481.
Poets, Modern Italian: *Howells*, 322.
Principles and Practice of Morality: *Robinson*, 645.
Principles of Church Government: *Perrine* and *Potts*, 487.
Psalms, New Rendering of Hebrew, etc.: *Coles*, 635.
Psalms, Story of the: *Van Dyke*, 162.
Punshon, Life of William Morley, etc.: *Macdonald*, 316.

Readings from Washington Irving, 327.
Reign of Causality: *Watts*, 479.
Religion, Philosophy of, from Reformation, etc.: *Punjer*, 314.
Religion, Study of: *Martineau*, 638.
Representative Methodists: *Doherty*, 954.
Religious Aspect of Evolution: *McCosh*, 640.
Resurrection Life, etc.: *Villars*, 325.
Risen Christ King of Men: *Brown*, 637.
Romanism and Reformation: *Guinness*, 311.
Russian Peasantry: "*Stepniak*," 805.

Sacred History from Creation, etc.: *Humphrey*, 634.
Samuel, First Book of: *Blaikie*, 636.
Science of Thought: *Müller*, 164.
Scotland, Theology and Theologians of: *Walker*, 636.
Scottish Pulpit from Reformation, etc.: *Taylor*, 160.
Self-Reliance Encouraged: *Porter*, 478.
Sensualistic Philosophy of Nineteenth Century, etc.: *Dabney*, 481.
Shaw, Rev. John Knox, Life and Words, 486.
Ships of War, Modern: *Reed*, *Simpson*, and *Kelley*, 323.
Short History of English People: *Green*, 644.
Spanish America, Capitals of: *Curtis*, 803.
Some Remarkable Women: *Wise*, 644.
Student's Hand-Book of Christian Theology: *Field*, 478.
Summer at Heartsease: *Worthington*, 327.
Sunday-School, The Modern: *Vincent*, 324.
Systematic Theology: *Summers*, 632, 798.

Tabernacle, etc., 956.
Tales from English History, etc.: *Rolfe*, 807.
Theism, Philosophy of: *Bowne*, 163.
Theology and Theologians of Scotland: *Walker*, 636.
Theology, Old and New Testament: *Ewald*, 633.
Theology, Students' Hand-Book of Christian: *Field*, 478.
Theology, System of Biblical: *Alexander*, 943.
Theology, Systematic: *Summers*, 632, 798.
Thirty Years of Paris, etc.: *Daudet*, 953.
Thorn-Apples: *Miller*, 327.
Thought, Science of: *Müller*, 164.
Thoughts of My Dumb Neighbors: *Bamford*, 488.
Through the Long Nights: *Linton*, 953.
Tony, the Maid: *Howard*, 328.
Trees and Tree-Planting: *Brisbin*, 949.
Turkey, Story of: *Lane-Poole*, 953.

United States of Yesterday and To-Morrow: *Barrows*, 643.
Unity of the Truth in Christianity and Evolution: *Hark*, 947.
Unknown Country, 318.

War-Time Wooing: *King*, 955.
Washington, Life, Studied Anew: *Hale*, 643.
Wesley, Life of John: *Telford*, 318.
Whatever Is, Was: *Young*, 648.
What I Remember: *Trollope*, 486.
Wilhelmine, Margravine of Baireuth, Memoirs of, 166.
Why of Methodism: *Dorchester*, 159.
Women and Men: *Higginson*, 488.
Wonder Clock: *Pyle*, 168.
World to Come: *Wright*, 313.

Young Folks' Nature Studies: *Phœbus*, 648.
Young Knights of Cross: *Wise*, 128.

TWO BOOKS FOR MINISTERS.

"*A priceless volume which will be welcomed in the studies of ministers all over the land.*"—REV. THEODORE L. CUYLER, D.D.

Third Edition now ready of

DR. HITCHCOCK'S LAST WORK.

Eternal Atonement.

By the late ROSWELL D. HITCHCOCK, D.D. With portrait. $1.50.

NEW YORK OBSERVER. "The whole book is a store-house of gems, a Christian biography rather than a volume of discourses, for Dr. Hitchcock was a man who pre-eminently put himself into his writings."

DR. CUYLER in N. Y. EVANGELIST. "Dr. Hitchcock's sermons are models of pictorial power and keen incisiveness. They are compact with scholarship and sound theology. But more than that: they dart into the consciences of sinners the most pungent, awakening truths as with the sword of lightning."

BOSTON BEACON. "No student of current religious thought can afford to pass this volume by."

PHILA. BULLETIN. "The intense earnestness of this great Christian scholar was most impressive. His own faith was firm as a rock, and his language will impart firmness to the faith of others. The sermons are models of style."

NEW YORK SUN. "Eloquent in style, vigorous, and eminently sound."

What is the Bible?

An Inquiry into the Origin and Nature of the Old and New Testaments in the Light of Modern Biblical Study. By GEORGE T. LADD, D.D. 1 vol., 12mo. $2.00.

BOSTON LITERARY WORLD. "Dr. Ladd is a rod and staff for those whom hearsay respecting the 'new criticism' has made to stumble. The common people may read this book gladly, and be assured at the same time that they are being instructed by it. The book is full of light, and light is the abode of truth, and to know the truth is peace of mind."

OLD TESTAMENT STUDENT. "The book is for thoughtful and scholarly minds who have neither time nor training for extended and detailed investigation. Any intelligent reader of the English Bible can appreciate this book from beginning to end. Yet the argument is full and adequate. We commend the book as a very important contribution to the literature of biblical introduction."

CHRISTIAN REGISTER. "The book is not controversial, but instructive, and as frank as it is learned. It may be commended to all fair-minded readers who wish a reasonable view of the Bible and a reverent but open treatment of the results of modern criticism."

BOSTON ADVERTISER. "Such books as these are among the most valuable bulwarks of the Christian faith in our time."

*** *For sale by all booksellers, or sent, postpaid, on receipt of price, by*

CHARLES SCRIBNER'S SONS, Publishers,

743–745 Broadway, New York.

WEBSTER

3000 more Words and nearly **2000** more Illustrations than any other American Dictionary.

Among the supplementary features, unequaled for concise and trustworthy information, are

A Biographical Dictionary

giving brief facts concerning 9,700 Noted Persons of ancient and modern times,

A Gazetteer of the World

locating and describing 25,000 Places; and a Vocabulary of the names of Noted

Fictitious Persons and Places.

The latter is not found in any other Dictionary.
Webster excels in **SYNONYMS** which are appropriately found in the body of the work.
Sold by all Booksellers. Pamphlet free.
G. & C. MERRIAM & CO., Pub'rs, Springfield, Mass.

Chautauqua Literary and Scientific Circle

(C. L. S. C.)

COURSE OF READING

For 1888-89.

REQUIRED READINGS.

PRICES TO MEMBERS:

BOUND IN CLOTH.

Outline History of Greece. VINCENT	$0 50
Preparatory Greek Course in English. WILKINSON	1 00
College Greek Course in English. WILKINSON	1 00
Character of Jesus. BUSHNELL	0 40
Modern Church in Europe. HURST	0 40
Chemistry. APPLETON	1 00
Zoology. STEELE	1 20
"The Chautauquan"	1 50

GARNET SEAL. No. 4.

1. **Old Greek Education.** (With a Chapter on the Greek Drama.) MAHAFFY.
2. **Economics for the People.** BOWKER.
3. **Michael Faraday.** J. H. GLADSTONE.
4. **The Chemical History of a Candle.** FARADAY.

The four volumes in a box.....$3 00
Not sold separately.

On receipt of price will send free of express or postage.

PHILLIPS & HUNT, Publishers,
805 Broadway, New York.

METHODIST PASTORS carry great responsibilities. Not the least among them is the culture and training of the Young People connected with their charges. The proper discharge of this part of their duty is often a difficult problem. The Church, however, undertakes to help them, and, as one important step in that direction, has established a periodical for the Young People—"OUR YOUTH."

We have said before, and we repeat it now, with emphasis, any pastor who induces his members to take this paper into their homes will find it a mighty auxiliary in his work among the young. If any pastor has doubts about this matter, we simply ask him to examine a few numbers of the paper and judge for himself.

The new volume will have each week a page devoted to the Sunday-school lesson, and another page for matters pertaining to Young People's societies, including a series of NEW TESTAMENT STUDIES by the editor, Dr. J. L. HURLBUT, designed for the use of Oxford Leagues and other associations of Young People. We urge every pastor to give this periodical a careful consideration.

In the Publishers' columns of "OUR YOUTH," Nos. 147 and 148, are suggested some plans for introducing the paper which may be of service, *if the ordinary methods do not succeed.* Copies will be sent free to any pastor, on application.

Subscription price, $1 50 a Year.

PHILLIPS & HUNT, Publishers,

805 Broadway, New York.

VOLUME IV. OF THE

Library of Biblical and Theological Literature.

EDITED BY G. R. CROOKS, D.D., AND JOHN F. HURST, D.D.,

BEING

CHRISTIAN ARCHÆOLOGY,

BY REV. CHARLES W. BENNETT, D.D.,

Professor of Church History in Garrett Biblical Institute.

With an Introduction by Dr. Ferdinand Piper,

Professor of Church History in the University of Berlin.

8vo. Pp. 594. Price, $3 50.

The Methodist Church is to be congratulated on the publication of this library, which reflects the highest achievement of its professors and scholars. The volume before us is well bound and printed, contains two maps, ten full-page plates, and one hundred and forty-eight text illustrations. Besides incorporating the latest results in the literature of the subject, Professor Bennett has several times crossed the ocean to investigate mooted points on the spot. His method is, after a general introduction, to take up the archæology of Christian art, of the constitution and government of the early Christian Church, its sacraments, worship, and Christian life; and he takes up Christian art first, in order to utilize the results of its study in the illustration of the succeeding topics. The *Addenda* is devoted to a glossary, a list of the Italian churches and catacombs, a translation of the inscriptions found in the text and plates, and a full list of works in the literature of Christian archæology, followed by a general index. The author is full of matter, condensed in statements, yet clear and flowing in style. His judgment is good and his scholarship ample. This book may be commended to the Church at large as worthy of a place in every library.—*New York Evangelist.*

We call attention to the three other volumes of this valuable library:

Volume 1. Introduction to the Study of the Holy Scriptures.

By HENRY M. HARMAN. 8vo. Price, $4.

Volume 2. Biblical Hermeneutics.

By MILTON S. TERRY, D.D. 8vo. Price, $4.

Volume 3. Theological Encyclopedia and Methodology.

By the Rev. GEORGE R. CROOKS, D.D., and JOHN F. HURST, D.D. 8vo. Price, $3 50.

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.

CRANSTON & STOWE, Cincinnati.

VOL. LXX, No. 6. | WHOLE No. 374. | NOVEMBER, 1888. | FIFTH SERIES, Vol. IV, No. 6.

METHODIST REVIEW.

(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

CONTENTS.

PAGE

I. LEA'S MEDIÆVAL INQUISITION 809
Prof. HENRY M. BAIRD, D.D., LL.D., University of the City of New York.

II. IS THE BOOK OF JONAH HISTORICAL? 827
Rev. W. W. DAVIES, Ph.D., Ohio Wesleyan University, Delaware, O.

III IDEALISM AND CHRISTIANITY 845
HENRY GRAHAM, D.D., Lansingburgh, N. Y.

IV. LANGUAGE-CULTURE: A SYMPOSIUM 863
IMPORTANCE OF A KNOWLEDGE OF GREEK 863
DANIEL STEELE, D.D., Dorchester, Mass.
STUDY OF HEBREW BY PREACHERS. 871
JAMES STRONG, LL.D., Madison, N. J.
THE STUDY OF THE ENGLISH LANGUAGE 878
W. G. WILLIAMS, D.D., Ohio Wesleyan University, Delaware, O.

PAGE

V. OUR LORD AND THE REST-DAY 884
JOSEPH HORNER, D.D., Pittsburg, Pa.

VI. "ELIJAH THE TISHBITE" A GENTILE 900
JOSEPH LONGKING, New York.
REJOINDER 908
EDITOR.

EDITORIAL MISCELLANY:
PARAGRAPHIC 912
CURRENT DISCUSSIONS 917
Ethics *versus* Religion, 917; The Chronic Disease, 921.
FOREIGN RÉSUMÉ 924
The General Situation, 924; I. Religious, 924; II. Literary, 928.
MODERN PROGRESS 931
SPIRIT OF THE REVIEWS AND MAGAZINES 935
BOOK CRITIQUES 943
INDEX 957

NEW YORK:
PHILLIPS & HUNT.
CINCINNATI:
CRANSTON & STOWE.
SUBSCRIPTION PRICE, POSTAGE INCLUDED, $2 50.

[Entered at the Post-office, New York, N. Y., as second-class mail matter.]

The Relation of the Episcopacy to the General Conference.

By the late Bishop W. L. HARRIS, D.D., LL.D. 12mo, pp. 96.

Paper covers, 20 cents; cloth, 35 cents.

The substance of this book is from lectures by our late Bishop Harris to the faculty and students of Drew Theological Seminary. After a lucid historical sketch of the origin and constitution of the General Conference, it explains the character and powers of our episcopacy; and then, in an elaborate argument, denies the right of the General Conference, by its sole action, to authorize an Annual Conference to elect the presiding elders. It claims that the concurrent action of the Annual Conferences is necessary before such authority can be constitutionally given. The Bishop grounds his argument on a definition of the word "*Pian*" in the third restrictive rule which some may accept, but which to others will seem unduly strained. The Bishop's low church view that our episcopacy is not an *order*, but an *office*, whose incumbent is amenable and subject to the General Conference, is admirably put. So, also, is his exposition of the organic law of the Church, the terms of which, he justly claims, must always be taken to signify just what they signified to the authors of the law. Every student of Methodistic law will be profited by giving respectful consideration to this able and admirable *brochure*, even though he may honestly dissent from some of its conclusions.—*Methodist Review.*

The Evolution of Episcopacy and Organic Methodism.

By Rev. THOMAS B. NEELY, Ph.D., D.D., Author of "Young Workers in the Church," etc. 12mo, pp. 448. $1 50.

If there are any tendencies to prelacy in our Church, this volume may operate as a prophylactic; if the prelatic spirit be actually working among either our ministers or people, this book may be regarded as an antidote. If there be no such tendencies, then it may serve the important purpose of confirming the conviction of our Church, that its theory of episcopacy, as being not an *order*, but an *office*, has its justification in the simple practice of the primitive Church, in the ecclesiastical theories of the great Protestant Reformers, in the practice of our Founder, and in the teachings of the men who framed our Church constitution. Dr. Neely has made this theory a demonstrated fact, by citations gathered from many standard authorities, carefully collated, logically arranged, and judiciously commented upon. These citations, with their connecting historical statements, are gathered from many and varied sources. His discussion of the episcopate in our Church is full and satisfactory. It covers the substance of our Church history on episcopal questions, and contains much valuable matter not within the easy reach of most readers. It is therefore valuable both for reading and reference. To those seeking to understand our ecclesiasticism it is an especially desirable book.—*Methodist Review.*

PHILLIPS & HUNT,

805 Broadway, New York.

CRANSTON & STOWE, Cincinnati.